The Majlis

"VOICE of ISLAM"

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The Majlis

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SPECIAL ATTRIBUTES

Hadhrat Anas (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: "Four attributes exist in only a Mu'min: Silence, humility, Thikrullaah and absence of mischief."

THE 'BICENTENNIAL' FARCE

A CELEBRATION OF FISQ AND FUJOOR

Recently a so-called 'bicentennial' function was organized by some misguided Muslims to celebrate what is said to be the "unbanning of Islam in 1804". Assuming that the evil function was in actual fact devoid of evil and immorality *(fisq and fujoor)*, and it had been an assembly of only worship *(ibaadat)*, then too, it would have been a ***haraam*** celebration.

In Islam there are no celebrations, no functions of gaieties, no functions of frivolity, show and ostentation. Being a Deen whose primary aim is to dissolve man's ties with the dunya and to solidify and enhance his bond with Allah Ta'ala and the Aakhirah, Islam has no public functions and celebrations of frivolity. Lest the guilty miscreants who staged the haraam frivolities which they have dubbed, 'bicentennial celebration', display their ignorance by citing the Days of Eid and Walimah occasions, they, as Muslims, are supposed to know that none of these occasions is a celebration of frivolity —*fisq and fujoor*.

Both Eid Days are days of happiness and ibaadat. These are occasions on which the happiness is holy and for display in the privacy of the home. Customs of frivolity which ignorant people have introduced on the Days of Eid have no relationship with Islam.

The public assembly on the Days of Eid is restricted to pure Ibaadat (Eid Salaat) which is absolutely devoid of frivolity, stupid antics of the kuffaar, show, ostentation —*fisq and fujoor*— which were the ingredients of the haraam bicentennial baatil celebrations.

The Walimah is likewise an occasion of holy happiness totally without any acts *of fisq and fujoor*. It is an occasion of happiness to be observed with simplicitly as the Walimah occasions of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah testify. The baatil customs of *fisq and fujoor* associated in these days with so-called walimah functions have neither origin nor sanction in Islam.

THE EVIL

In Islam there is no anniversary, birthday, centennial, etc., celebration. There is not a single celebration of the kind which the kuffaar have innvovated. All celebrations which are in vogue are the introduction and practices of the kuffaar. Modernist and *fussaaq* (flagrant/immoral transgressors) aping the ways of the kuffaar see honour and glory in the spiritually impure celebrations and functions of the kuffaar. Addressing these *fussaaq*, the Qur'aan Majeed states: *"What, do you search for the law of Jaahiliyyah?"* Answering its own question, the Qur'aan says: *"Verily, all izzat belongs to Allah."*

While the *fussaaq* search for honour and glory by emulating and aping the ways and customs of the kuffaar, Allah Ta'ala makes it abundantly and repeatedly clear that ***all honour and glory"*** belong to only Allah Ta'ala. Hence if Muslims are desirous of gaining honour and glory, the only avenue is the Deen of Allah Ta'ala.

Besides this, every sane Muslim of average good Imaan will understand that a function which was cluttered with the variety of evils which were the salient features and highlights of the *fisq and fujoor* celebrations, has absolutely no admittance in Islam.

And, what type of celebration is this which professes to celebrate the "unbanning of Islam,", but which comprised of every such act which Islam bans?

THE CELEBRATIONS — UNBANNING HARAAM

By their conduct, the organizers of the evil un-Islamic celebrations have practically demonstrated their belief that what Allah Has made haraam is halaal for them. Let us now consider the acts of *fisq and fujoor* which were the highlights of the haraam celebration.

LADIES —Women attended the haraam celebration in droves. Numerous of them were dressed in evil, immoral, provocative kuffaar dress. Those women who call themselves Muslims appeared in tops and jeans with the **sole** intention of attracting the carnal gazes of males. About these women, Rasulullah (sallallahu alayhi wasallam) said:

- *"When a woman applies perfume and passes by a gathering of men, she is*

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SUB-APE-SWINE CULT– HOMOSEXUALS ARE MAL'OON

"Say: Should I inform you of someone who is worse than this by Allah for (deserving) punishment? (It is) he on whom is Allah's la'nat (curse) and ghadhab (wrath); and from them Allah has transformed (some) into apes, swines and worshippers of the devil Indeed they are the worst (of creation) and the most astray." (Qur'aan Maaidah, Aayat 60)

CHANNEL SHAITAAN — THE CHANNEL FOR PROPAGATION OF HOMOSEXUALITY

Recently a so-called 'islamic' radio station which has been labeled 'Channel Islam' by its founders provided a platform to a *murtadd* sodomist/homosexual to air his argument of tolerance for the accursed abomination of homosexuality. Our concern and outrage are not directed to the miserable *murtadd*. It is not our intention to embark on a refutation of his vile kufr advocacy of unnatural sub-swine immorality. It is a redundant exercise —a totally futile exercise— to even attempt to convince a man of accursed brains on which Allah's *la'nat* has settled and deranged, that the act of homosexuality is sub-swine level. Our concern and outrage which should be the concern of all Muslims, are on account of the contemptible support which the haraam radio station offers to the many ***mulhideen*** (heretics) despite it laying an audacious claim to Islam.

THE EVIL CHANNEL

Muslim are dutibound to take up cudgels with the shaitaani radio station which provides platforms for deviates, miscreants, vile sodomites and other zindeeqs and murtadds to propagate their shaitaaniyat. This is the second time in one year that this evil radio station has afforded homosexuals an avenue for propagating homosexuality. In fact, this haraam radio station has allowed the evil homosexual to utilize Allah's sacred Kitaab to 'prove' the 'legality' of the sub-swine deed of immorality.

The supposed 'Islamic' personality of the shaitaani radio is said to be a mufti. The 'mufti's criticism of the homosexual whom his radio station had provided the platform to defile the Qur'aan Majeed with his filthy

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Questions and Answers

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ADDRESS REQUIRED

A brother/sister has sent a quantity of stamps and has requested seven of our publications without providing his/her name. The books will, Insha'Allah, be sent as soon as the address is forthcoming.

Q. A man of unstable mind was pressurized and coerced by family members to divorce his wife. Is the woman divorced?

A. As long as the man is not insane, the divorce is valid. Instability of mind is not insanity. Surely he must be going about his daily life like a sane person. If he had issued three Talaaqs, the divorce is final and irrevocable.

Q. A lady receives one Talaaq during her menses. Thereafter another one during her iddat. A third talaaq was written and given to her after her iddat. Is the third talaaq valid?

A. It is not permissible to issue Talaaq during the woman's menses and iddat. However, the Talaaqs are valid. The third Talaaq has also taken effect and is valid.

Q. Is the following Trust valid in the Shariah? The terms of the Trust are:

- **During my lifetime, my wife and I are the executors. The asset of the trust is our house.**
- **Upon my death, my wife becomes the executor.**
- **Should she remarry or leave the house, she is deprived and will receive nothing.**
- **None of the heirs can ask for any share as long as the remaining spouse is alive.**
- **The trust can be dissolved only on her death and the assets will be shared by the remaining heirs according to the Shariah.**

A. The formation of such a trust is haraam. Every stipulation in this trust is haraam. On the death of a person, his/her heirs are entitled to immediately claim their Shar'i shares. No heir may be deprived of his/her share.

Q. A new scheme of selling/leasing residential apartments has been evolved in Saudi Arabia. Foreigners are able to buy/hire apartments in Makkah Muazzamah. The sale/lease of the apartment is for 24 years. The price is approximately a million Saudi riyals. During the course of the 24 years, the buyer may sell the apartment for any sum and make a profit. During the 24 year period it is also possible to change the residential unit for another apartment. The money which one pays procures for one the right to use the apartment for a specified period every year during the 24 year lease period. After 24 years the apartment reverts to the original owner —the one from which it was initially acquired. Is this scheme permissible?

A. This scheme is not a sale in terms of the Shariah. It is a corrupt leasing agreement which is not permissible. It is not permissible to acquire an apartment in this manner.

HARAAM FOOD

"Haraam food causes the limbs of the body to disobey the commands of the Aql (Intelligence)," (Hadh rat Suhail)

Q. Is the new Takafol (Islamic insurance) system permissible?

A. There is no such thing as 'Islamic insurance'. 'Takafol' is a riba product devised by Muslim capitalists. An attempt is being made to pass off this riba-qimaar (interest and gambling) product as halaal by the deceptive use of Muslim-sounding terminology. 'Takafol' is just as haraam as conventional non-Muslim insurance. In fact, 'Takafol' is conventional non-Muslim insurance.

Q. How reliable is the halaal certification of SANHA (South African National Halaal Association)?

A. None of these commercial firms trading in the accursed 'halaal' certification business is reliable in terms of the Shariah. Whether it be SANHA, MJC, Jamiat, etc., never purchase any meat products on the basis of their certification. These organizations have destroyed the natural Imaani resistance and aversion which the masses once had for haraam food. These commercialized organizations who vie with one another in the haraam 'halaal' certificate trade have made Muslim masses to become accustomed to buy meat from non-Muslims. They do not have the moral and spiritual interests of the Ummah at heart. They have their own worldly, nafsaani and pecuniary agendas to serve. Their 'halaal' certificate trade is *mal-oon* (accursed). They have constrained thousands of Muslims to eat haraam meat and chickens. They are responsible for much of the deficiencies which exist in the Imaan of Muslims. The flood of haraam 'halaal' certificates has opened up the destructive avenue of haraam consumption which destroys all vestiges of Taqwa.

Q. A woman was telephonically informed by a relative that her husband who at the time was in another country had given her three Talaaqs. Does she have to sit in iddat?

A. It is necessary to gain confirmation of the Talaaq from the husband. If this is not possible for some reason and the relative is a reliable, honest, trustworthy and responsible man, then she may accept the information as correct, and begin her iddat.

Q. Is a talaaq issued over the telephone valid?

A. It is valid.

Q. I had ample time to perform Zuhr Salaat, but delayed it. At about 2 pm my haidh commenced. It was still Zuhr time. Do I have to make qadha of Zuhr?

A. There is no qadha for this Zuhr even if you had ample time before haidh.

Q. While fasting, haidh begins. Is there qadha for this fast?

A. If haidh began after half the fast was kept, i.e. half the day or more, then qadha has to be kept otherwise not.

Q. If haidh begins while engaged in Salaat, what should be done?

A. Discontinue the Salaat. If it is a Fardh Salaat, there is no qadha for it. If it is Sunnat or Nafl, qadhaa has to be made.

Q. Is it permissible to bury a Muslim in a non-Muslim graveyard?

A. It is not permissible. The prohibition is obvious. It is even prohibited for a kaafir to assist with the burial of his Muslim relative. The authoritative Kitaab, *Badaaius Sanaa'* says in this regard:

"It is Makrooh (i.e. reprehensible, not permissible) for a kaafir to enter the grave of his Mu'min relative because the Wrath and Curse (of Allah) settle on the place where a kaafir is. Hence, the grave of a Muslim should be saved from these (calamities)."

To save a Muslim from the Wrath and Curse of Allah Ta'ala he/she should never be buried in the graveyard of the kuffaar.

EXTORTION IN HAJJ

Q. SAHUC (South African Haj and Umrah Council) has increased its Hajj fees to R400. The prospective Haaji pays R200 and the Haj operator pays R200. The Hajj operator simply loads his R200 obligation to the price he charges the Haaji who ends up paying the R400. Is this not extortion by SAHUC. If we are compelled to pay this fee, can we pay with interest money?

A. What doubt can anyone have in this charge being extortion? Both Sahuc and the operator are guilty of extorting from the Hujjaaj. The money extorted in this manner is haraam for Sahuc. Since no services are rendered by Sahuc to the Haaji, this haraam extortion may be paid with interest money which may have come into one's possession.

Q. In Saudi Arabia physical education for girls is banned in schools. Is such a ban based on the Shariah?

A. Let alone public physical 'education', even their very going to school is banned by the Qur'aan and Hadith. Saudi Arabia is not an Islamic state. It has a smattering of laws of the Shariah. But this does not make it an Islamic State. Lewdness and immorality, once absent from Arabia, are on the rise. As the Shariah is eroded, so does immorality increase.

THE FOETUS AND ABORTION

Q. The press recently reported that there is life in the unborn baby at even 12 weeks (i.e. 84 days). The report states: *Compelling pictures of babies in the womb apparently smiling, crossing their hands, and making walking leg movements appeared in the British newspapers this week (July 2004), prompting calls to review abortion laws. Real time images show a 12 week-old foetus stretching and making kicking movements with its feet.....A 14 to 15 week-old foetus sucks its thumb and yawns....."*

How does this new discovery impact on Islam's view that the rooh (soul) enters the foetus on the 120th day. Based on this, the Shariah allows abortion for a valid reason before 120 days. But in the cases mentioned above, not only life has entered the foetus long before 120 days, but the baby is fully formed. Please comment.

A. The entry of the Rooh on the 120th day is established on the basis of Saheeh Hadith. There is no doubt in this fact. It is *Mansoos Alayh* (i.e. on which exists categoric proof of

CHANNEL SHAITAAN —THE CHANNEL FOR PROPAGATION OF HOMOSEXUALITY

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'tableegh' of sodomy serves absolutely no good purpose. The damage which the so-called molvis and muftis of the evil radio stations have caused Islam and the community cannot be undone by the radio mufti's expression of indignation at the filth and muck which the sodomist propagated via the channel of the devil. As long as the mufti remains a miserable employee of his radio bosses, his disassociation from the propagation of the sodomite will not atone for his covert support of the tolerance creed propagated by the murtadd homosexual.

ARGUMENT

The radio molvis who have sold their souls for money and false glory seek to dupe their critics by presenting the argument that they have no control over the policy of the shaitaani radio. If they have no control over the policy of the devil's appendage, what are they doing in the service of the shaitaani channels and radios? Have they no shame? Have they no fear for Allah Ta'ala? They remain stuck to an evil institution which propagates homosexuality and kufr, solely for the sake of money. They are engaged in the miserable haraam trade of selling the aayaat of Allah Ta'ala for a miserable price—ill-gotten money from the radio bosses.

Their argument has no validity. How is it possible for a man who proclaims himself to be a 'mufti' to remain in the service of an institution which allows a ***murtadd*** to cite the Qur'aan in substantiation of the sub-swine act of unnatural immorality? This question which we have asked is answered by Rasulullah (sallallahu alayhi wasallam) in the following Hadith:

"Soon there will dawn an age on mankind when there will remain nothing of Islam but its name and nothing of the Qur'aan but its text. Their Musaajid will be beautifully adorned structures, but devoid of hidaayat. Their ULAMA WILL BE THE WORST (of creation) UNDER THE CANOPY OF THE SKY. FITNAH WILL EMERGE FROM THEM AND FITNAH WILL REBOUND ON THEM."

The very ***fitnah*** which they produce in their mad pursuit of ***hubb-e-maal*** (love of wealth) and ***hubb-e-jah*** (love of fame) will hem then in and utterly destroy them. Hadhrat Junaid Bagdhaadi (rahmatullah alayh) commenting on the ulama-e-soo' (evil learned men), observed: ***"Whoever seeks honour by means of baatil (falsehood and haraam), Allah will impose on him disgrace by means of the Haqq (Truth)."***

The above Hadith adequately explains why molvis and muftis of this age collaborate with sodomists, homosexuals, bid'atis, shiahs, etc. to dig the foundations of the Deen of Allah Ta'ala.

DISASTER

The greatest disaster for the Ummah in this age is not the kuffaar aggression against Muslim countries, nor the modernist ***mulhideen*** (heretics), nor the Shiahs. The greatest disaster for Muslims presently is the fraternity of the ulama-e-soo' led by the radio-molvis and muftis whose ONLY ***maqsad*** (goal) in life is money and some cheap publicity —***hubb-e-maal and hubb-e-jah***.

Their inordinate craving and insatiable thirst for these twin evils have overwhelmed their Imaan and deranged their thinking capacity. They have therefore lost all their Imaani bearings and ability to distinguish between ***Haqq and Baatil***. Under the name of Islam they hawk their haraam wares. Their tolerance of sodomites and their active aiding and abetting in the dissemination over the air of the views of the homosexual sub-animal species of creation while lamentable and deplorable, can be easily understood, especially when scrutinizing them in the light of the aforementioned Hadith in which Rasulullah (sallallahu alayhi wasallam) describes their likes as being ***"the worst of creation under the canopy of the sky."***

IFTA BOARD

Another issue of vital importance and disgust is that some Ulama have established what they term an 'Ifta Board'. What is utterly reprehensible about this board is that the evil radio channel which disseminates the views and concepts of the sub-swine sodomites is a member of this board. What relationship does a shaitaani institution actively promoting homosexuality have with an 'Ifta Board' is an unfathomable mystery to say the very least by way of the mildest criticism. We urge this Ifta Board to reassess its membership and expel the shaitaani institution by kicking it out ignominiously from its ranks. If it fails in this Wajib duty, it will lose all Shar'i credibility. We trust that this mild reprimand is sufficient naseehat to open the eyes of the Ifta Board. *Hidaayat* emanates from only Allah Ta'ala.

REFUTATION

Muslims should not always react with ignorance and short-sightedness when a ***mulhid (heretic), murtadd (renegade)*** and the like make some filthy comment about Islam in the kuffaar press or via the shaitaani radio stations. The 'phone-in' comments of Muslims, albeit well-intended, which were made in condemnation of the sodomite's views on homosexuality, do far more harm than good. The surest and best method of stifling and eliminating the ***rijs*** (filth) which these mentally deranged and morally debauched specimens of humanity seek to propagate is to maintain silence, and not to respond, especially via the kuffaar and modernist media.

If the ***rijs*** (filth) of ***mulhideen*** and ***murtaddeen*** is ignored, it will die its own natural death in the columns of the kuffaar paper in which it appeared. Any response given by Muslims will elicit a dozen responses from other ***juhhaal*** (ignoramuses) and ***mulhideen***. The community abounds with them. These people are perpetually searching for opportunities to project images for themselves. They derive immense pleasure by seeing their names appearing in the scrap papers of the kuffaar media, hence they jump on to the bandwagon with just any bit of nonsense and kufr which rush to their minds.

When Muslims respond, the stupid controversy is perpetuated and the non-Muslim readers derive considerable amusement from arguments which are incomprehensible to them. Therefore, the best way to get rid of ***rijs*** is to bury it in silence.

ADOPTION

Caring for the orphans and adopting them into the home are acts of great ***thawaab*** (reward). According to the Hadith, if a person places a hand of affection on the head of an orphan, the number of his sins which are forgiven equals the number of the orphan's hairs which gathered under his (the person's) hand. From this Hadith one gains an idea of the immense rewards and benefits for caring for orphans.

At the same time it is essential to understand the implications of adoption to avoid problems and heartaches in later years. The following facts should be remembered when making an adoption:

* An adopted child does not automatically inherit in the estates of his/her adoptive parents. However, a bequest of up to one third the value of one's estate may be made for the adopted child.
* The laws of Hijaab (Purdah) which apply to strangers will apply in relation to the adopted child. All rules of Hijaab will come into force when the child is of age. Thus, purdah will be incumbently observed between the adopted girl and her foster father and foster brothers. The same applies between the adopted boy and his foster mother and foster sister.
* It is not permissible to conceal from the adopted child or from anyone else the true identity of the child.

THE NAASHIZAH

Naashizah means a wife who is disobedient to her husband. When a woman is classified as a ***naashizah*** according to the Shariah, the husband is entitled to withhold maintenance from her.

A woman will be classified as ***naashizah*** in two cases only: (1) She leaves the home without the consent of her husband. (2) She denies her husband's conjugal rights without valid reason.

Although literally, she will be a ***naashizah*** if she refuses to obey any lawful order of her husband, such ***nushooz*** (disobedience) while sinful is not grounds for withholding maintenance from her. Thus, if a woman does not leave the home without the consent of her husband, he may not refuse to provide maintenance for her even if she is grossly disobedient to him and makes his life a misery.

PROHIBITIONS

The following are some acts prohibited by the Shariah, but in which people generally indulge:

- Engaging in unnecessary talk while the Athaan is being recited.
- Engaging in unnecessary talk while making Wudhu.
- Entering the toilet with a bared head.
- Eating without the head being covered.
- Spitting inside the toilet.
- Reciting the Masnoon Duaas or Bismillaah, etc. while making wudhu in a bathroom which also has a toilet.
- Entering the home with the left foot and without reciting Bismillaah.
- Wearing the trousers on or below the ankles. This applies to only males.
- Wearing rings made of a metal other than silver or gold. All forms of imitation rings are prohibited for both men and women. Men may, however wear only a silver ring.
- Eating and drinking with the left hand.
- Sleeping on the stomach. This is the style of shaitaan.
- Wandering in the public without Islamic headgear.
- Eating unnecessarily in the public.
- Drinking and eating while standing.
- Speaking when inside the bathroom or toilet unless it is necessary.
- Eating with knives and forks.

Questions and Answers

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Alayh (i.e. on which exists categoric proof of either the Qur'aan or Saheeh Hadith). Secondly, it should be understood that every rule has exceptions. Nabi Isaa (alayhis salaam) spoke from the womb of his mother, i.e. before birth. This is an exceptional case. Hadhrat Maryam (alayhas salaam) miraculously conceived Hadhrat Isaa (alayhis salaam) without the normal worldly agency of reproduction. This is also an exception to the rule. If the soul has in reality entered the 84 day old foetus, at most it can be argued that it is an exception to the rule. Allah Ta'ala is not bound by laws and rules which are meant for human beings.

Furthermore, there is no *qat-iyyat* (absolute certitude) in a claim that the rooh has indeed entered the 12 week-old foetus. The movements of the foetus cannot be attributed with absolute certitude to a rooh which has entered it. It is quite possible that the movements of the 12 week-old foetus are the consequences of the Rooh of the mother just as the movements and activities of the heart, lungs and all bodily organs without their own souls are the consequences of the Soul of the being in whom these organs exist. The numerous organs in the human body are without independent souls, but they have their movements and functions which they execute. For their activities they are dependent on the Rooh of the person. Similarly, it is quite possible that in certain cases the Rooh of the mother exercises an influence on the soulless foetus in the same way as her Rooh impacts on her other bodily organs. The mother herself smiles, walks, sits and make all types of movements. Her internal organs have their own forms of respective movement. All these movements, both inward and outward, are the consequences of the action of the Rooh. There is no rational argument to refute a contention that the mother's Rooh influences her foetus just as it activates all her other bodily organs. After all, the foetus is part of her body. It is attached to her. Her Rooh physically nourishes, sustains and develops her foetus through the intermediary of numerous organs. This contention, namely, the movements of the foetus are the effects of the action of its mother's Rooh, is therefore not far-fetched, leave alone it being a rational impossibility.

Whether the movements of the 12 week-old foetus are the voluntary and conscious effects of its own rooh or the mechanical consequences of the action of the mother's Rooh in the same way as all her other organs react to the Rooh, are not known and cannot be established by this latest discovery. Professor Campell who made the pictures of the foetus observed: *"What's behind the smile, of course, I can't say, but the corners turn up and the cheeks bulge."* The 'turning of the corners' and the bulging of the cheeks are not absolute evidence for conscious smiling or voluntary smiling. The smile-like movement could be an involuntary reaction to some assertion of the mother's Rooh or the action of some of her bodily organs.

The latest discovery may just be a discovery of what is common to all foetuses prior to 120 days. This particular 12 week-old foetus may not be an exception. Other foetuses of this age and less may also be behaving in a similar way. The new technique of technology has enabled the professor to make his pictures. These images are not discernible with the techniques hitherto employed. Hence the report says: *"Campbell made the pictures in 3D-4D, a new technique in existence since 2001 with photos in three dimension with video animation enabling study of foetus movements in real time."* The information which the new technique has brought to light might be common to all foetuses of less than 120 days. If this could be ascertained, it will confirm that the movements are the effects of the mother's Rooh and organs.

Furthermore, the Hadith of 120 days is not related to abortion. The ruling of the Shariah on abortion is:

- Abortion is haraam if any human form, eg. finger, hand, etc., has developed regardless of any reason. No reason is considered valid for abortion if any human form has developed.
- If no form has developed, the foetus being only a clot, then if there is a valid Shar'i reason, abortion is permissible prior to 120 days.
- Under no circumstances is abortion permissible if life is discerned by any means whatsoever, and be it prior to 120 days. Consider the example of a pregnant woman having died. If signs of life are detected in the foetus, it is Waajib to operate and remove the baby regardless of the age of the pregnancy. The principle is the existence of life, not the Hadith which mentions that the Rooh enters on the 120th day. It is quite possible that Allah Ta'ala decrees the infusion of rooh into the foetus even before 120 days. And Allah knows best.

Q. Is it permissible for Muslim females to wear garments made of denim material?

A. Since denims are part of the kuffaar cult symbolizing fisq and fujoor (evil and immorality), it is not permissible for even Muslim males to wear such garments.

Q. Is it permissible to use a cleaned out wine bottle for drinking water?

A. Although an impure bottle/utensil becomes taahir/paak (clean) by thorough washing, a Muslim's Imaani disposition repels such items. Only a spiritually corroded heart can tolerate drinking water from such a bottle. If you are aware that a bottle was filled with urine or faeces, will you drink water from it after it is cleansed?

Q. We are two partners in a business. At the end of the year I calculated the Zakaat payable on our joint assets. Since my partner was on a journey, I paid his Zakaat on his share of the assets as well. On his return he argued that his Zakaat was not discharged. He claims that I should reimburse him from my own money as he will have to pay his own Zakaat. Is he correct?

A. Yes, he is correct. You required his permission before paying his Zakaat. He has to incumbently pay his Zakaat. You have to reimburse him. Whatever you had given as 'Zakaat' on his behalf will be a Nafl Sadqah for you.

Q. In the Fardh Salaat and the Witr during Ramadhan, the Imaam recites in his first raka't Surah Feel and in the second raka't, Surah Maa-oon, leaving out Surah Quraish. Is this correct?

A. It is Makrooh to omit a short Surah in Salaat. Although the Salaat is valid, the Imaam should not commit this omission. After Surah Feel he should recite Surah Quraish.

Q. Can a Hanafi perform Witr behind a Shaafi Imaam? The Imaam in our Musjid objects if Hanafis perform Witr separately.

A. A Hanafi's Witr behind a Shaafi is not valid because the performance of one raka't separately is not valid in the Hanafi Math-hab, and also because according to the Shaafi Math-hab, Witr is Sunnat while Waajib according to the Hanafi Math-hab. It is not permissible for Hanafis to follow an Imaam who leads a Salaat of a lesser category. Since the Imaam is ignorant of the rules of the Shariah, he objects. To avoid a stupid confrontation with the Imaam, Hanafis should perform their Witr elsewhere.

Q. Please comment on the muraabahah sale offered by the Islamic banks?

A. There are no Islamic banks to the best of our knowledge in South Africa. Being Muslim-owned is not sufficient for the bank to be termed 'Islamic' in the same way as a Muslim-owned bottlestore or casino cannot be termed 'Islamic'. These banks utilize Islamic terminology to conceal the true nature of their activities. Their muraabahah sales are not proper Shar'i Muraabahah transactions. Contrary to their claims, they do not buy anything nor sell anything. They trade in money. They advance loans and charge riba which they term 'profit'. It is not permissible to deal with these Muslim banks who intransigently refuse to rectify their dealings to conform to the Shariah. They resort to baseless interpretations to legalize their riba. The claim of muraabahah is misleading and deceptive.

Q. Is it permissible to employ a non-Muslim female to work in the qabrustaan (cemetery)?

A. It is not permissible for women to even visit the qabrustan. To a greater degree will the prohibition apply to them working there. Whether the women are Muslim or non-Muslim it is not permissible.

Q. Did animals such as dinosaurs exist?

A. Allah Ta'ala Alone knows whether such animals existed or not. The fossil fiction and fraud of kuffaar scientists is not evidence for such claims. It is quite possible that such animals existed. But this has no relationship with Imaan and Deen. There is no incumbency to accept or deny the existence of such animals.

Q. A man has numerous Qadha Salaat to perform. Such a person is allowed to perform his Qadha in any order. He will obviously perform the Salaat of the present time without the need to perform Qadha first. What happens if the number of Qadha after some time remains less than five? Does he have to observe tarteeb when performing the Salaat of the time?

A. This person does not revert to being a Saahib-e-Tarteeb as long as he has not completed all his Qadha Salaat. Only after he has completed all the Qadha Salaat, if again he misses one, two, three, four or five Salaat, will it not be permissible for him to perform the Adaa Salaat (i.e.Salaat of the present time) until he has not yet performed his Qadha. He will first have to perform the Qadha Salaat in proper order, i.e. first Fajr, then Zuhr, then Asr, etc. Only then may he perform his Adaa Salaat. However, if the time left for the Adaa Salaat is so less that the Adaa Salaat too will become Qadha if he engages in Qadha, then he has to perform the Adaa Salaat first.

Q. Please explain the meaning of Fatwa and Taqwa in relation to rulings of the Shariah. I have heard it said that a thing is permissible according to Fatwa, but not according to Taqwa.

A. If something is permissible according to the

Questions and Answers

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and to endeavor to convince her of her grave error. Perhaps she may realize and return to the fold. If she refuses, then you have to harshly sever your ties and have absolutely no association with her.

Q. The Imaam forgot to recite Dua Qunoot in Witr. He went straight into Ruku' where he realized his error. He came back into Qiyaam and recited Dua-e-Qunoot. He did make Sajdah Sahw. Is the Salaat proper?

A. The Salaat is valid. However, the Imaam had erred by coming out of Ruku' to return to Qiyaam for the Qunoot. He should have proceeded and make only Sajdah Sahw.

Q. A man who frequently makes Sajdah Shukr keeps the palms of his hands open while making dua in the Sajdah position. The back of his hands are on the ground while his palms face upwards. Is this permissible?

A. It is not permissible. The hands should be placed in the same way as is done during the Sajdah of Salaat.

Q. I sat in I'tikaaf during the last ten days of Ramadhan. On one of these day, I went out of the Musjid thereby nullifying my I'tikaaf. How and when should I make Qadha of my I'tikaaf?

A. You have to make qadha of one day. If qadha is being made after Ramadhan, then remember that you have to fast during the Qadha I'tikaaf. Enter the Musjid just before sunset and end the I'tikaaf the next day just after sunset.

Q. I suffered a miscarriage after two months of pregnancy. There was no formation of any human part, only blood was expelled. What is the hukm of this blood? In what state was I?

A. If prior to this bleeding (miscarriage) there was a 15 day or more tuhr (period of cleanliness, i.e. no bleeding), and the blood of the miscarriage lasted three days or more, then it is haidh. If it lasted more than ten days, then your previous haidh period will apply. In other words, if your previous haidh was 5 days, for example, then 5 days will be your haidh and the rest will be istihaadhah. If the miscarriage blood stopped before three days, then it is istihaadhah, not haidh.

Q. I am performing four raka'ts Nafl Salaat. I forget to sit for Attahiyaat in the second raka't and remember this omission while reciting qira'at in the third raka't. What is to be done in this case?

A. Abandon the third raka't. Sit and recite Attahiyaat, then rise for the third raka't. In this case Sajdah Sahw has to be made.

Q. I am happily married and have two children. I often think of a man whom I had intended to marry before I was married to my husband. Are such thoughts sinful?

A. What doubt can you have in these evil thoughts being sinful? These thoughts are bothering your conscience. Rasulullah (sallallahu alayhi wasallam) said: "Sin is what bothers your conscience." You are guilty of zina of the heart and of treachery. You are treacherous to your husband with whom you are happily married. You are betraying his trust and the trust of your children. Don't allow the nafs and shaitaan to destroy your purity. These thoughts will culminate in greater evil. You are inviting Allah's Wrath to settle on you. How will you feel if it transpires that your husband is fantasizing about other females? Will you be happy?

Q. At our Musjid before the Muath-thin starts the Athaan, he recites the aayat, *Innallaaha wa malaaikatahu....*" Is this part of the Athaan procedure?

A. It is a bid'ah. It is not permissible for the Muath-thin to adhere to this innovation. It is not part of the Athaan procedure.

Q. In our Musjid during Lailatul Bara'ah (15th Sha'baan) we recite 3 Surah Yaaseen collectively after Maghrib, and when we come to the aayat *"Salaamun Qoulam..."*and also the last aayat of Surah Yaaseen, we repeat these thrice. Is this a valid practice?

A. The entire practice is bid'ah. To recite Surah Yaaseen in this manner is bid'ah. It is not permissible to participate in this bid'ah custom.

MUSHTABAH — THE DOUBTFUL

Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) said: "It is better for me to dispose of one mushtabah dirham than to give 600,000 dirhams in Sadqah."

A dirham is a silver coin. Mushtabah is something doubtful. Its lawfulness is in question.

Q. Many Muslim men nowadays do not wear any form of Islamic headgear when they come to the Musjid for Salaat. What is the ruling of the Shariah?

A. This practice is a style of the kuffaar. It is in conflict with the Sunnah and in emulation of the kuffaar. It is haraam to come to the Musjid without Islamic headgear.

Q. We dispose of papers on which the names of Allah Ta'ala and Rasulullah (sallallahu alayhi wasallam) are written in English. These papers are thrown into the dirtbin. Is this permissible?

A. No, it is not permissible. To throw such papers into the dirt is sacrilegious. It is to heap disrespect on these Holy Names. The papers should be buried or burnt.

Q. In our Musjid a few brothers sit after Fajr to read a Hadith and then recite Surah Yaaseen collectively. Is this permissible?

A. It is Sunnat to recite Surah Yaaseen after Fajr Salaat. If by collectively you mean that they recite in unison or in chorus, then such recitation is bid'ah and not permissible. If they recite individually, then it is permissible, in fact meritorious.

Q. A Muslim brother borrowed some lengths of timber from the Musjid with the permission of the Musjid committee when he was building his home. For some reason he wants to pay for the timber and retain it. He does not wish to return the timber. Is this permissible?

A. It was not permissible for the Musjid committee to have loaned the timber to him. The proper hiring fee for such timber should have been charged. This brother should now of his own accord make an appropriate contribution to the Musjid. He cannot insist to retain the timber and pay for it. If the timber is redundant and the Musjid has no longer use for it, he can purchase it for a fair price.

Q. Is it permissible to purchase a vehicle from a non-Muslim bank if the installments are fixed and the number of installments is known, e.g. 54 monthly payments of R1000. The installments remain fixed. There are no fluctuations and no further charges. All charges have been included into the price. The effective price of the vehicle is R54,000.

A. If the transaction is exactly as you have portrayed, then it is permissible.

Q. Is it permissible to sell such cosmetics which are harmful for the skin?

A. It is not permissible.

Q. After a man has died, his wife claims that he had made a gift of the house to her. No one is aware of this and the heirs do not accept her claim. What is the ruling?

A. If the woman has no valid evidence to prove that her husband had gifted her the house during his lifetime, her claim will not be accepted. In the absence of knowledge and other evidence, the heirs are entitled to refute her claim. The house is part of the deceased's estate.

Q. A Muslim woman has married a Hindu man. This man has not accepted Islam and no Nikah was performed. She is living with him for a number of years. She has now applied for a post at an Islamic school. Is it permissible to employ her to teach at the Islamic school?

A. She lives perpetually in an adulterous state. It is not permissible to employ such a flagrant and an immoral woman to teach Muslim children.

Q. A water cooler has been installed in our Musjid for the benefit of the Musallis. Can the public at large take water from this cooler? Some members of the Muslim community fill their 2 litre containers to drink in their businesses. Is this permissible?

A. It is not permissible. The cooler is for the needs of only musallis while they are in the Musjid. They may not fill containers and take to their homes or shops.

Q. I intend to marry in the near future. I am very worried because this man has a bad past. He had many girlfriends, slept around, is friendly to women and is liable to cheat on me easily. But at the same time I don't want to lose him? Please guide me with advice?

A. You are not speaking rationally when you say, *"I don't want to lose him."* In fact you should make dua that Allah Ta'ala hardens your heart towards him. Forget him and do not commit the fatal error of marrying this man who is certain to betray you. Marriage is not a three day affair. A man of the kind you have portrayed is liable to betray you the very next day after marriage. Your life will be miserable with this treacherous and immoral man who may be suffering from Aids as well. Don't destroy your life by submitting to the dictates of your nafs. Have sabr. Make dua to Allah Ta'ala and maintain the purity of your mind, body and heart.

Q. Is it permissible to keep the stuffed heads of animals such as buck in the home?

A. It is haraam to keep such images. The An-

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THE CELEBRATIONS — UNBANNING HARAAM

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like an adulteress."

- ***"Many women who used to wear clothing on earth will be (resurrected) naked in Qiyaamah."*** (These are the women who wear see-through and tight-fitting garments of kuffaar style).
- ***When a woman emerges from her home, Shaitaan casts evil looks at her (and lies in ambush)."***

There are many Ahaadith of Rasulullah (sallallahu alayhi wasallam) which severely condemns women of evil attitudes, evil styles and evil ways such as those who visited the haraam celebrations in their droves inspite of The Qur'aan's command:

"And, remain glued to your homes, and do not make an exhibition of yourselves like the displays of jaahiliyyah."

Among the displays of *jaahiliyyah and immorality* was the singing of young (baaligh) girls on the stage with a male shaytaan singer. This is an open display of *zina organized and supported by the evil molvis and sheikhs who participated in this massive haraam event.*

SEPARATE SEATING — While the radio stations of shaitaan in their encouragement for women to ignore the Qur'aanic command and attend the haraam celebrations, emphasized that there would be separate arrangements for women, this was a deliberate **lie** perpetrated to intentionally deceive simple-minded Muslims who are generally misled by the radio-molvis and modernist molvis who are at the helm of such haraam affairs.

In fact, some of the miserable ladies who attended felt constrained to even chase away some men who encroached on "their area". But the "separate" arrangement was a farce of those who do not believe in Allah's Law of Hijaab. Nevertheless, they seek to mislead the unwary and the simple-minded Muslims with their hollow talk of observance of separation. About such hypocrites, Hadhrat Abu Turaab (rahmatullah alayh) said: ***"There is no kabeerah (major) sin like the statements of rebellious (shaitaani) transgressors. Their words are totally devoid of reality (and truth)—their words are hollow." This is an apt summing up of the radio gang of shayateenul ins (human devils).***

"...Muslim boys and girls were ordered to march kuffaar style with banners to the evil venue..."

The talk of 'separate' seating for men and women was merely for public consumption—to hoodwink Muslims who are stupid enough to believe the deliberate lies which the radio shayaateen broadcast. Someone wrote:

"After a while the gathering became mixed—men sitting by the women. When the organizers said that it would be a separate gathering, it merely meant that men and women sat parallel in full view of each other. There was no partition or screen separating them."

Even if there had been a screen, the event with every stunt and antic of which it comprised would have remained haraam. But the lewdness and flagrant acts of haraam, aggravated the nature of the evil event.

THE VENUE —The venue where the so-called 'Islamic' celebration was held was a kuffaar sports stadium —a place on which perpetually settles the *ghadb (wrath)* and *la'nat (curse)* of Allah Ta'ala. It was a gathering of misguided people who had assembled for giving free expression to lustful desires, hence it was imperative to choose a suitable venue for such moral villainy.

Muslim ladies — daughters of Islam— who are forbidden by Allah's Shariah from attending even the Musjid for Fardh Salaat, were convinced by human shayaateen that it is an act of 'ibaadat' for them to parade in an evil venue making exhibitions of jaahiliyyah of themselves. Once when a pious lady (a Sahaabiyyah) said that she loved to perform Salaat behind Rasulullah (sallallahu alayhi wasallam), he responded: ***"Your Salaat in the innermost corner of your room is superior to your Salaat behind me in Musjid-e-Nabawi."***

Let our sisters who participated so freely with nafsaani relish in these evil and haraam celebrations ponder and endeavour to understand the message Nabi-e-Kareem (sallallahu alayhi wasallam) had conveyed to the Muslim ladies of this Ummah.

KUFFAAR EXHIBITION — Madrasahs and so-called Islamic schools, instructed their staff — apas and male teachers (supposedly maulanas)—to march with their respective banners to the stadium of shaitaan. Imagine apas (female Muslim teachers) marching like lewd women in the streets under banners —kuffaar style. To what a decadent ebb has the sisters of Islam sunk at the behest of evil so-called ulama who run these madrasahs and 'islamic' schools!!! Muslim boys and girls were ordered to march kuffaar style with banners to the evil venue to celebrate what shaitaan had inspired into the hearts of the organizers of the haraam function.

SONGS —Songs, deceptively passed off as 'islamic' with the misnomer 'nazams', were sung by both girls and boys. The Akaabir Ulama have said that it is not permissible for males to listen to even Qur'aanic recitation by young girls. The voices of these young females were appropriated for committing *zina of the mind and heart*—and this too under the banner of Islam!!!

Let it be clearly understood that all these 'nazams' are haraam, be they so-called 'Islamic'. They all fall within the scope of prohibited *ghina*. (Insha'Allah, this subject will be dealt with in a separate book in detail.)

SPEECHES— Even young girls were trained by the evil molvis to cast aside all *hayaa* (shame and modesty) and express themselves shamelessly by giving speeches to the morally vulgar mobs who attended to find sensual gratification for the lowest dictates of the nafs.

"....Soon there will dawn an age over people when there will remain nothing of Islam but its name....."

RAP SONGS AND DANCING Having sunk to the lowest ebb of moral degradation, even rap songs and dancing were considered 'Islamic' by the gang of evil molvis who had organized and participated in this evil event for which the entire Muslim community has to hang their heads in utter shame and disgrace.

Someone who had attended, but became disgusted with the evil events, writes: ***"There was a rap song and the person moved the body like dancing—yes dancing. One lady in 'purdah' who attended told a young girl that rapping is halaal and that there is nothing wrong with it."***

Every sane Muslim who is not even pious will recoil at this comment. Shaitaani and monkey antics which are clearly haraam are proclaimed halaal by shaitaani women under the aegis of evil molvis.

'ULAMA' PARTICIPATION Commenting on the participation by a drove of evil molvis, a disgusted person writes:

"How is it possible that so many ulama (sic) took part in this? How could it ever be right? In fact, so many maulanas encouraged it."

While the writer expresses surprise on account of the attendance and participation of "so many maulanas" in a conspicuously evil and haraam event, there is really no surprise. There is only alarm and grief, for we are today witnessing the materialization in our midst of the following prediction of Rasulullah (sallallahu alayhi wasallam): ***"Soon there will dawn an age over people when there will remain nothing of Islam but its name there will remain nothing of the Qur'aan but its text. Their Musaajid will be beautifully adorned buildings while totally bereft of guidance. THEIR ULAMA WILL BE THE WORST (OF CREATION) UNDER THE CANOPY OF THE SKY. FITNAH WILL EMERGE FROM THEM, AND FITNAH WILL REBOUND ON THEM."***

These 'ulama'-e-soo (evil learned men) such as those who supported and participated in the immoral kuffaar bicentennial celebrations will be hemmed in by their own fitnah and be utterly destroyed in both worlds. About such robbers of the community's Imaan and Akhlaaq, the Qur'aan Majeed declares: ***"They are losers in this world and the Aakhirah."*** They commit moral and spiritual debauchery. They are exposing themselves with their flagrant participation in flagrant acts of immorality bordering on displays of *zina*. They not only condone, but actively promote discardence of Hijaab. They entice women to come out of their homes into the streets in flagrant violation of the Qur'aanic command for them to remain indoors. They not only entice women and young girls to emerge onto the streets in droves, but they even instigate them to perpetrate acts of moral turpitude.

It is most shocking that even a 'khanqah's' representatives were present at such an event of moral and spiritual debauchery. It is utterly shocking that a maulana sahib who is supposed to be a sheikh of tasawwuf, sending a message of

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congratulations to the evil celebration. Truly, it has become abundantly conspicuous that the present state of abject moral degradation and spiritual retrogression of the Ummah are the consequences of the rot of the 'ulama-e-soo' who operate from the subterfuge of 'khaanqahs' and 'madrasahs'.

THE ANTHEM —It is truly lamentable that Muslims under the directive of the ulama-e-soo' have translated into Arabic the non-Muslim national anthem to give it 'Islamic' flavour. Muslims together with non-Muslim participants stood in a display of shirk 'honour' of the national anthem being sung. Like the bid'ati qabar pujaaris (grave-worshippers} stand in their moulood ceremonies, so did the participants of the evil celebration indulge in open ***shirk*** by standing in 'honour' of an imaginary 'god'.

All those who had stood up on this occasion should make taubah, renew their Imaan as well as their Nikah. They lost their Imaan when they stood up to honour an imaginary 'god' —a figment of the imagination of non-Muslims. When a song is sung in praise of even Allah Azza Wa Jal, Muslims are not required to stand, and they do not stand on such occasions. Yet, the ulama-e-soo' have constrained Muslims to flagrantly indulge in ***shirk*** at the haraam celebration.

Some human shayaateen are now even saying that the Arabic version of the anthem should be recited as a 'dua'. Can Muslims sink to a lower level of spiritual decadence?

One Madrasah teacher who was also ordered by the management to attend, writes: ***"What is so sad is that the children sing the anthem with much respect and reverence and with full concentration. But, ask them to recite the Qur'aan or a Surah or a Dua—then you will hear the litany of mistakes and see the lack of respect for the sacred Qur'aan. The respect which Muslim children are today showing to the anthem is not at all shown to the Qur'aan."*** This deplorable state of affairs is to be laid squarely on the shoulders of the ulama-e-soo'.

SOME MORE HIGHLIGHTS

The following acts are among the many haraam and kabeerah sins perpetrated under the name of Islam:

* A play on a fictitious Ark (Ship) of Hadhrat Nooh (alayhis salaam). This type of mockery has no share in the Culture of Islam. Who imitated Hadhrat Nooh (alayhis salaam) on the 'ark'?
* Baaligh and near-baaligh girls sang songs —a practice which is among the ***kabaair*** (major sins). Muslim girls were induced to prostitute their voices and charms to ruin their modesty for the vulgar greed of the ***juhhala, fussaaq and fujjaar*** who participated in the haraam celebrations.
* Musical drums were played.
* The girls performed on the stage to provide gratification for the immoral nafsaaniyat of all the fussaaq Tom, Dicks and Harrys present. In terms of the Shariah this too is prostitution.

WHAT SHOULD THE PARTICIPANTS DO NOW?

Undoubtedly, participation in the type of celebration which was organized by misguided Muslims is haraam. Such participation is a major sin in Islam.

In addition to the sins of ***fisq and fujoor*** (evil and immorality), ***the crime of*** shirk was also committed, namely, standing and singing the anthem. This is a major sin in Islam in the same way as it is sinful and haraam to stand in honour of a flag, even if it is the flag and anthem of a Muslim country.

Refusal to stand for the country's flag and/or to stand and sing the anthem are not motivated by disrespect for acts which are considered honourable by members of non-Muslim groups. This is purely a Deeni (religious) issue based on our beliefs—beliefs which the secular constitution of the country upholds or is supposed to vindicate.

Everyone understands and is aware that there is nothing more sacred to Muslims than the Qur'aan Majeed. But Muslims do not stand and are not required to stand when the Qur'aan is recited. Allah Azza Wa Jal is our Creator. Muslims do not stand and are not required to stand when songs are sung in praise of Allah Ta'ala. This is sufficient to convince an unprejudiced, fair-minded person that when Muslims refuse to stand in respect for a flag or when the anthem is being sung, it does not imply disrespect. It is simply a demand of our Faith that we refrain from standing for such inanimate things and songs.

ANSAAB

The flags and anthems of countries, whether Muslim or non-Muslim, come within the scope of the prohibition of worshipping idols described as ***al-ansaab*** in the Qur'aan Majeed. Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh), stated that the prohibition to stand for a flag and sing the anthem is within the ambit of the ***Umoom*** (Generality) of the aayat: ***"O People of Imaan! Verily, liquor, gambling, idols (al-ansaab) and arrows (of superstition are filth of the act of shaitaan, therefore abstain from it."***

In terms of the country's constitution which enshrines the principle of

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HAKIMUL UMMAT'S FATWA

Issuing a ***Fatwa*** on the question of participation in functions of the nature of the bicentennial celebrations, Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

"The Religion of Islam does not give this permission (i.e. permission to participate). Un-Islamic shi-aar (salient acts) whether by word or deed, are major sins tantamount to (acts) in opposition to Islam. In brief, it is neither permissible to participate in such gatherings nor to honour this flag (of the country in this manner) nor to sing the national anthem, because Rasulullah (sallallahu alayhi wasallam) said: 'Whoever, enhances the gathering of a people, becomes of them."

It is therefore Waajib for the People of Islam to remain aloof (of such functions). It is also improper for members of other religions to make such demands on Muslims. It is imperative for them to exempt Muslims."

(Imdaadul Fataawa, Page 647, Vol.4)

At the end of his ***Fatwa,*** Hakimul Ummat (rahmatullah alayh), commented: ***"In this reply (i.e. in the Fatwa) I have kept in view the aayat: 'Do not insult the deities of those who call (worship) deities other than Allah....' In fact, this issue (of the flag and the anthem) deserves a harsh response."***

In this comment Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) says that Islam views this ***sin of shirk***, i.e. the acts of honouring/worshipping the flag and singing the anthem, in such a grave light that the need is for a stern and harsh rebuttal. However, since the Qur'aan forbids insulting the deities of others, he has refrained from employing harsh terms to decry these practices.

We hope that sincere Muslims who were misled by members of the 'ulama-e-soo' and other shayaateen in the community, have realized their folly and the gravity of their crime of participation. They should repent and make the necessary amends to restore their bond with Allah Ta'ala.

THE ANTHEM IN MUSLIM SCHOOLS

Question: At Muslim schools or Madrasahs teachers are required by the managements to teach Muslim children to sing the anthem. They have to be trained to observe all etiquettes attendant to the anthem. What does the Shariah of Islam rule in this matter?

ANSWER

The anthem of any country, be it a Muslim country, is among the ***shi-aar*** of non-Muslims. (***Shi-aar*** refer to the outstanding public practices which advertise a culture, cult or way of a community or nation). Adopting the ***shi-aar*** of non-Muslims is among the ***Kabaa-ir*** (major sins), and in some cases ***shirk***, e.g. standing in honour of a flag or when singing the anthem.

For these reasons it is not permissible to teach the anthem to Muslim children nor to sing it nor to stand in honour when it is sung. Since these acts are in conflict with Islam, it is incumbent to abstain.

It is not permissible for teachers to obey such instructions of the school managements nor is it permissible for Muslim pupils to obey their teachers who instruct them in these haraam practices. It is infinitely better for the concerned Muslim teacher to opt for resignation or dismissal rather than teaching Muslim children to commit acts which are in flagrant violation of the Deen. And, likewise it is infinitely better for Muslim pupils to opt for expulsion rather than to prostrate in obedience to commands of kufr and haraam issued by miscreant teachers who do not believe in the ***Razzaaqiyat*** (Providence) of Allah Ta'ala.

If a teacher believes that Allah Ta'ala is the Sole Raaziq (Provider) then he/she will resign without hesitation. It is not possible for a Muslim with a healthy Imaan to submit to the haraam dictates of a fussaaq management.

DISRESPECT?

Q. Is it not disrespectful for Muslims to refuse to stand when the national anthem is being sung? By refusing to participate in singing the anthem and standing, will we not be guilty of antagonizing the non-Muslim majority?

A. The Muslim's first consideration should be the Pleasure and Displeasure of Allah Ta'ala. We as the slaves of Allah Ta'ala should not do anything which antagonizes Allah Azza Wa Jal. Refusal to stand when the anthem is sung is not motivated by any attitude of disrespect. In fact the act of not standing is not an act of disrespect in Islamic culture. We do not stand when a song is sung in praise of Allah, The Creator. We do not stand when the Holy Scripture of Islam, the Qur'aan Majeed, is recited. Our refusal to stand when songs praising Allah Ta'ala are sung or when the Qur'aan is recited cannot be construed as being motivated by disrespect for Allah and the Qur'aan.

It is sheer narrow-mindedness and bigotry for non-Muslims to become antagonized and misconstrue our refusal to stand. It is improper for them to interpret our actions motivated by our religious beliefs to be calculated acts of disrespect for any of their symbols. Different cultures have their own norms and ways. It is in conflict with the constitutional principle of religious freedom to impose the beliefs or norms of one cultural group on another cultural or religious group.

As long as Muslims are not treacherous towards the state, the authorities have no reason for any antagonism based on our observance of our religious demand of abstaining from standing when the anthem is sung.

Muslims abhor many acts of the non-Muslim government. Among these are abortion, homosexuality, the doctrine of equality of sexes, homosexual 'marriages', acceptance of illegitimacy, etc., etc. By voicing abhorrence for these cultural aberrations and acts of immorality, Muslims are merely following their religious tenets and claiming their constitutional right of freedom of thought and speech, if these values do have true worth in the eyes of the state. If the state upholds a concept of ***shirk*** such as the standing practice, Muslims may not be considered to be disrespectful for dissociating themselves from such practices.

THE ANTHEM AND DUA

In Islam there are two forms of Dua, Qur'aanic and Masnoon. Such Duas have a greater significance over the other form of duas which are personal expressions in any language and manner. The greater ibaadat aspect of Qur'aanic and Masnoon Duas is apparent from the fact that during Salaat, Dua is restricted to only the first form. If dua in the second form is made during Salaat, it will invalidate Salaat.

The misguided individuals who are responsible for rendering the anthem into Arabic have perpetrated the shaitaani act of misleading ignorant Muslims into believing that the anthem is a Qur'aanic or a Masnoon Dua. While today Muslims who are aware of the reality cannot be befooled by this stunt of the translators, there does exist the distinct danger of children growing up with this bid'ah prayer of the non-Muslims presented in Qur'aanic and Masnoon colour and flavour, believing that in reality it is such a dua.

The anthem is a non-Muslim prayer, hence it may not be incorporated into the prayers and ibaadat of Muslims even if it does not contain any reference to shirk and kufr.

The Arabic rendition of the anthem is haraam. It is a greater sin to recite it in Arabic than in any other language. Singing the anthem in its original language, in general, and in dua form in Arabic in particular, is haraam and borders of kufr.

WHAT SHOULD THE PARTICIPANTS DO NOW?

(Continued from page 7)

religious freedom, Muslims should be exempted from this type of worship which is tantamount to ***shirk*** in Islam.

SHIRK

In view of the ***shirk*** committed by the participants of the bicentennial celebrations, the consequences in terms of the Shariah are as follows:

* The shirk has eliminated the Imaan of the participants. In other words, they committed ***irtidaad***, hence have become ***murtaddeen*** (renegades).
* Repentence is incumbent on the participants. They should repent, renew their Imaan by making the Declaration of Faith (Kalimah Shahaadat).
* They should renew their Nikah (marriage) because kufr and shirk terminate the Nikah bond. As long as the Nikah has not been renewed, the relationship will be an adulterous one.

RESPECT FOR THE QUR'AAN

The respect and love which Muslims had yesterday for the Qur'aan Majeed have almost evaporated. Some decades ago Muslim children on their way to Madrasah would be seen carrying the Qur'aan Majeed closely held to their hearts.

Children would not carry the Qur'aan Shareef in the same way as they carried their secular school books. While the ***Mushaf*** (Qur'aan) was held with respect and love high and close to the heart on the way to Madrasah, school books were in bags and satchels slung on the back or shoulder or carried at the side.

An interesting feature about the respect and love for the Qur'aan Shareef which were displayed by Muslim children some time ago was that this method of carrying the Qur'aan Shareef was neither taught to them by their parents nor by Madrasah Ustaadhs. It was an inborn natural propensity which has disappeared from almost all children nowadays.

Today they are seen carrying the Kitaab of Allah Ta'ala in the same way as they carry their secular school books hanging at their sides below the navel. My Allah Ta'ala have mercy on Muslims.

A LESSON FOR MUSLIMS

The following fearful episode was narrated by Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh):

In a town not far from Thanabovan (where Hakimul Ummat lived) a prominent Muslim member of parliament became very ill. Doctors had given up hope. There was a very pious hakeem (physician) in Thanabovan. For some reason he had refused to attend to the sick MP. Some relatives of the indisposed man asked Hadhrat Thanvi to request the hakeem to attend to the sick MP. On Hadhrat Thanvi's request, the hakeem visited the sick MP.

After diagnosing the sick man, the hakeem also came to the same conclusion as the other doctors. However, the dying MP implored the hakeem to remain at his bedside. The sick man told the hakeem that he sees infront of him two fierce looking angels holding a bag of fire in their hands. They were beckoning to him to enter the bag of fire. They were only waiting for the hakeem to depart. Thereafter they would extract the sick man's soul and capture it inside the bag of fire. Out of fear and terror the sick MP begged the hakeem to remain with him. After some time, the hakeem had to leave. On the departure of the hakeem, the MP died.

Commenting on this episode, Hadhrat Hakimul Ummat said that the Hindus of the town wanted to erect a temple in the Muslim area. The Muslim community vehemently opposed this proposal. However, the Muslim MP, for political motives, supported the application of the Hindus. Consequently they succeeded in acquiring permission to build the temple.

A temple as we all are aware is a venue of shirk and kufr. Nothing is more abhorrent to Allah Ta'ala than shirk and kufr. At the time of his death the Muslim MP was tasting the consequences of his support for shirk and kufr.

Aiding and supporting any shirk and kufr have disastrous effects at the time of Maut (Death). The impact is adverse. It can lead to kufr at the time of Maut or at least severe ***athaab*** (punishment) as the aforementioned episode testifies.

Among such acts of dangerous consequences for Imaan, prevalent in these days are:

- Standing for a flag
- Singing the anthems of countries and standing in honour
- Inter-Faith prayer gatherings
- Entering a non-Muslim place of worship for prayers or for merely sitting in silence and respect.
- Participating in a religious practice of other religions.

THE QABR

In the terminology of the Shariah, *Qabr* (grave) does not mean the pit in the earth in which the mayyit (deceased) is buried. *Qabr* is the spiritual realm after the incidence of earthly death. It endures until Qiyaamah. This phase of existence beyond death is also called *Aalam-e-Barzakh*.

Questions and Answers

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Shariah, it is lawful. It is not haraam. However, sometimes there may be a doubt in the permissibility. But for lack of absolute Shar'i evidence, it cannot be proclaimed haraam. So while it is proclaimed permissible, men of Taqwa will abstain from it on account of the doubt. However, in the present age the Fatwa-Taqwa issue is grossly misused. Things which are haraam on the basis of Shar'i proofs are regarded as permissible on the basis of nafsaani desire. Many muftis nowadays proclaim a haraam act/item as halaal because of their own nafsaani indulgence and participation in the item/act. They lack Shar'i arguments for their erroneous fatwas, hence they mislead people by saying that those Ulama who maintain the hurmat (prohibition) of the act are acting in terms of Taqwa. This is highly erroneous, in fact false and misleading. It is not permissible to brand something haraam on the basis of personal Taqwa which cannot be imposed on the masses. Taqwa is an incumbent state which is Waajib on every Muslim to cultivate.

Q. Is it not a better option to condone the Muslim-operated radio stations despite their many wrongs? Is it not the lesser of the evils? At least there is some goodness in these radio stations. Were it not for these Muslim radios, many Muslims would listen to the non-Muslim radio stations or even watch television. Please comment.

A. The principle of the lesser evils has been grossly misunderstood. This principle operates only when there is no third lawful alternative. If a man is on the verge of death due to starvation, he is allowed to consume sufficient haraam food to save himself only if there is absolutely no halaal food available. But if there is a third lawful option, then the principle of the lesser of the two evils does not apply. In the matter of these shaitaani radio stations, the third available alternative is a Waajib (compulsory) one. And that is ***Abstention***. In otherwords, it is Waajib to refrain from listening to these evil radios which not only make a mockery of the Deen, but actively foster fisq and fujoor (evil and immorality). Thus, it is seen that they allow modernists with kufr beliefs, the Ahl-e-Bid'ah, Shiahs, homosexuals, gays, and [illegible] to air their views and to make ***tableegh*** of their cults of kufr. Music, simulated music, emulation of the kuffaar, singing nonsensical songs, nafsaani competitions, projecting females and their voices to inflame the nafsaani and carnal passions of males, organizing shaitaani braaivleis functions at which intermingling of sexes takes place, charging haraam fees for participating in haraam functions, etc., etc. are among the evil and haraam activities of these radio stations. The harm by far outweighs any semblance of good superficially portrayed by these appendages of Shaitaan. There is absolutely no scope for permissibility to listen to these radios and to support them in any way. The principle of the lesser evil cannot be even remotely applied to the shaitaani radios.

Q. Is it permissible to perform Qadha Salaat during Fajr time and after Asr Salaat?

A. It is permissible. However, it is not permissible to perform Qadha after Asr when the rays of the sun have cooled down, i.e. close to sunset, perhaps about 15 or 20 minutes before sunset.

Q. Is it permissible to make Sajdah Tilaawat at Makrooh times?

A. It is not permissible.

Q. Can Janaazah Salaat be performed after Asr Salaat?

A. It is permissible.

THE JANAAZAH

Rasulullah (sallallahu alayhi wasallam) said: "Make haste with the Janaazah. If it (the mayyit—deceased) is pious, then the destination to which you are dispatching it is best (for him/her). And, if it (the mayyit) is not pious (i.e. is evil), then it is an evil which you should quickly remove from your shoulders." (In other words, in both cases, make haste with the burial).

Q. Is it permissible to give a gift of money to a Haafiz who had performed the Taraaweeh Salaat? The gift will be given to him in privacy after the Qur'aan has been completed on the 27th Night?

A. It is not permissible. This is a bid'ah. Besides it being a bid'ah, it is also trading of the Qur'aan for a miserable price. If the Haafiz Saheb did not recite the Qur'aan, no one would have given him a gift. The gift of money is to compensate him for his Qur'aan recitation, and this is not permissible.

Q. The deceased is survived by a daughter and her two sons and one daughter; and also by two grandsons (his son's sons). He leaves no sons. How should his estate be distributed?

A. His daughter inherits one half the estate. The other half will be taken by the two grandsons (son's sons) and divided equally between them. The daughter's children do not inherit.

Q. I pay Zakaat every Ramadhaan. A month before Ramadhan this year I received a large sum of money for a property which I sold. Do I have to pay Zakaat on this amount also this Ramadhan or wait for 12 months to pass?

A. Since you were Maalik-e-Nisaab (the owner of the Zakaat Nisaab) at the time you received the money for the property, you have to pay Zakaat on it this Ramdhan irrespective of having received it only a month before.

Q. Is it true that it is necessary for a woman to wear her watch on her right hand?

A. She may wear a watch on any hand.

Q. A softdrink manufacturer charges R1.50 deposit on a bottle. This is the refund we get for returning the bottles. Can I pay customers R1 for a bottle and make 50 cents profit when giving the bottle to the company?

A. The bottle is the property of the company. The company does not sell the bottle. It is not permissible to buy the bottles from people who did not pay the deposit of R1.50. It will be buying stolen property. The people who bring the bottles have either bought them or stolen them. If they have purchased the bottles, proof of some sort is necessary before you give them a refund. If they have no proof of purchase, it means they have stolen the bottles or picked them up. Since the bottles are not their property, they may not sell them.

Q. Many aamils claim that they have jinn under their control. These jinn assist them to eliminate the effects of sihr (magic). Could you please comment.

A. Many of these aamils are fakes and liars. While there are certain amals (acts) by which jinn are subdued and subjugated into service, to do so is haraam. Jinn are free beings in exactly the same way as insaan (human beings) are. Just as it is haraam to enslave human beings, so too is it haraam to enslave jinn. If the aamil (the exociser) is truthful in his claim, he is then guilty of the haraam act of having enslaved a free being.

Q. Is Taraaweeh Salaat Fardh or Sunnat for females?

A. Taraaweeh Salaat is Sunnatul Muakkdah (almost like Waajib) for both males and females.

Q. Under the Group Areas law my father was forced to sell his property to the previous white government. A price far below its market value was paid by the then government. After many years, the present government has adequately compensated us. My father has passed away many years ago. He was survived by four sons, two daughters and a wife who is still alive. One of the sons has subsequently passed away. How should this money be distributed? A Maulana says that since this money is a gift from the government, the Shariah's laws of inheritance do not apply. It should be shared equally by the heirs of my father. Is this correct?

A. It is not correct. The money which was received from the present government is directly related to the property which had belonged to your father. The payment has thus in actual fact been made to your father, hence the Shariah's Law of Inheritance will apply. Even if we have to assume that the money is a gift from the government, then the argument of equal sharing is devoid of substance. If it is a gift, the questions arise: Who is the owner of the money? To whom is the owner making the gift? If it is argued that the government is the owner, then we shall have to revert to the government for clarification on the issue of the beneficiaries of the gift. And, if it is truly a gift, the Shariah no where orders that equal sharing has to be effected. The gift has to be distributed in accordance with the instructions of the donor. It is quite apparent that the government is not making any gift, but is compensating the deceased for his property which was usurped by the previous government. The money is the substitute of an asset which had belonged to the mayyit, hence the mayyit's heirs will inherit the money in accordance with the Shariah's Law of Inheritance. His wife gets one eighth. The remaining seven eighths should be divided into 10 equal shares of which each son will get two, and each daughter one share. The share of the deceased son has to be transferred to his heirs.

Q. A former very good friend of mine became a murtad. She still occasionally gives me presents —money, clothes, etc. Am I allowed to accept her gifts?

A. It is not permissible for you to accept the gifts of the murtaddah. All ties should be severed. It is firstly your duty to reason with her and to endeavor to convince her of her grave error. Perhaps she may realize and return to the

CHARITY OF WIVES

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"It is not permissible for wives to give to charity anything belonging to their husbands without their consent. If they wish to make a charitable contribution from their own wealth, then too, Rasulullah (sallallahu alayhi wasallam) said that they should consult with their husbands."

THIKR IN ABUNDANCE

Thikrullaah (Remembrance of Allah) is an incumbent duty on every Muslim. In fact, Perpetual Thikr is the command of the Qur'aan and Sunnah. At all times it is essential to be involved with Thikr. Rasulullah (sallallahu alayhi wasallam) said: "Maintain your tongue ever fresh with the Thikr of Allah."

The method of Thikr in abundance is to engage the tongue in the recitation of 'Laa ilaha il lallaah' in all walks of life —while walking, sitting, working, etc. When involved with some worldly activity, then recite the Thikr audibly to keep the focus on Allah Ta'ala. When not engaged in any work, then keep a Tasbeeh in the hand. It acts as a reminder. In this way one will remember to become engaged in Thikrullaah.

SIMPLICITY

Rasulullah sallallahu alayhi wasallam) said:

"Simplicity is a branch of Imaan."

In other words, abstention from unnecessary adornment (zeenat) is a branch of Imaan. The reason for this is obvious. The primary concern of the Muslim and the thrust of all his efforts are for acquisition of the Aakhirah (Hereafter). Hence, his gaze will not be focused on adornment.

However, if adornment is achieved without effort and engrossment, then such ***zeenat*** is not reprehensible. (It is also a bounty - ni'mat- of Allah Ta'ala. Normally the pursuit of ***zeenat*** involves effort and involvement while there is no such effort in abstention from ***zeenat***, hence the Hadith praises abstention from adornment.

(Hakimul Ummat)

HUMAN ATTRIBUTES

As long as man is alive, he will retain his natural human attributes. Such attributes cannot be eliminated in entirety. Regardless of the degree of spiritual perfection man may have attained, at some time or the other his nafs will incline to sin and such wasaawis (evil thoughts) will develop.

However, in view of having achieved moral reformation, the task of suppressing the dictates of the nafs and neutralizing it poses no difficulty. The nafs is quickly compelled to remain obedient. The ability to be in full control of the nafs is the effect of constant and prolonged ***mujaahadaha*** (struggle and effort) against the carnal desires.

SOME HARAAM DEALINGS

* The so-called 'muraabahah' transactions of so-called 'Islamic' banks.
* The so-called 'Islamic' insurance known as 'Takafol'.
* Trading in copyrights and patency rights.
* Trading in franchise rights.
* Unit Trusts and all kinds of shares in public companies.

THE ROOT OF EVIL

Contentment of the heart with this worldly life and the lack of its yearning for the Aakhirah are the root of all spiritual maladies. Expel this contentment from the heart. The way of its achievement is to incumbently impose on yourself obedience to Allah Ta'ala.

There is a special beneficial effect in obedience to Allah Ta'ala. It creates concern ***(fikr)*** in the heart. This concern ensures reformation of all activities. Another essential is to refrain from simultaneously acting on every idea which develops in the mind. Seek the guidance of experienced and uprighteous Ulama. Consult with them. If they say that it is not permissible, never venture near to it.

(Hakimul Ummat)

HUMILITY

Rasulullah (sallallahu alayhi wasallam) said: ***"Whoever adopts humility for the sake of Allah, Allah will elevate him."***

The life histories of the Auliya testify that the more they had obliterated themselves, the more Allah Ta'ala projected and elevated them. ***T a w a a d h u '*** (humility) exercises a special magnetic influence on people. The hearts of people incline to a humble man. The condition however is that the humility should be sincere, not a pretence.

(Hakimul Ummat)

THE PRIMARY DUTY

Regard Thikrullah to be your actual and primary duty. When this idea takes root, you will develop a detestation for all things which are impediments in the path of this duty. All sins are impediments, hence you will develop a natural aversion for disobedience. You will gradually progress until you develop a dislike for even unnecessary permissible things. (Hakimul Ummat)

PARENTS REMAIN PARENTS

In western culture the sacred concept of parenthood is practically abrogated by the adulthood of children. When children have become adults, the childhood respect and obedience which they had are extinguished. We therefore find the institution of old-age homes in western civilization. It is an institution established for absorbing discarded parents whose rights of parenthood are no longer recognized by adult children who believe that adulthood liberates them from the fetters of their parents.

In Islam, parenthood is everlasting. Parents remain parents even if children reach old age while the parents are still living. The same respect and honour which offspring showed for their parents during childhood, in fact even more, have to be incumbently shown to parents even after attainment of adulthood.

The adult son and daughter have absolutely no right to glare at a parent even if he/she physically strikes them or slaps them in the face in public unjustly. This is the Islamic concept of parenthood much of which has been eroded in our times by the western libertine cult of materialism.

DON'T BE DECEIVED

Severe sicknesses can be cured by the power of the mind. A man who has such mental power either acquired naturally or by effort, can cure people of their sicknesses simply by means of the mental power he exercises on them.

Even a non-Muslim and a faasiq are able to accomplish this feat. By means of practice, they increase their mental powers. Muslims should, therefore, not be misled and confused when they hear of kuffaar faith-healers curing sicknesses. Such feats are achieved by means of the power of the mind, hypnotism, mesmerism or some shaitaani influence.

THE QUR'AAN

Rasulullah (sallallahu alayhi wasallam) said: "Verily these hearts rust like steel rusts when exposed to moisture."

The Sahaabah asked: 'O Rasulullah! What is its polish?' Rasulullah (sallallahu alayhi wasallam) said: "Remembering Maut abundantly and reciting the Qur'aan in abundance."

ALLAH AND THE RASOOL

The Qur'aan Shareef repeatedly commands: ***"Obey Allah and obey the Rasool."***

Rasulullah (sallallahu alayhi wasallam) said: ***"Verily, whatever the Rasool has prohibited is like what Allah has prohibited."***

WHAT ABOUT OUR SALAAT?

Question: What is the state of Salaat of the muqtadis who perform behind a man who is a professed homosexual? He not only confesses to indulgence in sodomy, but he claims that this evil deed is allowed by the Qur'aan. He furthermore believes that it is Islamically permissible for homosexuals to enter into 'marital' unions. Is it permissible to perform Salaat behind such an imam? If in the vicinity where the Mosque is with this imam there is no other jamaat Salaat taking place, should Muslims perform Salaat behind him?

Answer: This person, if he was at any time a Muslim, has become a ***murtadd*** (renegade) from the time that he had professed his kufr belief of the permissibility of homosexuality. Salaat is not valid behind him. Those who perform Salaat behind him inspite of having knowledge of his ***irtidaad*** and belief of kufr, also become ***murtadds***. It is haraam to allow such a filthy renegade entry into the Musjid. The community is under Shar'i obligation to excommunicate this evil man and to sever all ties with him.

All those who had performed Salaat behind this evil renegade from the time his filthy kufr became known, have to compulsorily repeat their Salaat.

SUPERIORITY OF A LITTLE

Rasulullah (sallallahu alayhi wasallam) said: *"Everyday when the sun rises two angels are sent. They take up positions on either side of the sun and make a proclamation (in unision) which all living creatures besides man and jinn hear. They say:*
"O People! Come towards your Rabb. Most certainly, the little which is sufficient (for your needs) is better than the abundance (of wealth) which diverts (you from Allah)."

Man's *rizq* (worldly provision) has already been predetermined and fixed. The full measure of his rizq will reach him in all circumstances, and only when he has depleted his rizq will his Maut (death) arrive. There is, therefore, no need for man to over-burden himself and become inextricably engrossed in worldly affairs in the pursuit of wealth. Man has been created for the Aakhirah, not for this dunya (world). The way to reach the Aakhirah is via *ibaadat* (worship) and *taa-at* (obedience).

GENEROSITY & STINGINESS

Rasulullah (sallallahu alayhi wasallam) said:
"Everyday at the time of sunset two angels are sent. They take up positions on either side of the setting sun and make a proclamation (in unision) which all living creatures except man and jinn can hear. They say:
"O Allah! Bestow (wealth) in abundance to the generous spender (in Your Path), and inflict ruin on the one who withholds spending (in Your Path)."

Sadqah given for the sake of Allah Ta'ala never depletes or decreases wealth. On the contrary, wealth increases in quantity as well as in *barakat* (blessing). The consequence is the opposite for the miser or the one who refuses to spend when necessary.

FEMALES AND SECULAR EDUCATION

Rasulullah (sallallahu alayhi wasallam) said:

"Do not teach your women writing (kitaabat)."

In several Ahaadith Rasulullah (sallallahu alayhi wasallam) had discourgaged women from being taught the art of writing. Whatever the reasons for this discouragement, the fact remains it is an order of Nabi-e-Kareem (sallallahu alayhi wasallam).

The prohibition mentioned in the Hadith in this regard is not total and mandatory for all women. Since Rasulullah (sallallahu alayhi wasallam) himself had permitted Hadhrat Hafsah (radhiyallahu anha) to learn writing, it is clear that while he did discourage women from writing, the prohibition is not of the haraam classification.

It is permissible for women to be taught just sufficient writing and arithmetic to assist them in their domestic role for which Allah Ta'ala has created them. But there is absolutely no scope for permissibility to pursue secular education at secular schools and colleges.

From this discouragement, unbiased and sincere Muslims will be able to better understand how severe the prohibition is for women to attend secular institutions to acquire higher secular education in an environment ridden with kufr and immorality. There is no difference of opinion among intelligent Deeni conscious Ulama that secular schools in this age foster immorality – zina and drugs. Especially universities –these are confirmed institutions of fornication, drugs, liquor, and many other evils.

The **evil** – *fisq and fujoor*— of secular institutions, proven by statistics compiled by non-Muslim experts themselves, is so glaring, that for a Muslim to claim that it is permissible for females to attend such institutions, is akin to kufr. By making such a claim, it is implied that the ***kabeerah*** (major) acts of vice which have become salient in universities, are permissible. And this is kufr because it is tantamount to saying that what Allah Ta'ala has made haraam is in fact halaal.

Muslim parents should reflect and not deceive themselves by intentionally turning a blind eye on the morass of moral filth and evil into which they are casting the sacred *Amaanat (Trust)* of daughters.

CELLPHONE COMPETITIONS

Is it permissible to participate in cellphone competitions?

Cellphone competitions are not permissible. Such competitions are gambling *(maisar)* according to the Shariah. Any competition in which a prize is won on condition that a fee be paid is haraam gambling. In cellphone competitions, an entry fee is paid via the cellphone company which directs the fee to the organizers of the competitions.

HAND-SHAKING

The popular Islamic method of *Musaafahah (hand-shaking)* is to use both hands. Although shaking hands using one hand is by itself permissible, nevertheless, since it has become the practice of the kuffaar, it no longer remains permissible. Rasulullah (sallallahu alayhi wasallam) said: *"Whoever emulates a people, is of them."*

THE MUSJID PROHIBITIONS

The following acts are prohibited:

- To enter the Musjid without wudhu
- To speak, recite or make thikr when the Imaam stands up to proceed to the mimbar for the Jumuah Khutbah
- To recite Durood Shareef audibly or silently with lip movement when the name of Rasulullah (sallallahu alayhi wasallam) is mentioned during the Khutbah
- To enter the Musjid or to perform Salaat clad in a manner which is undignified and Makrooh according to the Shariah, e.g. jeans and sweaters, T-shirts with inscriptions even if the inscriptions are not lewd.
- To speak while the Athaan is being recited by the Muath-thin.
- To lean against the wall of the Musjid for no valid reason,
- To speak while making wudhu.

DUA – SUPPLICATION

Rasulullah (sallallahu alayhi wasallam) said: "Do not tire of making dua. No one will ever be destroyed with dua."
" Dua is the weapon of the Mu'min, a Pillar of the Deen and the Noor of the heavens and earth."

THE JANNAT OF AADAM (alayhis salaam)

A concocted belief of falsehood of some deviants is the belief that Nabi Aadam (alayhis salaam) and Hadhrat Hawwaa (alayhas salaam) had lived in an earthly orchard which was figuratively described as *'jannat'*. The deviates deny that the place of Hadhrat Aadam's creation and residence was the heavenly *Jannat* (Paradise).

According to the Qur'aan, Hadith and Ijma' of the Ummah, the *Jannat* in which Nabi Aadam (alayhis salaam) and Hadhrat Hawwa (alayhas salaam) were created and in which they resided until their descent to earth was the Jannat which exists in the heavens. Denial of this belief is ***kufr***.

This is an old belief of kufr propounded by the deviant *Mu'tazilli* sect almost fourteen centuries ago. It is this very same belief which modernist heretics have accepted.

DEFECTIVE SALAAT

Once when Rasulullah (sallallahu alayhi wasallam) saw a man performing an incomplete Ruku' and hastily emerging from Sajdah, he sternly commented: *If this man had to die in this condition, he will die on a path other than the Millat (Deen) of Muhammad (sallallahu alayhi wasallam). The example of the man who does not perform Ruku' properly and pecks (like a fowl) in Sajdah, is like a starving man who (finds only) one or two dates to eat. This does not benefit him in any way whatsoever."*

RASULULLAH'S NASEEHAT

Once when Hadhrat Umar (radhiyallahu anhu) went to the Musjid, he found Hadhrat Muaaz (radhiyallahu anhu) crying by the Holy Qabr of Rasulullah (sallallahu alayhi wasallam).
Hadhrat Umar: ***"O Muaaz! What makes you cry?***
Hadhrat Muaaz: ***"A Hadith which I heard from Rasulullah (sallallahu alayhi wasallam). He said: "A little riya (show) is also shirk. He who becomes the enemy of the Auliya of Allah, has declared war on Allah. Allah loves such virtuous and the pious ones who are hidden (unknown); who are not sought when they disappear; when they are present, they are not recognized. Their hearts are Lanterns of Hidaayat (Guidance). They are such people who stay aloof from all kinds of dark fitnah (strife and mischief)."***

Questions and Answers

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(Continued from page 5)

gels of Rahmat do not enter such a home. It is a kabeerah (major) sin to keep such images.

Q. In our town I have undertaken to administer the Qabrustaan. Can I levy a charge for digging the graves, etc. ?

A. It is permissible to charge for digging the graves.

Q. The apas (female teachers) in the Madrasah say that it is permissible for girls in the state of haidh to recite the Qur'aan Majeed without touching it. Is this correct?

A. It is not permissible for females in haidh to recite the Qur'aan Majeed even without touching the Mushaf (Qur'aan copy). The apas are ignorant.

Q. My husband insists that I be sterilized, but I refuse. He says that I am disobedient and am therefore under the curse of Allah Ta'ala. What should I do?

A. In fact, your husband is under the curse of Allah Ta'ala for trying to force you to do something which is haraam. It is not permissible for you to submit to this haraam directive of your husband.

Q. Is it permissible for me to take my wife to a jewellery shop to select jewellery for herself?

A. If the shop has only female staff then it is permissible. If there are males around, it will not be permissible.

Q. If one forgets to recite Surah Faatihah in the last raka't of a four raka't Fardh Salaat, is Sajdah Sahw necessary?

A. There is no Sajdah Sahw for this error. Reciting Surah Faatihah in the last two raka'ts of Fardh is not Waajib.

Q. A Maulana claims that Rama and Krishna were Prophets (Nabis). Please comment.

A. This Maulana Saheb has lost the road and deviated into baatil. There is absolutely not a shred of evidence for the claim that these Hindu idols were Nabis. He should make taubah for uttering such bunkum.

Q. I was involved in an accident with another car. It was my fault. I offered to have the car repaired. One panelbeater quoted R2000 to repair the vehicle while another one quoted R4500. The owner of the car refuses to have the car repaired by any of the two panelbeaters. He demands that I pay him R4500.

A. Since you are at fault, it is incumbent on you to pay the proper value for the damage you had caused to his vehicle. You are liable to pay the damages. You may not insist on repairing the vehicle if the owner refuses that his vehicle be repaired. On the other hand, the owner cannot utilize the situation to extort money from you. If it is established that R4500 is a fair price to repair the vehicle, then you are obliged to pay him R4500. The quotation you obtained from your panelbeaters appears to be a backyard worker. Generally, such workers cannot restore a damaged vehicle to its original condition. The owner is entitled to insist that the vehicle be repaired by a reputable panelbeater who has all the implements to work with. If at least two such panelbeaters quote the same amount, then you should pay the owner the R4500 he demands.

Q. Is it permissible to invest money to gain interest to pay income tax? Nowadays the tax is exhorbitant.

A. It is not permissible to make investments to gain interest even if the intention is to pay income tax

Q. How should a new Muslim perform Salaat? It will take some time for him to memorize Surahs, Tashahhud, etc.

A. He should recite 'Subhaanallaah' a few times in every posture. The Takbeer is too simple for omission. When changing from one position to another, he will be able to say: 'Allaahu Akbar'. It is incumbent that he memorizes quickly at least Surah Faatihah and a Surah.

Q. Is there greater merit in walking during Hajj or riding in a vehicle?

A. A walking Hajj is vastly superior to a riding Hajj. For every step or move of the vehicle there are 70 rewards while for every step in a walking Hajj there are 700 rewards.

Q. Is it permissible for a Muslim school to introduce singing of the national anthem of the country?

A. It is not permissible.

Q. A Maulana invites the SABC-TV to the Musjid to record his speeches for broadcasting on the TV programme called 'Issues of Faith'. Is it permissible to perform Salaat behind such a Maulana?

A. It is not permissible to have anything broadcast on television, hence it is not permissible to invite this institution to the Musjid even if the operator happens to be a Muslim. The Maulana who is guilty of this offence is a faasiq. While Salaat is valid behind a faasiq, it is not permissible for the trustees of the Musjid to allow the faasiq to lead the Salaat.

ADDRESS REQUIRED

A brother sent some stamps requesting answers to questions pertaining to his father gifting away his property to his second wife.

THE WORST OF PEOPLE

Rasulullah (sallallahu alayhi wasallam) said: *The worst of Allah's servants are those who go about gossiping; those who create dissension between beloved ones; those who seek for faults in innocent people."*

VALUE OF THE NIYYAT

Rasulullah (sallallahu alayhi wasallam) said: *When a man goes to bed with the intention of waking up during the night for Salaat, but he overslept until the morning, then whatever he had intended is recorded for him. In addition, his sleep is a bestowal from Allah for him."*

There is great value in a sincere niyyat (intention) even if circumstances do not allow one to give practical expression to the intended act. In the example mentioned by Rasulullah (sallallahu alayhi wasallam), a man sincerely intends to get up during the night for ibaadat. However, his eyes fail to open and he oversleeps. He receives the full reward of whatever ibaadat he had intended, and above it his sleep is a bestowal of Allah Ta'ala for him.

ULAMA-E-SOO'

About the evil learned men (ulama-e-soo'), Rasulullah (sallallahu alayhi wasallam) said: *"In the last of ages will emerge such men who will pursue the world via the Deen. They will don garments of sheepskin to (impress) people. Their tongues will be sweeter than honey while their hearts will be the hearts of wolves.."*

The times we live in provide ample testimony for the materialization of this prediction of Rasulullah (sallallahu alayhi wasallam). Men who are supposed to be Ulama are madly pursuing worldly goals. To achieve their nefarious worldly and nafsaani aims, they use the Deen as a subterfuge. They seek worldly wealth , acclaim and aggrandizement under cover of the Deen, hence the prohibitions of the Deen are legalized with a plethora of utterly baseless and loathsome interpretations.

SHAWWAAL 1425 — DECEMBER 2004

ZAKAAT NISAAB R1030

MEHR-E-FAATMI R3000

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The Majlis

"VOICE of ISLAM"

Zil Hajj 1425 / January 2005

The Majlis

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"Beware of a Punishment which will not befall only the transgressors among you." (Qur'aan)

THE EARTHQUAKE - TIDAL WAVE OF DESTRUCTION - ALLAH'S PUNISHMENT

"When We decree to destroy a city, We command (i.e. We give unfettered freedom) to its affluent people. Then they indulge in immorality in the city. The Command (of Destruction) is then decreed on it (the city/town/land). Then We (suddenly and swiftly) utterly destroy it (the city/town).

(Qur'aan,Surah Al-Israa', aayat 16)

♦♦♦♦♦♦♦♦♦♦

"Then We saved him (Nabi Loot) and his entire family, except one old woman (his kaafirah wife) who lagged behind among those who had remained. Then We utterly destroyed the others (the entire city with its people). We showered down on them (showers of stone). Indeed, evil was the shower for those who had been warned (before of this impending punishment)."

(Qur'aan, Surah Shu'raa, aayats 171, 172, 173)

♦♦♦♦♦♦♦♦♦♦

"And they conspired a plot, and We to plotted whilst they remained unaware. Now look, what was the ultimate consequence of their plot. Verily, We utterly destroyed them and their entire nation."

(Qur'aan, Surah An-Naml, aayats 50 and 51)

♦♦♦♦♦♦♦♦♦♦

"Everything (the inhabitants, their building, their animals and their entire cities) was utterly devastated (by the hurricane of punishment) by the command of its (the hurricane's) Rabb. Then in the morning nothing was seen (of the once flourishing nation of Aad with their beautiful palaces) except their dwellings (lying prostrate in ruins). In this way do We punish a transgressing nation."

"....And, everyone (i.e. every community of perverted transgressors) We had seized on account of their sins. From among them were those on whom We rained down stones; among them were those whom the Mighty Scream destroyed; among them were those whom We caused to be swallowed by the earth, and among them were those whom We had drowned. And Allah did not wrong them (in any way). But, they had oppressed their own souls."

(Qur'an, Surah Ankabut, Aayat 40)

THE DEVASTATING TIDAL Wave caused by the massive earthquake under the oceans is a link in the Chain of Allah's *Athaab* (Punishment) about which the Qur'aan and Hadith repeatedly warn mankind. When transgressors attain the ebb of perversion with no intention of repentance and reform, then at that stage the *Athaab* is decreed. The Qur'aan recounts explicitly the destruction of the nations of Hadhrat Nooh, Hadhrat Hood, Hadhrat Saalih, Hadhrat Loot and Hadhrat Shuaib (alayhimas salaam). Among these powerful nations who were utterly uprooted and annihilated by the Punishment of Allah Ta'ala descending from the Heavens, arising from the earth and by Malaaikah deputed to cause the flattening and destruction of communities, nations and their cities of splendour, some were dispatched into oblivion by massive earthquakes, some by tidal waves, some by hurricanes, some by real stones (not ice) raining from the skies, some by volcanic eruptions, some by gigantic deluges, etc.

A LINK

The latest link which has been added to the Divine Chain of Punishment is the earthquake and tidal wave which have devastated several countries and killed hundreds of thousands of people, each and everyone of them divinely listed by name for death or injury. In Allah's Scheme of Things there is no accident. There are no fortuitous occurrences which juxtapose with Allah's Command. He says in the Qur'aan:



"Verily, His Command when He intends something, is that He simply says to it: 'Be!' -and it comes to pass."

(Surah Yaaseen, aayat 82)

What is an 'accident' to the

(Continued on page 6)

(Qur'aan, Surah Al-Ahqaaf, aayat 25)

♦♦♦♦♦♦♦♦♦♦

"What, have you become confidant in the notion that We shall (not) cause you to be swallowed by the earth right by the seashore or He may send down on you a shower of stones? Then you will find no helper."

(Qur'aan, Surah Bani Israaeel, aayat 68)

♦♦♦♦♦♦♦♦♦♦

"And, the horrible (liver-shattering) Scream seized the perverted transgressors (the nation of Hood), and by the morning they were lying prostrate (devastated and dead in their houses as if they had never dwelt there."

(Qur'aan, Surah Hood, aayats 67 & 68)

♦♦♦♦♦♦♦♦♦♦

Rasulullah (sallallahu alayhi wasallam) said:

"At that time (of evil and immorality) await the red-hot scorching wind, earthquakes, swallowing of people by the earth, disfiguration of the faces of people and showers of stones from the skies..."

(Mishkaat)

♦♦♦♦♦♦♦♦♦♦

"Verily, if We desire, We can cause the earth to swallow them or We can drop on them a fragment from the sky."

(Qur'aan, Surah Sabaa', aayat 9)

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"Have those who (always) plan evil become confident that We shall not cause them to be swallowed by the earth or that there will come to them a Punishment from a direction of which they do not have the faintest idea.? Or He (Allah) may seize them in their strutting about (the land). Indeed they cannot render (Allah) helpless."

(Qur'aan, Surah An-Nahl, aayats 45 & 46)

Questions and Answers

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Q. My wife is obsessed with her idea of doubtful food. She refuses to eat at the homes of relatives because she believes their food is doubtful (mushtabah). It appears that she has become an extremist in this regard. Is she justified according to the Shariah in having such an extreme attitude?

A. Her attitude will be described as 'extreme' if she has no justification for her view on this issue. The carelessness, in fact, indifference which most Muslims today show for halaal and haraam matters, does put a conscious Muslim on guard. Almost all Muslims use haraam and doubtful products in their homes. Alcoholic essences and colouring and doubtful chocolate and caramel are used in baking cakes and biscuits. Most Muslim butcheries sell doubtful and haraam meat, even the clear-cut haraam imported meat. All the sausage and polony skins, besides, plastic, are haraam. Puddings and jellies used by Muslims are haraam or at least mushtabah. Minerals are all haraam or at least doubtful. All chickens processed commercially are haraam. The vast majority of Muslim devour only such chickens.

Besides the great range of doubtful commercial food products, there are also the spiritually contaminated items which a careful Muslim has to contend with, e.g. battery-produced eggs laid by doomed fowls condemned to torturturous incarceration in horrid condition for the short span of their life, from their birth to their death. Canned vegetables are served in Muslim homes. These are largely processed by factories which handle both vegetables and haraam meat, even pork, on the same premises and utilizing the same pots and urns for cooking the vegetables and meat products.

Added to the above drawbacks, there may be the income story of some relatives. If their earnings are haraam or doubtful, it will be an aggravating factor to reinforce your wife's perception of mushtabah food. View your wife's idea rationally and examine it to see if she has the aforementioned justification for her refusal to eat from relatives. If she has valid reasons for her attitude and refusal to eat the food of relatives, she cannot be labelled an 'extremist'. In this context, we do not understand this label. Firmness on the Shariah is never extremism. *Taqwa* is the natural attribute of Imaan, and its cultivation is demanded by the Shariah. The theme *of Taqwa* runs throughout the Qur'aan and the Sunnah places great emphasis on it. Consumption of mushtabah negates *Taqwa*.

Q. A relative owns a fishing equipment business. My wife refuses to eat the food of this relative because she claims that the food is mushtabah. She basis her view on the following: Live fishing bait is sold; the relative who owns the shop appeared on television in an advertisement; pictures of animate objects hang in the shop. Is there any substance in her claim according to the Shariah?

A. Yes, there is substance in her contention. The money earned by selling fishing equipment, even live bait, remains halaal. It is not assigned to the mushtabah category. Nevertheless, the haraam acts perpetrated in the course of the business spiritually contaminates the income derived. The act of piercing a hook through the body of a living creature of Allah Ta'ala, is callous and cruel. A Mu'min cannot tolerate such cruelty. The owner of the shop should reflect on the brutality and unspeakable pain and misery he has been instrumental in inflicting on countless thousands of Allah's creatures. All living creatures have souls similar to our souls, and the Qur'aan is explicit and emphatic in its averment that *every* living creature recites the *Tasbeeh* of Allah Subhaanahu Wa Ta'ala. When a Mu'min who makes Tilaawat of the Qur'aan understands this Qur'aanic fact, how does his Imaan tolerate, and how does his conscience permit him to aid an abet in the cruel torture of Allah's creatures? For the sake of money, he plays a decisive role in cruelly silencing the creature from its recitation of Tasbeeh.

If your wife abstains from the food of this relative only on the basis of this one count of criminality, then too she is fully justified. If a man cannot show concern for Allah's creatures and happily perpetrated brutality for the sake of money, then you should not fault your wife for her adherence to the natural demands of *Taqwa*. On the contrary you should encourage and support her, and you too, should follow her footsteps in the good she accomplishes for life of the Aakhirah. This ***bandah*** who is answering this question will eternally suffer pangs of conscience if he mistakenly consumes the food prepared by your relative of the fishing shop. May Allah Ta'ala grant you, your wife and us all hidaayat to understand what is beneficial for our Imaan and for our everlasting life of the Aakhirah.

Q. A decision was taken to perform Salaatul Istisqaa'. However, when the appointed day for the Salaat arrived, it rained abundantly. Should we have continued with the Salaat? May Salaatul Istisqaa' be performed under a roof with two side walls and two sides open?

A. Since rain has fallen, there is no incumbency to perform Salaatul Istisqaa' which is actually a supplication for rain. However, everyone who had pledged or intended to participate in the proposed Salaatul Istisqaa' should make shukr (fulfil their gratitude) to Allah Ta'ala for the rain. Performing Salaatul Istiqsaa' under a roof as described in the question is improper.

Q. What is the Shariah's ruling regarding payment of wages to a partner in a business? The partner who physically manages the business gets a fixed salary in addition to his share of the profit.

A. Fixed wage he receives is in the category of riba. A partner is allowed only his share of the profit. A partner cannot receive profit as well as wages. A higher percentage profit share can be arranged for the active partner. Whatever money is withdrawn from the business by any partner should be against their respective shares of the profit.

Q. If the sons are working together with their father in a business, are they shareholders in the business if they are doing all the work?

A. No, they are not shareholders. The business belongs solely to their father. As long as the father does not make them proper shareholders, they will not own any of the assets while their father is alive.

Q. Is it permissible to make qur'baani of very healthy sheep which have no tails?

A. It is not permissible. Qur'baani of animals whose tails are cut off is not valid.

Q. After purchasing an animal for qur'baani, it was not sacrificed. This was an error. After the days of Qur'baani had passed, the sheep was discovered. What should be done?

A. The living animals should be given in Sadqah to the poor. If the animal was slaughtered (which should not have been done), then all the meat should be given to only the poor. The meat may not be distributed as qur'baani meat is distributed.

Q. A minor has substantial wealth. Is it Waajib to do qur'baani for him from his money?

A. Qur'baani is not compulsory on a na-baaligh (minor) even if he is wealthy.

Q. Some sweets contain colouring made from insects, even from cockroaches. Is it permissible to eat such sweets?

A. It is not permissible to eat such sweets.

Q. Should musaafahah (shaking hands) be done with one or both hands?

A. It is Sunnat to make musaafahah with both hands.

Q. What is the ruling regarding dua in Sajda after completing Salaat?

A. It is Makrooh to adopt this method as a regular practice. The Masnoon method is to make dua sitting with both hands spread open. If occasionally one is overcome by extreme grief and the sorrow overwhelms one, it will be permissible to fall into Sajdah, cry out one's heart and make dua. But as a normal practice, it is Makrooh.

Q. Is it permissible to apply perfume to the hair and beard of a mayyit —man or woman?

A. It is permissible to use taahir (pure), alcohol-free perfume for application to the hair and beard of the deceased. Even the hair of a female deceased should be perfumed.

Q. If due to exceptionally large crowds, a woman is unable to fulfil the rite of Wuqoof at Muzdalifah, does she have to give the Dumm penalty?

A. If truly she was unable to make Wuqoof at Muzdalifah as has become the situation nowadays, the Dumm penalty is waived for her.

Q. A woman was divorced almost immediately after she arrived at her husband's home. When they were alone an argument developed and the man gave her Talaaq. Is iddat necessary since the marriage was not consummated?

A. In the Shariah, a marriage is consummated with privacy regardless if sexual relations did not take place. Iddat is therefore Waajib.

Q. It has been mentioned that Shaikh Bin Ba'z (rahmatullah alayh) had passed the fatwa that it is not permissible for women to visit the Grave of Rasulullah (sallallahu alayhi wasallam). Is this correct?

A. It is permissible for them to make ziyaarat of Rasulullah's Grave. However, it is not permissible for them to specially go to the Musjid for Salaat. They should perform Salaat wherever they are living.

Q. Before going for Hajj it is customary to visit relatives and friends and to phone people who are living far away. Is it necessary to uphold this custom?

A. It is not necessary. However, if there is enmity and ill-feeling, then the hearts should be cleared. Amends should be made. Good relationship should be restored so that one does not go for Hajj with the sin of enmity in the heart.

Q. If during Sa-ee wudhu breaks and due to the large crowd it is extremely difficult to go for wudhu, will the Sa-ee be valid?

A. Yes, Sa-ee will be valid. Wudhu is not conditional for the validity of Sa-ee.

Q. Does one have to perform Qasr Salaat during the five days of Hajj?

A. Yes, Qasr Salaat has to be made since one is a musaafir

Q. When paying Zakaat on stock-in-trade, which value should be taken?

A. The current wholesale price.

Q. Due to a weak urinary bladder, when one sneezes or coughs, urine drips out. What is the status of wudhu/salaat?

A. Wudhu and Salaat break. Wudhu and the Sa-

Questions and Answers

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laat should be repeated.

Q. I wish to perform a Hajj on behalf of my deceased parents who had died without having made wasiyyat of Hajj. What are the rules for this Hajj-e-Badal?

A. Since you are performing the Hajj voluntarily with your own money, you simply perform a Hajj and supplicate to Allah Ta'ala to bestow the thawaab to your parents. There are no specific conditions for this.

CORRECTION

In a previous issue of The Majlis it was mentioned that Talaaq during iddat is not permissible. The correct version is: It is not permissible to issue Talaaq during haidh of the Iddat period. Although Talaaq issued during haidh is also valid, it is not permissible. The best method of Talaaq, is to issue only ONE Talaaq. There is no need to issue a second and a third Talaaq even during the Tuhr periods of the Iddat. Even if it is the man's intention to finally terminate the marriage, the one Talaaq achieves that aim. After expiry of the iddat (of three haidhs), the Talaaq is irrevocable and the woman is free to marry someone else. There is, therefore, no need to issue more than one Talaaq.

Q. According to my limited contact with, and limited understanding of the Ulema and Akabir of Deoband, loud zikr programs in the masjid were common practice amongst them and their khulafa who are still around today. You seem to be of the opinion that loud zikr is bidat. How can this be reconciled with the actions of our senior ulema who we know were very careful regarding Shariah? Shall we just put it down to difference of opinion?

A. Your difficulty in comprehending our statements on this issue stems from your limited contact, limited understanding, and to a greater extent, to the confusion which the new crop of young 'khalifas' has created with their emphasis on public displays of ***halqah thikr*** public Musaajid frequented by innumerable musallis of a variety of persuasions—who do not happen to be mureeds of our Akaabireen or even followers of the Tareeqah of the Ulama-e-Deoband.

The ***silsilah*** of the Ulama Deoband visiting South Africa initiated with the visit of Hakimul Islam Hadhrat Maulana Qari Muhammad Tayyib (rahmatullah alayh). After him followed an array of senior Ulama of Deoband who visited South Africa and guided the Muslim community with nothing but bayaans of ***Islaah (Moral Reformation)***. Some decades after the commencement of this noble ***silsilah***, arrived Hadhrat Maulana Zakariyya (rahmatullah alayh). To the best of our knowledge, he was the first senior to have initiated the loud thikr program in the Stanger Musjid. Inspite of us being juniors and while we bow down to his seniority, piety and taqwa, we are of the opinion that Hadhrat Shaikh's introduction of public thikr programs in the Musjid in South Africa was a grave error fraught with grave consequences for the future. His practice was in conflict with the attitude and tareeqah of all the seniors who had preceded him to South Africa.

Hadhrat Shaikh's personal preference of public thikr bil jahr in the Musaajid is not a practice of the Sunnah. It is not a requirement of the Shariah. Such practices are well and acceptable for his mureedeen to be executed in privacy, in a khaanqah or in a place where the masses will not be cast into confusion. We are not criticizing Thikr Bil Jahr. We are criticizing an act which is not a Sunnat and which has become an introductory step for the origination of a hard core bid'ah similar to what the Qabar Pujaaris are perpetrating.

Both your contact with the Akaabir Ulama and your understanding of the workings of the Shariah's principles are limited. These limitations have been further corrupted by the confusion created by a new crop of khalifahs treading a path which diverges from true Tasawwuf which is not ***halqah thikr*** nor ***thikr bil jahr*** or ***thikr bis-sirr***. It is nothing but the path of Islaah-e-Nafs or to subdue the bestiality in man and to adorn himself with the attributes of moral excellence.

While your contact is limited, Alhamdulillah, our contact is not of the same degree of limitation. We are fully apprized of Hakimul Ummaat Maulana Ashraf Ali Thaanvi's ***tareeqah*** which was passed on to us by our Shaikh and Ustaadh, Hadhrat Maulana Muhammad Masihullah Khan (rahmatullah alayh) who was perhaps the most senior of Hakimul Ummat's Khulafa. Never did he impart to us the lesson of ***halqaah thikr and thikr bil jahr*** for adoption in the public venues of the Musaajid nor was this the way of Hadhrat Thaanvi (rahmatullah alayh) as you have alleged in your letter.

The ***ta'leem and tareeqah*** of Hadhrat Thaanvi and Hadhrat Masihullah (rahmatullah alayh) are fully in consonance with the Sunnah of Rasulullah (sallallahu alayhi wasallam). The emphasis in our ***tareeqah*** is on the Sunnah, not on any private khaanqah practice which has the potential of developing into bid'ah as had been the case with the khaanqah practices of the Qabar Pujaaris, which had initiated as ***Mubah*** (permissible) practices, but which have ultimately ruined the adherents of these customs.

We shall desist from commenting on the newfangled methods introduced by the South African khalifahs of other ***silsilahs***. We shall here restrict ourselves to the khalifahs who are supposedly associated to the ***silsilah*** of Hadhrat Masihullah (rahmatullah alayh). Let it be known that of the khulafa of Hadhrat Masihullah, we are not aware of a single one who has fallen prey to the deviation of public acts of halqah thikr in the Musaajid. Those who are indulging in this bid'aah are linked to Hajee Faruq Sahib (rahmatullah alayh). While Hadhrat Faruq (rahmatullah alayh) was linked to Hadhrat Masihullah (rahmatullah alayh), he was in almost complete isolation, living in Pakistan with an extremely negligible contact with Hadhrat Masihullah. We shall not advance on this comment. It suffice to say that those who have become Haji Faruq's khalifahs in South Africa are all juniors in ***zaahiri ilm*** and as far as the ***baatin*** is concerned, there is salvation for us in maintaining silence.

Most of these youngsters who became khalifahs overnight, some with a minimum of islaah, others without any islaah, rushed to establish a link with Haji Faruq Sahib, motivated purely by the inordinate craving of ***hubb-e-jah*** (the love for fame). Their relationship was struck up with the desire to be promoted to the pedestal of a khalifah. Hence, you will find them sending out canvassers to rope in people to become their mureeds. They perpetrate deviations and nonsense in the name of Tasawwuf. They are alienated from the Way of Islaah. They are barren–totally barren — in the ***Baatin***, hence they utilize their public halqah thikr sessions as a crutch to promote the idea of them being Sufis. They are nothing but ***mutasawwifeen***. They have caused immense damage to the Cause of the Sunnah and to the Tareeqah of Hadhrat Thaanvi which we have inherited via the agency of Hadhrat Masihullah.

They have given their ***halqah thikr*** and ***khtam-e-khwajgaan*** practice a status higher than Sunnat acts of Ibaadat. Those who do not participate in these personal, private practices, are regarded as being anti-thikr. But they lack in entirety in the comprehension of the meaning of Thikrullaah. They have failed to understand that in terms of the eternal Principles of the Shariah constraints are placed on even Mustahab and Sunnat practices of Rasulullah (sallallahu alayhi wasallam) if such practices have become the ***Shi-aar*** (salient features) of the Ahl-e-Bid'ah, or if such Mustahab practices become introductory steps for a bid'ah. What then should we say about private practices which are not ibaadat practices of the Sunnah?

So, brother, do get the message straight. Our criticism is not directed at any valid ***Thikr Bil Jahr*** practice. We belong to the ***Chsistiyya Sisilah*** of Tasawwuf. In this Silsilah, ***Thikr Bil Jahr*** is necessary for the khaanqah and private life. We follow our Akaabireen and participate in such Thikr bil Jahr which makes every shaitaan tremble and compels him to take flight when this Thikr dins into his ears. But such loud thikr is not Masnoon ibaadat. It is to be done in the privacy of the home. There are no longer khaanqahs left in the world—only mirages. But the Saalik can follow his ***athkaar and ma'moolaat*** in the privacy of his home. He may not sit in the public to attract curious attentions with the shaking of his head and the rocking of his body—acts which confuse the uninitiated—acts which detracts from the Sunnah of Rasulullah (sallallahu alayhi wasallam).

In conclusion, brother, do understand that these ***halqah thikr bil jahr*** sessions discharged in public Musaajid of a hundred persuasions are smokescreens to conceal the gross inability of the khalifahs to give ***ta'leem*** in the sphere of ***Islaah-e-Nafs***. Truly, the Qabar Pujaaris have a valid charge against us: ***"When we do halwah thikr, then it is bid'ah. But when you, Deobandis do it, then it is not bid'ah."*** The time is not far that the whole happy lot will become birds of a feather within the fold of the Qabar Pujaaris. May Allah Ta'ala protect our Imaan and keep us steadfast on the Haqq and the Sunnah of Rasulullah (sallallahu alayhi wasallam) whose chief exponent and practical demonstrators in the past 100 years were the Aakaabireen of Deoband, whom the Qabar Pujaaris have branded kaafir.

Q. My wife participates in thikr which is held by a Maulana in a Madrasah hall. She attends these thikr gatherings inspite of my refusal. She flouts me openly and drives in her car to the ladies thikr program which the Maulana conducts. The Maulana is aware that she attends without my consent. Is it permissible for her to attend?

A. How can it ever be permissible for her to go when the ***la'nat*** of Allah Ta'ala and His Angels descend on her from the very moment she steps out of the house in defiance of your instruction.? How can it ever be permissible for her to attend a haraam public program, be it thikr, when she may not even keep a Nafl fast without her husband's consent? How can it ever be permissible for her to attend such an un-Islamic 'thikr' session when neither her Fardh nor her Nafl acts of ibaadat are accepted by Allah Ta'ala when she displeases her husband. The error of the Maulana Saheb who organises ladies thikr programmes should be conspicuous. There is no need for further comment to elaborate on his error.

Q. The girl whom my parents wish me to marry lives in another country I have not seen

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her nor has she seen me. Is it permissible to exchange photos for this purpose?

A. It is haraam to exchange photos for even this purpose. If viewing is felt necessary, then you will simply have to undertake the journey to her land. And, if you are pleased with her and vice versa, then arrange for the nikah in the same trip to avoid unnecessary squandering of money for a special trip. Nikah is a simple procedure in Islam.

Q. Please explain the rights which my non-Muslim parents have over me. I am a Muslim female.

A. While your parents have no jurisdiction over you since they are no longer your *Wali (legal guardian)*, you have the duty of service to them. If they are in need or in difficulty or sick, it remains your duty to be helpful and provide assistance. You have to be kind and respectful to them without obeying any of their wishes which conflict with the Shariah. You may visit them, but not at such times when ghair mahram males are present or when they have a religious function or customary parties such as birthday parties, etc. Your duty is also to endeavour to introduce them to Islam.

Q. I am a representative for a manufacturer. It has become difficult to get orders from wholesalers and big retailers without bribing the company's buyer who is an employee. If he is not given a bribe, he will not place an order with you. If you go to his boss for an order, he sends you to his buyer. This has become a widespread practice. One Maulana says that when a practice becomes widespread, then according to the Shariah's principle of 'urf', it becomes permissible. Is his fatwa correct?

A. Bribery is haraam. Paying the bribe to the company's buyer is haraam. Today, television, pornography, gambling, liquor, interest, nudity, etc. have all become widespread. The Shariah's principle of *Urf* does not legalize these evils simply because of widespread prevalence. *Urf* does not cancel the laws of the Shariah. There prevails widespread abandonment of Salaat and consumption of haraam. These evils do not become permissible in terms of *Urf*. The Maulana Saheb has erred in his 'fatwa'. There are trials in all spheres of life. This earthly life is a trial. There is a constant conflict between Allah's commands and the evil dictates of the nafs and shaitaan's call. The Mu'min is required to emerge successfully from this struggle. He has to make sacrifices. Our rizq is sealed. It will come our way whether the bribe is paid or not.

Q. In the qiyaam position of Salaat, should the feet of a woman be placed together or should there be a gap in between?

A. There should be a gap of about four fingers.

Q. Whose responsibility is it to maintain an unmarried adult female who has no source of income?

A. It is firstly the responsibility of her father. Thereafter it is the duty of her brothers, then of her paternal uncles.

Q. SANHA members go around encouraging Muslim businesses to become SANHA certified. It is claimed by them that with their halaal certification, the business will substantially improve. They promise to promote the businesses who buy their certification. After some time when there is no improvement in the sales, the businessman stops paying his monthly fees. Sanha then threatens him that the Muslim public will be informed of the withdrawal of the halaal certificate even though the products are halaal. Is this not extortion? Some Muslim bakeries are 100% halaal, and their owners are more pious than Sanha's members, some of them who shave their beards. If someone asks Sanha abut the bakeries, the response is that they are not Sanha approved. This creates the impression that the products of the Muslim bakeries are not halaal. Outside one Muslim butcher shop in Durban there was an advertisement by SANHA: *The only SANHA approved Butchery in the whole of Durban.* What is Sanha trying to say? Are all other Muslim butcheries haraam?

A. The methods you have described are decidedly unethical and un-Islamic. The attempt to compel someone to pay fees by means of the threat is extortion and blackmail. According to the Shariah, a set-up like SANHA has no Shar'i credentials and authority. Muslim traders do not require SANHA certification for their products. It is clear that SANHA has commercialized its halaal-certificates. Selling halaal certificates is haraam. The money Sanha gets for these invalid scraps of paper is haraam. The money should be compulsorily returned to their opwners. The disappearance from the scene of these bodies operating under Deeni guise for monetary gain will be most beneficial for the community. Muslim traders have themselves created difficulties for themselves by attaching importance to the haraam certificates issued by a group of chaps who possess no Shar'i authority. Imagine the stupidity of these traders—paying large sums of money for pieces of scrap-paper ludicrously labelled 'halaal certificates'. The exorbitant fees charged for these scrap papers are adequate testimony for commercialization at the expense of the Deen. A Muslim butcher and a Muslim baker do not require any halaal certification. If it is established, that the Muslim businessman sells haraam products, he should be exposed and the Muslim public informed. But to charge him money and to compel him to pay monthly fees for some stupid inspections are truly ridiculous and haraam.

If SANHA is a truly Islamic body, it should only notify the Muslim public of malpractices which come to light. It has a right to inform the Muslim community of haraam food sold by any Muslim trader. But it has absolutely no right to charge fees for its scraps of certification. It is in fact, Islamically wrong and unethical, for it to deal in 'halaal' certificates. It besmirches the integrity of an uprighteous Muslim if it withdraws its silly haraam certificate simply because the trader sees no benefit in burdening himself with the extortion and monthly riba payments made to Sanha. The monthly fees are most assuredly in the category of riba.

This haraam set-up can be eliminated if all Muslim traders give SANHA the boot, and refuse to pay the riba which they are presently paying on a monthly or annual basis. Once the riba income dries up, SANHA will hang up its shop's shutters because there is no Deeni motivation to keep them in office.

Q. There is a custom called 'First Eid'. If a person dies during the course of the year, then on the first Eid thereafter, it is considered necessary to visit the house of the deceased and offer 'faatihah'. Is there any substantiation in the Shariah for this practice?

A. The 'first eid' custom is a bid'ah custom. It is not permissible to participate in it.

Q. I embraced Islam about 3 years ago. At that time I was a Salafi, not following any Math-hab. I was taught to make masah on ordinary socks. Now that I have become a Hanafi I have learnt that Salaat performed in this way is not valid. Should I make qadha of the past Salaat which I had performed with a wudhu in which masah was made on woollen/cotton socks?

A. Yes, you should make qadha of such invalid Salaat. Make a sincere estimate of the number of Salaat which you had performed with defective wudhu and commence the duty of Qadha.

Q. If a person has to offer Qadha of several years of Salaat, should he forgo the Sunnat Salaat and the Masnoon Nafl Salaat in order to complete the Qadha as quick as possible?

A. The Sunnat Salaat and the Masnoon Nafl such as Tahajjud, Ishraaq, Tahyatul Musjid, etc., should not be abandoned notwithstanding the abundance of Qadha to be performed. Inspite of the outstanding Qadha Salaat, no one even thinks of forgoing any permissible or even doubtful or spiritually corruptive worldly activity in order to complete Qadha as quickly as possible. Thus, no one gives up reading newspapers, listening to the radio, futile talk, visiting friends, etc. for the sake of catching up with outstanding Qadha Salaat. Sunnat and Nafl Salaat should not be handpicked for elimination. There are many other futile activities which should be terminated in order to gain more time for Qadha Salaat.

HARAAM RIBA FEES

Muslim traders are hereby informed that the monthly fees which they pay to SANHA and similar other bodies dealing in 'halaal-certificates', are in the category of RIBA. It is haraam to pay these dues. Your sales and rizq are not dependent on SANHA's certification. You were in business long before this commercial office with a religious veneer came into existence to sell its haraam 'halaal' certificate wares. These miserable certificates are not required for the acquisition of your sustenance, the provision of which is Allah's Responsibility. MUSLIM TRADERS ARE NOT IN NEED OF THE HALAAL CERTIFICATION OF SANHA OR OF ANY OTHER SIMILAR BODY OPERATING UNDER DEENI GUISE.

All meat products processed by non-Muslim traders remain HARAAM irrespective of the possession of any 'halaal certificate' issued by any organisation whatsoever. 'Halaal certificates' do not transform non-Muslim meat products from haraam into halaal.

Q. If qadha of Fajr or Maghrib or Isha is made during the night-time, should the qira'at be recited audibly?

A. It may be recited *jahran* (audibly) or *sirrun* (inaudibly).

Q. How should Zakaat be paid on inheritance? From which date is Zakaat to be calculated?

A. From the day the assets come into one's possession.

Q. Some gold jewellery was stolen and recovered a few years later. On recovery, should Zakaat be paid for the time the jewellery had not been with one?

A. Zakaat is not payable for the time it was stolen and had not been in your possession.

YEARNING FOR ONE TASBEEH

"When the Mu'min has died, he yearns to return to earth. This yearning is only for the opportunity to recite Allahu Akbar, Laailaaha illallah or Subhanallah just once." (Hadith)

Questions and Answers

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FASHION PARADES, THE ULAMA AND THE MADRASAH

QUESTION:

Recently our Madrasah held an annual jalsah. One of the items was a fashion show. Two of the muallimahs (female teachers) and a Maulana who happens to be the Imaam of the Musjid and the principal of the Madrasah opposed this item, arguing that the Madrasah is a place where Islamic knowledge is being imparted. It cannot, therefore, allow such a show.

Another Maulana who is a trustee of the Musjid said that the fashion show was Shariah compliant. A row ensued between the two parties, and the Imaam of the Musjid was compelled to apologise from the mimbar after the Jumuah lecture. Then the trustee Maulana spoke and justified his actions by belittling the Imaam of the Musjid.

The next day the jalsah was held and the fashion show took place. Among the girls were baaligh ones. They modelled eastern outfits — shararas, gararas and punjabis. The girls had make-up on and their hair was hanging loose, and uncovered.

Although men were not allowed to view the fashion show, they could hear the description given of the clothing these girls were modelling. A wedding gown was also modelled.. Various Hadiths were quoted to justify the fashion show. One was from Bukhaari Shareef which states that Hadhrat Aishah (radhiyallahu anha) loaned a beautiful dress to someone to wear on her wedding day since one has to look the best on one's wedding day. Qur'aanic aayats were also recited to support the fashion show. Another proof was that a woman can dress up in front of her mahrams and ladies.

Is this all acceptable in the Shariah? This event has caused our community to split into two. The female teachers have resigned. Please comment and advise us on this issue.

ANSWER:

We can lament with certitude that on the Friday which followed this evil and haraam fashion parade of *Jaahiliyyah*, when the Malaaikah presented the deeds of the Ummah to Rasulullah (sallallahu alayhi wasallam), his mubaarak heart must have bled profusely. Every Friday the deeds of the Ummah are presented to Rasulullah (sallallahu alayhi wasallam). Most assuredly, Nabi-e-Kareem in Aalam-e-Barzakh must be viewing with total revulsion the evil which learned people are in this day perpetrating in the name of the very Qur'aan and Sunnah which Rasulullah (sallallahu alayhi wasallam) delivered and taught to destroy kufr and all vestiges of immorality and *Jaahiliyyah* which applies to the haraam modelling show or fashion parade.

No Muslim requires knowledge to understand the evil and prohibition of this fashion show. It is absolutely revolting that Qur'aanic aayaat and Ahaadith were presented in substantiation of a haraam fashion show in which baalighah girls were so callously misused to parade their *haya* for the haraam pleasure of the audience. The all-women audience makes absolutely no difference. The exhibition of *Jaahiliyyah* remains haraam. The list of evils of the haraam fashion parade by Muslim girls under the aegis of a Madarasah and organized by Ulama citing the Qur'aan and Hadith in substantiation, is formidable:

1) The very concept of a fashion show is immoral in the Shariah. Islam teaches its womenfolk to conceal themselves, not expose and express themselves. It is utterly contemptible to parade girls in this kaafir fashion. The Shariah does not allow them to come to the Musjid for even Salaat. The Shariah commands them to perform their Salaat in the most concealed corner of their homes. By what stretch of imagination and Islamic Intelligence can it ever be claimed that putting up baalighah and muraahiqah girls to publicly model dresses, and that too haraam dresses of pride and show? Rasulullah (sallallahu alayhi wasallam) said: Whoever dons garments of pride in this world, will be clad with raiments of disgrace (i.e. of the fire) in Qiyaamah."

2) Men listening to the description of the dresses which the girls modelled. This is zina of the ears. It incites lust in the diseased hearts of men. And, only men with diseased hearts will venture into proximity of such a mal-oon and mabghudh haraam modelling parade.

3) Allowing the girls to parade bare-headed with their hair all loose, and painted up like gay coons with haraam cosmetics, aggravates the evil. It was indeed utterly shameless for the organizers and the girls to have appeared in public (even if only infront of women) with their heads uncovered. They have to cover their heads for even Allah Ta'ala when performing Salaat, in fact, when they are not even performing Salaat. The natural haya of a Mu'minah dictates that she keeps her head covered out of shame for even Allah Azza Wa Jal. Rasulullah (sallallahu alayhi wasallam) said that the Malaaikah of Rahmat do not frequent a home in which the womenfolk wander around bare-headed. This applies even if there are no ghair mahaareem in the house. It is not permissible for a Muslim man or woman to strut around naked even in solitude in the house where there is not a soul present. The Fiqhi (juridical) arguments relative to satr are unrelated to Murawwat (Islamic-Sunnah culture) which is an extremely lofty concept. Haya is such a lofty and noble attribute of Imaan that Imaam Abu Hanifah (rahmatullah alayh) would not bare his head even when alone in his room. It is simply not Islamic –not Sunnah culture for women to strut about without head-covering even at home. What judgement should be passed about girls parading with evil garb and bare heads in a show of riya?

4) The Qur'aan Majeed commands: ***"And remain resolutely inside your homes, and do not make a display of yourselves like the exhibition of Jaahiliyyah."*** The fashion parade in which girls projected and displayed themselves to all and sundry, was undoubtedly an exhibition of Jaahiliyyah. In addition to this haraam modelling, they were encouraged and dragged out of their homes by Deeni personnel to publicly auction themselves and put up their 'charms' for show and humiliation. They were taught and instructed in the art of riya—to show off un-Islamic garment. They were ordered by their seniors to display themselves to the public with garments of riya whereas the entire thrust of Islam's concept of Hijaab is on maximum female concealment. Rasulullah (sallallahu alayhi wasallam) said that when a woman emerges from her home, shaitaan lays in ambush for her.

The modelling show was in total conflict and negation of the Islamic concept of Hijaab with its emphasis on female concealment. This evil fashion parade is in violent conflict with the whole corpus of *Akhlaaq-e-Hameedah (The Beautiful attributes of excellence)*.

5) Riya or show. *Riya*, undoubtedly was the prime attitude prevailing in the minds of the girls when they were modelling and showing off the haraam shararas, gararas *haraamas* and punjabi dresses. Such dresses are never permissible for Muslim women who believe in Allah and the Day of Qiyaamah. Show, parading, fashioning and modelling are all elements of *riya* and lewdness. These are acts of the kuffaar. Fashion shows are integral constituents of the kuffaar, more specifically western, idea of pleasure and recreation.

6) Modelling the wedding dress was an aggravated factor of evil. What must have been going through the mind of the young girl when she donned the wedding dress projecting herself as a married woman? A wedding dress has no place in Muslim society. It is a customary practice of non-Muslims. Muslim society is a society of the Sunnah, not a society which has enslaved itself to the norms and styles of westernism. A wedding is associated with a relationship in the making with a male. The young girl was schooled in the idea of zina of the mind. She was simulating a relationship with some imaginary man. Her seniors are guilty of having polluted her mind and heart.

The response to the fallacious arguments presented in support of this haraam modelling parade is as follows:

a) There is no Qur'aanic verse nor any Hadith from which substantiation could be drawn for this haraam fashion show. The Qur'aan and Hadith instruct hayaa, purdah, concealment and self-denial. The Qur'aan and Hadith can never support a fashion show which is an immoral practice of the kuffaar. In the fourteen centuries of Islam's history, was there ever a dress fashion show or a modelling show where girls paraded and exhibited themselves? Ignorant Muslims too cannot accept the baseless claims made by the trustee Maulana Saheb.

b) Hadhrat Aishah (radhiyallahu anha) did not lend any of her dresses out. She, however, had borrowed the dress of her sister, Hadhrat Asmaa (radhiyallahu anha) to put on. But does the Hadith say that she went to a model show or fashion show to put herself and her sister's dress on exhibition?

It is too ridiculous to cite this Hadith in support of a fashion show. What relationship is there between a person borrowing a dress and a fashion parade where young girls strut around like prostitutes advertising their

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THE DIVINE DESTRUCTION OF THE CIVILIZATION OF AAD

"What! Have you not seen what Your Rabb did with (the nation of) Aad, on Iram—they were the people of massive pillars."

(Qur'aan, Surah Al-Fajr. Aayats 6 & 7)

THE NATION OF *Aad* were the descendents of *Iram*, who is actually the First Father of the Arab nation. The people of Aad were giant-like and physically extremely powerful. They are described in the Qur'aan as the People of Massive Pillars on account of the huge pillars on which their palatial mansions were constructed. During that era, their buildings, mansions and palaces were unrivalled in their beauty and construction.

They were a nation of perverted transgressors who denied the Message of Nabi Hood (alayhis salaam). When Hadhrat Hood (alayhis salaam) warned them of Allah's punishment, they derisively mocked: *"Bring forth that (punishment) which you promise us if indeed you are among the truthful ones."* (Qur'aan, Surah Al-Ahqaaf, aayat 22)

The Divine Punishment was initiated in the form of a rain cloud which was most welcoming to them. In this regard the Qur'aan Majeed says:

"Then, when they saw it (the Punishment) as a rain cloud coming towards their (luxurious) valleys, they exclaimed (with delight): 'This is a cloud which will pour rain on us.' (No! Rather) it is Wind in which there is a painful chastisement. It (the Hurricane) utterly devastated everything by the Command of its Rabb. Then in the morning (at the end of the tenure of punishment), nothing was seen (of their civilization) except the (ruins) of their dwellings. In this way do We punish a nation of criminals."

(Qur'aan, Surah Al-Ahqaaf, aayats 24 & 25)

The devastating hurricane blew for seven nights and eight days. The violent storm manifesting Allah's Punishment destroyed everything in its path of destruction. Everything –people, buildings, orchards, farms, animals, etc.—were exterminated. There was nothing but utter ruin on all sides.

THE EARTHEQUAKE -TIDAL WAVE OF DESTRUCTION - ALLAH'S PUNISHMENT

(Continued from page 1)

atheist scientists is a predestined Command of Allah Ta'ala. Not an atom moves, but with the direct intervention and command of Allah Azza Wa Jal. Declaring this Truth, the Qur'aan Majeed says:

"By Him are the Keys of the Ghaib. None but He is aware of these (Keys). And, He knows what is in the land (and in the depth of its bowels) and (what is in) the oceans. And, not a leaf drops, but He is aware of it. And there is not a seed in the darkness of the earth nor anything moist or dry (in the universe), but it is recorded in a Clear Kitaab (Record)."

(Surah An'aam)

(Everything hidden from man and which cannever be discovered except by information of the Rasool, is termed Ghaib.)

INTERVENTION

In exactly the same way as the leaf drops, the atom moves, the wind blows and the rain falls with the direct intervention of **Khaaliq** (Allah, The Creator), so too occurred this massive disaster which devastated large regions across continents and flattened innumerable villages, towns and *holiday resorts* which are the epitome of the immoral filth churned out by the western cult of life.

The destroyed people were 'handpicked' by the Divine Plan for destruction. Whatever had perished and whoever had suffered, did so by the Decree of Allah Azza Wa Jal. People did not die randomly nor were people injured aimlessly nor were places flattened and obliterated without conscious direction by an inanimate, soulless ocean whose waters were churned up into mountains of roaring destruction by an inanimate ocean-bed collapsing or shifting. All the collapsing and shifting were by Divine Design enacted with precision by whomever or whatever Allah Ta'ala had commanded to execute the Effect of His *Ghadab (Wrath)*.

The Qur'aan and Hadith are replete with categoric warnings of Allah's *Athaab* which overtake mankind in the form of these natural disasters, inexplicable diseases and mutual strife and crime. These are all manifestations of Allah's *Athaab (Punishment)*.



LESSON

For the Mu'mineen who possess some understanding of reality and the *Maqsad (Goal)* of the Aakhirah, there is a lesson in every occurrence, be it small or big. A Muslim who fails to take lesson—who fails to understand the 'mystery' of the earthquake and tidal wave of destruction—is spiritually blind and barren. He has transgressed beyond the point of return and has become a candidate for Allah's Punishment. Only one who is condemned to everlasting perdition by Allah Ta'ala will intransigently choose such blindness, the ultimate consequence of which is Tsunami and its type of punishments.

PLANNING

Establishing warning systems in the Pacific Ocean and any other type of measures which modern technology has to offer, cannever block the path of Allah's Punishment. This latest earthquake and tidal wave were merely infinitesimal displays of the *Qahr* (Wrath) of Allah Azza Wa Jal, The Creator of the universe.

Divine Punishment cannot be thwarted, blocked or neutralized by the planning of all the scientists and all their assistants of the entire world. Everything by Allah Ta'ala is the consequence of His Command. The only measure available to Muslims to stave off the impending *Athaab* of Allah Ta'ala is *Istighfaar*, *Taubah and Inaabat*. Repentance and reformation are the only means open for 'neutralizing' the impending Punishment.

When Allah Ta'ala unleashes His *Athaab*, then all the technology of the super powers, and all their armies and armadas are swept into annihilation preceded by horrific fear and pain. The *Athaab* will execute its objective by playing out its torturous intensity to the commanded degree. The mighty Waves of Allah's Wrath in the oceans and the mighty quakes erupting from under the surface of the earth will cease their activity only when they receive the Command:

"And it was commanded (by Allah): 'O earth! Swallow your water, and 'O heaven! Halt!. And, the water was dried, and the Command was executed. The Ship (of Nooh) came to a standstill on top of (Mount) Judiyy, and it was commanded to the nation of transgressors: "Begone! (i.e. Get far from the Mercy of Allah)."

(Surah Hood, aayat 44)

THEN AWAIT THE HOUR

A VILLAGE-DWELLER came to Rasulullah (sallallahu alayhi wasallam) and said: *"When will it be the Hour (of Qiyaamah)?"* Rasulullah (sallallahu alayhi wasallam) replied: *"When Amaanat (Trust) is destroyed, then await the Hour."* The village-dweller said: *"How will Amaanat be destroyed?"* Rasulullah (sallallahu alayhi wasallam) said: *"When affairs of trust are handed to those who are unfit, then await the Hour."*

Among the Signs of the proximity of Qiyaamah is the wholesale abuse of *Amaanat*. Amaanat or Trust is not restricted to monetary affairs. Any duty, obligation, secret, leadership, post, etc., entrusted to a person are all within the scope of *Amaanat*.

In today's world, destruction of *Amaanat* appears to have reached its lowest ebb of corruption. The worst scoundrels are appointed to the posts of leadership, responsibility and trust. In another Hadith it is mentioned that among the signs of the approaching Hour is : ***the most immoral persons will be appointed as rulers***. The daily events transpiring are adequate testimony for the materialization of this prediction of Rasulullah (sallallahu alayhi wasallam).

The worst men and women in society have become leaders and rulers. The public funds which they are supposed to oversee and distribute justly are being treated as private property to be squandered at the behest of the immoral and lustful desires of the rulers. There are too many glaring examples of such scoundrels in positions of *Amaanat*. There is no need for evidence to substantiate this claim.

The outstanding feature of *all* political leaders and rulers throughout the world, in every country, without exception, is their gross abuse of public funds and their characters of debauchery, immorality, murder and injustice. Rasulullah (sallallahu alayhi wasallam) described such scoundrels as *Arzalun Naas* – the most immoral specimens of mankind.

THE QUDRAT OF ALLAH

IN THE DEVASTATION wrought by the tidal wave can be observed a speck of the *Qudrat* (Power) of Allah Ta'ala. In a minute, the tsunami had the capability of depositing more than 1000 billion litres of water in a minute on a shoreline.

The atheists (scientists) acknowledge that "it is one of nature's most massive killers".

On the open ocean it moved at 800 km/h. Explaining the disaster, the scientists said: "Geologic plates pressing against each other slipped violently, creating a bulge on the bottom that could be as high as 10m and hundreds of kilometres long. It's just like moving an enormous paddle at the bottom of the sea. A big column of water has moved, we're talking of billions of tons. This is an enormous disturbance", said David Booth, a seismologist at the British Geological Survey."

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THE QUDRAT OF ALLAH

While all the theories are floated, no one can answer the questions: ***What and Who caused the violent slipping of the geologic plates? Who moved the "enormous paddle" moving "billions of tons of water"? And, what was the cause of all these massive upheavals under the oceans and on the land?***

THE 15 SIGNS

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) mentioned: ***"When my Ummah perpetrates fifteen (evil) deeds, then natural disasters become halaal for them."***

When the Ummah becomes lost in the indulgence of these 15 acts of vice and transgression, Muslims then become the targets for Allah's Wrath which will assume the form of earthquakes, tidal waves and other natural disasters.

Fourteen of the 15 evils are mentioned in the Hadith which appears in the *Naseehat* captioned: *The Times of Devastation*. The 15th one mentioned in the other Hadith is ***"wearing of silken clothing by males."***

It is necessary for Muslims to reflect and meditate on every one of the 15 evil deeds mentioned by Rasulullah (sallallahu alayhi wasallam). Such contemplation will reveal the true extent of our indulgence. We shall then understand the brink of destruction on which we are perched.

THE TIMES OF DEVASTATION

HADHRAT ABU HURAIRAH (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said:

"When state funds will be made a rotation (i.e. misappropriated by the rulers and their puppets); when Amaanat (Trust funds) will be plundered as if these are booty; when payment of Zakaat is considered to be a fine (or penalty); when Ilm (of the Deen) will be acquired for reasons other than the Deen; when a man will obey his wife, disobey his mother, become close to his friend and distance himself from his father; when voices will become loud in the Musaajid; when a community will make its faasiq (immoral one) its leader; when the ruler of a nation will be their worst scoundrel; when a man will be honoured only because of fear for his evil; when singing girls and musical instruments will become widespread; when liquor will be consumed in abundance, and when the latter people of this Ummah will curse its former (pious) predecessors, then await at that time a red-hot scorching wind, earthquakes, swallowing of people by the earth, disfiguration of people and showers of stones (from the sky)."

(Tirmizi)

Certainly, most of these lesser signs of Qiyaamah are in the process of enactment. All the evils mentioned in this Hadith are daily perpetrations in front of our eyes. These evils have engulfed every segment of society in every country even in the remotest village of the Muslim world.

In view of these evil developments and the perverted transgression in which Muslims –both the elite and the masses—are immersed in, the massive earthquake and tidal wave which devastated several regions in which mostly Muslims were killed and affected are not at all surprising.

We are seeing the materialisation of the sacred predictions of Rasulullah (sallallahu alayhi wasallam). Such predictions also testify to the truth of the Nubuwwat of Muahammadur Rasulullah (sallallahu alayhi wasallam).

INCREASE

These natural disasters are phenomena which will be on the increase, and no amount of planning and technology will succeed in thwarting the Divine Decree. These destructive calamities are the Divine Response for the wanton and reckless villainy, perverted transgression and immorality of mankind in general, and of Muslims in particular.

The key for unleashing the Wrath of Allah Ta'ala is the intransigent resolution of the Ummah to plod the path of immorality and vice—a path which the Ummah has determinedly adopted with no thought of repentance and reformation. The consequences of such vile intransigence are manifesting themselves in the form of these natural calamities. But, it appears that Muslims have completely lost the capacity of spiritual vision.

WARNING

Inspite of the rippling effect of the *Athaab* of Allah Ta'ala having reached our shores portending the Divine Warning of *Athaab*, Muslims continue in their stupor of flagrant and reckless transgression. Are we waiting for the Quake and the Wave to crash down on us before we understand the Message of Rasulullah (sallallahu alayhi wasallam)?

A MILLION ATOMIC BOMBS

ACCORDING TO Enzo Boschi, the head of Italy's National Geophysics Institute, the earthquake under the ocean which caused the massive tidal wave had the power of a million atomic bombs, the "size of those dropped on Japan during the second world war."

He said that the shaking was so powerful that it disturbed the rotation of the earth.

The earthquake of a 'million atomic bombs' was unleashed by Allah Ta'la as a warning to mankind, especially for Muslims. The devastation was therefore spread over a wide areas. It was not a sudden chastisement to obliterate once and for all, the transgressing people. We therefore find that the Divine Whip struck in most places only hours after the massive eruption which occurred 10 km under the ocean bed.

When it is the Divine Intention to utterly obliterate from the surface of the earth a community of perverse transgressors, He unleashes the type of Quake, Wind or Terrible Screech (the scream of an Angel) which demolished and flattened the nations of bygone times.

The type of *Athaab* which the world witnessed in tsunami is a staggering punishment which is part of a punishment which occurs gradually and incrementally. The destruction of the people takes place in stages. Mentioning this type of staggering punishment, the Qur'aan Majeed states:

"Do those who perpetrate evil labour under the notion that Allah... ...will not seize them in incremental stages (of punishment)?."

(Surah An-Nahl, aayat 47)

At the end of this aayat, the Qur'aan Majeed says:

"Verily, your Rabb is Most Tender, Most Merciful."

In which way are these Divine Attributes of Tenderness and Mercy to be reconciled with the terrible chastisement wrought by the punishment of earthquakes and hurricanes, etc. mentioned in the very same verse?

The Mercy of Allah Ta'ala mentioned here is related to the punishment which arrives gradually in stages (*alaa takhawwuf*). The aayat implies that if the people who are being punished gradually by occasional disasters, realise their folly and reform, the punishment will be halted. Hence, worldly calamities which come in the form of punishment are also a mercy and a blessing in disguise for those who are jolted into realisation. Such realisation will ensure everlasting salvation in the Hereafter. Those who repent and reform themselves will not be deprived of Allah's Mercy.

FOUR THINGS OF VALUE

FAQIH ABU LAITH Samarqandi (rahmatullah alayh) said:

"Only four persons can appreciate four things: Only an old man can appreciate youth.; only a person afflicted with calamity understands (and appreciates) safety; only a gravely ill person appreciates health, and only the dead appreciates life."

ABANDONING AMR BIL MA'ROOF NAHY ANIL MUNKAR

THE FUNDAMENTAL OBLIGATION of the Ulama is *Amr Bil Ma'roof Nahy Anil Munkar* —to command righteousness and to prohibit evil. In this age, most Ulama have abandoned this Waajib obligation. While they do attend to *Amr Bil Ma'roof* to some degree, the second part of this obligation, viz., prohibiting evil, has been totally abandoned.

For fear of annoying the affluent ones in society and loosing their favour, the Ulama in general in this age have taken to the ways of the Ulama of Bani Israaeel. They perpetrate *Kitmaanul Haqq* (Concealing the Truth) and *Ta'weel-e-Baatil* (Fallacious Interpretation) to maintain 'good' relationship with all and sundry and to avoid falling into sacred controversies which their Office of *Waraathat-e-Ambiya* (being heirs of the Ambiya) demand of them in the execution of their Waajib duty of maintaining the purity of the Deen by diligently reminding the community of the evil and transgressions they indulge in.

Among the major causes of Allah's punishment which engulfs the whole nation is the failure of the Ulama to execute this sacred obligation. When the Ulama have permanently abandoned *Amr Bil Ma'roof Nahy Anil Munkar*, then the *Athaab* of Allah Ta'ala becomes ***halaal*** for the entire community.

Rasulullah (sallallahu alayhi wasallam) said:

"I take oath by That Being in Whose power is my life! Either command righteousness and forbid

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ABANDONING AMR BIL MA'ROOF NAHY ANIL MUNKAR

evil or soon Allah will send upon you a punishment from His Side. Then you will supplicate to Him, but your duas will not be answered."
(Tirmizi)

In another narration, Rasulullah (sallallahu alayhi wasallam) said that when the obligation of *Amr Bil Ma'roof Nahy Anil Munkar* is abandoned, Allah Ta'ala will appoint such tyrannical rulers who will neither show respect to your elders nor mercy to your little ones. They will brutalize people in ogres of pillage and plunder, killing, maiming and destroying. At such times of misery, the pious Muslims will make dua, but their duas will go unheeded.

THE PIOUS TOO WILL BE DEVASTATED

ALLAH TA'ALA WARNS in the Qur'aan Shareef:

"Beware of a Punishment which will not only overtake the transgressors among you.."

Even the Ulama, Auliya and the Sulaha (Pious) ones will become embroiled in the universal Chastisement which is unleashed to destroy a community. Since the Ulama and Sulaha in communities earmarked divinely for destruction are equally responsible for the gross disobedience of the masses, they too become lawful targets for Allah's *Athaab*.

Much of the spiritual and moral rot in a community can be attributable to the misdeeds and dereliction of sacred duties by the Ulama who live in emulation of the vile lifestyle of the Ulama of the Yahood and Nasaara. In this regard the Qur'aan Shareef says:

"You will see many of them (these Ulama) hastening in sin and transgression, and devouring of haraam. Indeed evil is it which they are perpetrating. Why do their Rabbaaniyyoon and Ahbaar (the Ulama and Sulaha) not forbid them (their people) from their sinful utterances (of immorality and kufr) and from their devouring of haraam? Indeed, evil is what they are doing."
(Surah Maaidah, aayat 144)

"They listen to falsehood and they devour haraam."
(Surah Maaidah)

UNIVERSAL PUNISHMENT

HADHRAT UMAR BIN Abdul Aziz (rahmatullah alayh), the illustrious Khalifah of Bani Umayya, said: *"The transgressions of a few people do not result in universal punishment which overtakes the whole nation. But when disobedience becomes universal and it is not prevented, the consequence is such Athaab which overwhelms all and sundry—the elite and the masses."*

Allah Ta'ala sent *Wahi (Revelation)* to the Nabi, Hadhrat Yusha' Bin Noon (alayhis salaam):

"I shall be destroying from your nation a thousand pious persons and sixty thousand evil persons."

Hadhrat Yusha' (alayhis salaam) implored: *"O Allah! The destruction of the evil people is understandable. But what is the error of the pious ones?"* Allah Ta'ala said:

"The pious ones did not prevent the evil ones from their evil nor did they abhor their misdeeds. On the contrary, they mingled and dined with them."

ARISING FROM SLUMBER

GHAFLAT (TO BE oblivious and unconcerned of reality) is a morally and spiritually ruinous malady. In fact, Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said that the Islamic Empire was lost to the kuffaar due to the *ghaflat* of Muslims.

It is a *Waajib* instruction of Islam to remain ever diligent in all departments of life. It is *Waajib* to abandon the slumber of *ghaflat* in which the Ummah is entrapped.

There are four signs to recognize awakening from the slumber of *ghaflat*, said Hadhrat Faqih Abu Laith Samarqandi (rahmatullah alayh):

1. Contentment in worldly affairs accompanied by procrastination. The Mu'min is satisfied with whatever condition Allah Ta'ala imposes on him and he is not hasty in making worldly decisions.
2. Enthusiasm for matters related to the Aakhirah accompanied by haste in its pursuit. In ibaadat and obedience, the Mu'min hastens and never delays.
3. Diligence and effort in the pursuit of Knowledge of the Deen and planning Deeni affairs.
4. The relationship with people is one of constant *Naseehat* and kindness.

FOUR ATTRIBUTES

Rasulullah (sallallahu alayhi wasallam) said that there are four attributes which unite in only a Mu'min: Silence, humility, thikr in abundance and negligible evil.

The condition of the unbeliever is the direct opposite. He is always loud and shameless. Pride and self-expression are incumbent and desirable characteristics for him. He is totally oblivious of Allah Ta'ala, and evil is his salient feature.

20,000 AULIYA DESTROYED

HADHRAT AISHAH (radhiyallahu anha) narrated that Allah Ta'ala once commanded Hadhrat Jibraeel (alayhis salaam) to destroy a city in which there were 20,000 such Auliya whose *A'maal* (virtuous deeds) were like the *A'maal* of Ambiya.

When Hadhrat Jibraeel (alayhis salaam) enquired of the reason for the command to destroy such a large group of Auliya whose deeds were like the deeds of Ambiya, Allah Ta'ala responded that these Auliya had become desensitized. While they were pious and practicing *A'maal-e-Saalihah* in abundance, they fraternized with the transgressors of their city. They mingled and dined with them. The abhorrence for the sins of the people had departed from their hearts.

The Ulama should reflect and derive lesson from these episodes of *Naseehat*.

DREAMS

"Nowadays excessive attention is paid to dreams. Dreams are regarded as events of great importance. While people do not pay heed to what they do during their hours of wakefulness, they hanker after dreams and their interpretation. In fact, they associate dream-interpretation with piety. Abu Jahl was an accurate interpreter of dreams (but he remained the arch-enemy of Islam)."
(Hakimul Ummat)

WARNING AND A LESSON FOR THE ULAMA

IN THIS EPISODE is a grave warning and a lesson for the Ulama of this day. Free association and fraternizing with flagrant transgressors, accepting their gifts, performing their marriages, serving with them on Musjid and Madrasah committees, participating in their haraam radio activities, condoning the haraam functions of the Muslim public, encouraging kuffaar sports, etc., etc., have completely desensitized the Ulama.

The direct consequences of such haraam fraternization and association is abstention from Amr Bil Ma'roof Nahy Anil Munkar, concealment of the Haqq (Truth) and issuing ambiguous fatwas calculated to remain in the good books of paymasters and the affluent members of society

In this dastardly way adopted by most Ulama of this age, is embedded cruelty for the masses. Such Ulama are inviting the Wrath and Universal Athaab of Allah Azza Wa Jal to settle on the entire community. They are merciless, for they pursue their lustful desires of aggrandizement and wealth regardless of the harm and destruction which will come down crashing on the heads of the whole community.

Let these Ulama who have abandoned their incumbent obligation, as well as the masses who feel snug and comfortable with fatwas of appeasement and nafsaani acquiescence understand that Tsunami is not reserved exclusively for the Asian lands. No nation of flagrant transgressors is safe from Allah's Chastisement.

THEY FELT CONFIDENT OF THEIR SAFETY...

"Do the people of the town feel confident that our punishment will not strike them during the night while they are asleep?
Do the people of the town feel confident that Our punishment will not strike them during the daytime while they are playing (and enjoying themselves on the beaches and in the casinos)?
Only a community of losers feels confident (of not being struck) by the punishment of Allah."
(Qur'aan)

"When the tsunami struck there were about 3,000 on the island. Every hotel, guesthouse and bungalow was full. Its hard to imagine what went through their minds when the massive wave struck at 10 am. Most people would have been having breakfast or settling down on the beach. Others would have been setting out on diving or snorkeling expeditions." (Sunday Times)

More than 2,000 foreigners from 36 countries lost their lives on these shores of the holiday island. Allah's *Athaab* struck suddenly *"while they were enjoying themselves in their amusements"*.

DEVASTATION BY DIVINE DESIGN

WHILE THE DEVASTATION wrought by the earthquake propelled tidal wave will be an aimless 'natural' disaster and destruction to non-Muslims, Islam teaches that every occurrence is the consequence of Allah's command and intervention.

The forces of nature are the slaves of Allah Ta'ala. Not a leaf changes direction in a breeze without the knowledge and intervention of Allah Ta'ala. Those who had perished, those who were injured, those who suffered loss in any way whatsoever, the buildings completely flattened, the buildings partly damaged, and every act of damage, devastation and destruction have been decreed with Divine Precision.

The names of all the affected people and the degree of destruction to be wrought, and the path of the destroying forces are all recorded in a Clear Record. Every act and activity of the earthquake and the tidal wave followed the pattern decreed by Allah Ta'ala.

The fact that wild animals were spared from the onslaught of the tidal wave testifies to the Decree of Allah Ta'ala. Reporting on this issue, *Aljazeerah* states:

"Sri Lankan wildlife officials on Thursday said the giant waves that killed thousands of people along the Indian Ocean island's coast seemingly missed wild beasts, with no dead animals found.

"No elephants are dead, not even a dead hare or rabbit. I think animals can sense disaster. They have a sixth sense. They know when things are happening," H. D. Ratnayake, deputy director of Sri Lanka's Wildlife Department, said.

Allah Ta'ala had destroyed Abraha with his army and his elephants by sending a flock of birds against them. Abraha with his elephants and army came to Makkah Mukarramah to demolish the Ka'bah. In Surah *Al-Feel*, the Qur'aan mentions the destruction of Abraha's army.

Allah Ta'ala sent a flock of birds—*Abaabeel*—to vanquish and utterly destroy Abraha's entire army along with his elephants which were supposed to have executed the task of the demolition of the Ka'bah. The wonder of the army of birds was that each one carried three pebbles—one in the claws of each leg and one in its beak. Each pebble had the name of the victim inscribed on it.

As the birds hovered over the army, each one searched out its target and victim. When a bird was directly above the victim whose name was inscribed on the pebbles, it let loose its 'bombs'. With devastating effect the pebbles penetrated the heads of the soldiers, exited by the anus and disappeared with force into the earth.

There are no chances and accidents in Allah's Handiwork and Command.

AND WHILE THEY WERE SLEEPING...

"As the water hit him, he grabbed hold of a pillar on a bungalow verandah and hung on. The water rushed at him, carrying deck chairs, umbrellas and ski-boats. The wave hit the bungalow, shattering the windows. People who were still asleep inside were slammed up against the walls and then floated out of the broken windows. The first wave was followed by an even higher wave."

(Sunday Times)

The Athaab seized them while they lay asleep confident of their safety.

(Qur'aan)

PURDAH — HIJAAB

"Non-observance of Purdah is an outstanding characteristic of non-Muslims. Islam emphasizes the adoption of purdah. Association with non-Muslims has led to assimilation with them and emulation of their ways and customs. We have adopted the ways and styles of non-Muslims.

Emulating the non-Muslims is termed *Tashabbuh bil Kuffaar* which is not permissible. Of graver import is that we do not even consider our emulation to be wrong. When a misdeed becomes rampant in a community, the evil of it ceases to be recognized. Now this evil misdeed of abandonment of purdah is considered progressive and a virtue.

In fact, abandonment of purdah is total humiliation."

(Hadhrat Maulana Masihullaah)

FEMALE CRAFTINESS

"Women! You are most ungrateful to your husbands. I have not seen beings (such as women) who inspite of being deficient in intelligence and Deen, are able to snatch away the intelligence of men..."

(Rasulullah—sallallahu alayhi wasallam)

THE ISLAMIC CONCEPT OF OBEDIENCE TO THE HUSBAND

ELABORATING ON THE meaning of true obedience to the husband and observance of purdah, Hadhrat Maulana Masihullaah (rahmatullah alayhh) said:

Our mothers and sisters should listen attentively to the following episode which transpired during the time of Rasulullah (sallallahu alayhi wasallam).

A Sahaabi once went on a journey of Jihad. When departing from home he instructed his wife to remain indoors, and never to set foot outside in his absence. That was the age of true purdah and virtue. It was not like today that we see husband and wife walking hand-in —hand in public, making a crude exhibition of themselves.

Our wise elders would usually say: "Once you have allowed the feet of your wife to leave the threshold of the home, you will no longer be able to confine her to the sanctuary of the home. In fact you will frequently find her out of the home."

Experience testifies to this reality. Men should blame themselves for the state of affairs in which there is the prevalence of non-observation of purdah.

After the Sahaabi had left, the lady's father became very ill. He sent someone to call his daughter. She said to the messenger: 'Ask Rasulullah (sallallahu alayhi wasallam) the ***mas'alah (rule of the Shariah)***. My husband has instructed me not to leave the precincts of the house. What should I now do?"

Rasulullah (sallallahu alayhi wasallam) sent the response to her query: "It is not permissible for you to go and visit your father." The noble lady abided by the ruling of the Shariah issued by Rasulullah (sallallahu alayhi wasallam). She did not go to visit her ailing father. Do you, O Brothers and Sisters, understand her sterling qualities?

On the next day, a message was brought to her informing her that her father was on his deathbed and that she was required to go and see him. However, the noble lady replied in the same manner, and Rasulullah (sallallahu alayhi wasallam) too responded in the same way as he did the previous day. On compliance with her husband's instructions, she was not to set foot outside the house.

"Once you have allowed the feet of your wife to leave the threshold of the home, you will no longer be able to confine her to the sanctuary of the home. In fact you will frequently find her out of the home."

On the third day she was informed of the demise of her father. Once again she was called to the home of her parents. She reacted in the same way, and Rasulullah (sallallahu alayhi wasallam) said: "Even now it is not permissible for her to leave the house. This her husband had forbidden. After her father was buried and Rasulullah (sallallahu alayhi wasallam) returned from the qabrustaan, Hadhrat Jibraeel (alayhis salaam) arrived with *Wahi* (Revelation) from Allah Ta'ala.

Rasulullah (sallallahu alayhi wasallam) sent a Sahaabi to deliver the following message to the lady who had not left her home: ***"Allah Ta'ala has sent Wahi and He has conveyed Salaams to you. Allah Ta'ala has forgiven your father because you obeyed the Shariah by abiding by the instructions of your husband not to leave the home."***

Before women frown on this episode and venture adverse comments on the attitude of the noble lady who had gained the special Salaam of Allah Ta'ala and forgiveness for her father, they should reflect and understand who the lady was, who had issued the ruling that she should remain indoors and not visit her father notwithstanding his illness and death, and who had ratified her action and was pleased with her conduct? Allah and His Rasool upheld her conduct and she was assured of success and salvation in the Aakhirah.

So-called purdah women of today who drive around in cars, who wander in the streets and public places and who labour under the impression that their decorated cloaks partly exposing their lewd denim-type under garments are the ultimate degree of Shar'i purdah, should ponder and examine themselves in the light of the attitude of this noble Sahaabiyah who became the recipient of Allah's special's Salaam.

"Save yourselves from the minor sins."

(Aishah—Radhiyallahu anha)

DESTRUCTION OF AMAANAT

AMONG THE IMPENDING Signs of the approach of the Final Hour (Qiyaamah), mentioned by Rasulullah (sallallahu alayhi wasallam) is the ***Destruction of Amaanat***. The abuse of Trust will permeate every strata of Muslim society.

In this regard it is necessary, in particular, to draw the attention of Deeni personnel, mainly Teachers at Deeni institutions. Many—a great many— of Ustaadhs teaching at Madrasahs and Maktabs are especially unconcerned of the major sin of destruction of Amaanat committed by them. Teachers at the Deeni institutions are paid salaries for the time they have to teach or do whatever other services they have been employed for.

Teachers should understand that they are essentially employees, teaching for a salary. They have a contract with terms and conditions, the observance of which is ***Waajib***. Violation of these terms is abuse and destruction of ***Amaanat***. Such abuse is termed ***Khiyaanat*** which is a stringent prohibition.

It is not permissible for them to fully remunerate their Deeni staff for time they had not been present for duty. The funds are not the personal property of the Madrasah / Musjid committee.

Among the terms of the work contract is the time factor. A Madrasah teacher is paid to teach during specific times. In this sphere, teachers are generally lax. They arrive late and leave a few minutes before ending time. Such dereliction of duty is akin to theft. Although it is not technically ***Sarqah*** (theft), for which the penalty is the severance of the hand, nevertheless, morally it is the same as stealing money or anything else. Its repercussions are here on earth in different forms, as well as punishment in the Aakhirah.

It is not permissible for Ustaadhs to steal time from their official tenure. The crime is compounded when Ustaadhs accept full salaries inspite of not having taught full-time. In the first place, it is ***Waajib*** for Ustaadhs to be on time or a few minutes before time. It is also incumbent that they teach the full-time stipulated in their work contract.

If an Ustaadh arrives late, he should make a note of it, and notify his employers to enable them to deduct the necessary amount from his salary.

If the Deeni personnel fail to do so, and devour the haraam money acquired in this manner, they will have to pay on the Day of Qiyaamah. This is not an issue restricted to *Taqwa* (piety). It is a matter of halaal and haraam— a matter of ***amaanat and khiyaanat***. It is therefore, necessary to be very careful in this matter.

If stealing tangible property is considered evil and sinful, the theft of time for which haraam remuneration is accepted, is viler than the former act of theft. In ***sarqah*** (theft of physical items) worldly things which have no value in the Aakhirah, are stolen. But, in ***Khiyaanat***, valuable intangible and spiritual assets, which are valuable in both this world and the Aakhirah, are stolen.

In former days, it was the practice of pious Qaadhis (Judges in Islamic courts) to make deductions from their salary and return it to the ***Baitul Maal*** (the public state treasury). One Qaadhi would be exceptionally meticulous in keeping a record of every minute he did not expend in the duty for which he was being paid a salary. Although he was always punctual at his court, he acted in consonance with *Taqwa* to deduct from his salary for even such time in which there were no court cases to hear notwithstanding the fact that he was present for duty.

Teachers should understand that they are essentially employees, teaching for a salary.

The actual rule in this regard is that the Ustaadh, Qaadhi, etc., is entitled to his full wage if he was present during the full duration of his work-time even if there was no work to be done due to pupil absenteeism or no cases to hear. Nevertheless, this Qaadhi, acting in the light of *Taqwa*, would not accept remuneration for any time in which he could not apply himself to court duties, not because of any fault on his part, but because there were no court cases to hear.

An Ustaadh is not entitled to leave before the termination of his official teaching time even if there happens to be present only one pupil or even if he has completed his work-quota before time. If he does, he is not entitled to full-pay.

TRUSTEES

Another act of ***Khiyaanat*** is the perpetration of the Mutawallis (Trustees) or Committee which has employed the teachers. It is not permissible for them to fully remunerate their Deeni staff for time they had not been present for duty. The funds are not the personal property of the Madrasah/Musjid committee. They may, therefore, not misappropriate the general fund to pay full wages to late-coming Deeni staff. However, if any trustee pays the difference from his own money or from contributions by close friends who approve, then it is permissible.

IMAAM

The same rule applies to a Musjid Imaam who has been employed to execute the duties of Imaamate. If he is not present for a Salaat, then he is not entitled to remuneration for the absent time. He is paid for the time that he attends, not for absent time. If the Imaam goes off for a few days, for example, and asks someone else to stand in for him, he is not entitled to pay for his absent days.

If the Imaam or even a Madrasah Ustaadh takes leave to go for Hajj, Umrah or Tableegh, he is not entitled for remuneration for his absent time whether he goes with or without the approval of the mutawallis / committee. However, if his initial work contract allows for remuneration during holidays, then the full wage is permissible. But, going for Hajj, Umrah and Tableegh do not come within the purview of holidays nor is this part of the *Urf* (established custom) of our society whereas payment for holidays is supported by a valid *Urf*.

These are issues affecting Imaan, and they have far-reaching consequences in one's life on earth and in the Aakhirah.

TAHAARAT, NAZAAFAT AND LATAAFAT

LITERALLY, THE WORDS ***tahaarat*** and ***nazaafat***, are synonymously used to convey purity or cleanliness. In the Shar'i concept, these terms have different and more subtle meanings than mere physical cleanliness.

A modern non-Muslim 'gentleman', for example, with a clean-shaven face, sporting an immaculate suit and tie, reeking of all the roll-ons and sprays and wearing polished shoes, will be regarded as 'clean' by worldly standards. But according to Islam he is filthy inspite of his external appearance of cleanliness. His ceremonial impurity or his state of ***hadth*** and ***janaabat*** renders him Islamically unclean and impure.

In contrast a Muslim wearing old, patched garments which have been washed, is Islamically clean ***(Taahir)*** since his body and his garments are ceremonially pure. Neither is his body in the state of ***hadth or janaabat*** nor are his garments ***najis*** (contaminated with impurities such as urine, faeces, blood, and the like) as the garments of non-Muslims ***always*** are. The perpetual uncleanliness ***(najaasat)*** of non-Muslim garments, be it the clothing of any Mr. President or of his royal highness, is due to the fact, that he does not utilize water for istinja. In fact, there is no concept of ***Istinja*** among them. Their garments are perpetually tainted with traces, if not with blobs, of the heaviest impurities known to man. Hence, the issues of *Tahaarat* and *Nazaafat*, leave alone *Lataafat*, are not applicable to non-Muslims.

There is no surprise in this because an inherent attribute of ***kufr*** is spiritual and physical ***najaasat***. *Kufr* and *Najaasat* can coexist in the same substratum in a harmonious relationship.

TAHAARAT

Tahaarat in the meaning of the Shariah is the Muslim's state of superb cleanliness. In the highest state of *Tahaarat* he is free from ***hadth, janaabat and najaasat-e-haqeeqi***. *Hadth* is the state of being without wudhu. ***Janaabat*** is the condition of greater impurity when ***ghusl*** is compulsory. ***Najaasat-e-Haqeeqi*** refers to physical substances of impurity, e.g. faeces, urine, blood and pus.

A lesser or imperfect state of *Tahaarat* is the state in which the Muslim is in ***hadth***, i.e. without wudhu, although he iss free of ***janaabat*** and ***najaasat-e-haqeeqi***. In this state of lesser *Tahaarat* it is not permissible for him to touch the Qur'aan Majeed or even an aayat written on a page, nor is it permissible for him to enter a Musjid.

Every Muslim is expected to be in the perfect state of *Tahaarat* 24 hours of the day. He is at all times surrounded by enemies — physical enemies whom he can see with his corporeal eyes, as well as spiritual enemies whom he cannot see with his eyes. The spiritual enemies and dangers are calamities descending from above, evil jinnaat, evil acts of ***sihr*** by sorcerers / magicians, etc. Hence, Rasulullah

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THE KUFR OF DESPISING PLURALITY OF MARRIAGES

QUESTION:

What is the attitude of the Shariah towards a person who despises and criticizes a second, third and fourth Nikah?

ANSWER:

Despising or criticizing second, third and fourth marriages is an attitude of kufr. It is the product of westernism and the liberal education of universities. The following is the *Fatwa* on this question issued by Hadhrat Maulana Rashid Ahmad Gangohi (rahmatullah alayh):

"A person who finds fault with any hukm (law) of Allah Ta'ala or way of Rasulullah (sallallahu alayhi wasallam), considering it to be dishonourable and its upholder to be shameless, is undoubtedly a mal-oon (accursed), an opponent of Allah and a kaafir. He is a murtadd (renegade) and a jahannami (destined for Jahannum)

Inspite of acknowledging polygamy being a hukm of Allah Ta'ala and a Sunnat, he persists in despising this hukm on account of customary practice. This aggravates his kufr and opposition to Allah Ta'ala. He is an unfortunate mal-oon, for he believes his custom (the prevailing attitude of people) is better than the law of Allah Ta'ala. To sever all ties from such a person and to ostracize him are precise acts of the Deen. It is never permissible to maintain family and friendship ties with him. It is imperative to remain aloof from him. Believing him to be the most-hated creature of Allah's creation. Become his enemy. Never perform Janaazah Salaat for him because he is a kaafir. This is recorded in the Kutub of Hadith, Fiqh and Aqaaid."

This Fatwa which was ratified and counter-signed by fifty Muftis of Hadhrat Gangohi's time, is adequate commentary of the Shariah's attitude towards those who despise and criticize the Qur'aanic permission of polygamy.

THE WOEFUL MPL WRECK

AT A RECENT conference of the Commission for Gender Equality, held at Howard College to discuss the torturous pregnancy which the votaries of the proposed Muslim Personal Law (MPL) bill are suffering with their illegitimate conception, Mr. Enver Daniels, the state's law adviser who we believe has to first certify the bill before its presentation to parliament, sent a strong core message on this morbid MPL issue, which every person in possession of a logical mind will readily accept for its platitudinal import and realism—that the proposed bill is under attack from both the Constitutional and Shariah perspectives.

The intransigence and emotionalism which the diehard propounders of MPL have so avidly displayed, truly staggers the logical perceptions of intelligent men who clearly see the impracticality of the MPL hypothesis. Yet a secular judge, a sen-

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TAHAARAT, NAZAAFAT AND LATAAFAT

(Continued from page 10)

(sallallahu alayhi wasallam) said: *"Wudhu is the weapon of the Mu'min."* The Mu'min should at all times carry with him his weapon.

NAZAAFAT

With regard to *Nazaafat*, Rasulullah (sallllahu alayhi wasallam) said: *"Verily, Allah is Nazeef. He loves nazaafat. Therefore, make nazeef (i.e. clean thoroughly) the portion of the ground in-front of your homes."*

Nazaafat is a state of purity/cleanliness higher than *Tahaarat*. Before proceeding with the explanation of *Nazaafat*, this Hadith is very significant in this regard. Islam requires the Muslim to maintain the cleanliness of even the ground outside his house—the ground which is not even his property. Nowadays, municipalities are supposed to carry out this function.

When the emphasis of the Deen is on *nazaafat* of the space outside the house, then the Mu'min will readily comprehend the greater emphasis on *nazaafat* of the inside of his home, and the even greater emphasis on the *nazaafat* of his bedding, his clothes and his body. When this has been understood, then it will be easy to understand the far greater emphasis of maintaining the *nazaafat* of the soul, nafs and heart. Acquisition of spiritual *nazaafat* is the function of Tasawwuf, discussion of which is not intended here.

Nazaafat is a finer state of cleanliness above *Tahaarat*. Without *Tahaarat*, there can be no *nazaafat* because Allah Ta'ala Himself is *Nazeef*. *Nazaafat* does not unnecessarily tolerate even such garments which are *taahir/paak* but which are soiled with pure substances, e.g. food, dust or reeking with the smell of fish, which occurs when one comes out from a fish-shop, etc. The attitude of *Nazaafat* does not tolerate untidiness, whether in the garments or in the home. *Nazaafat* demands that everything be free from untidiness and any vestige of uncleanliness. For example, having separate sandals for the interior of the home and the toilet; not walking into the house with muddy shoes although the mud may be perfectly *taahir*; ensuring that every nook and cranny of the home is free from dust, grime, cockroaches and the like. Such acts fall within the purview of *Nazaafat*.

The Mu'min is supposed to imbue in him both attributes —*Tahaarat and Nazaafat*. Allah Ta'ala is *Nazeef*, hence He loves *Nazaafat* of which *Tahaarat* is an imperative requirement.

LATAAFAT

Lataafat is a state of fineness or delicateness which is a spiritual state of 'cleanliness' and purity of the celestial Soul. Its opposite is termed *kathaafat* which means density. A person with untidy habits, be he in the state of *Tahaarat*, is termed *Katheefut Taba'* (of dense and grossly untidy disposition). Cleanliness is a strange concept to such a person.

Lataafat is generally an inherent attribute in some people. This attribute attains greater fineness with *Taqwa*. It goes without saying that *Tahaarat* and *Nazaafat* will at all times be with a person in whose disposition *(tabiyat)* there is *Lataafat*. The following examples of attitudes will better illustrate the meaning of *Lataafat*.

"Verily, Allah is Nazeef. He loves nazaafat. Therefore, make nazeef (i.e. clean thoroughly) the portion of the ground in-front of your homes."

✪ The feeling of nauseousness when seeing another person using a toothpick in public.

✪ Feeling nauseous when someone speaks about impurities while having meals.

✪ Some people, instead of tissue paper, place a toilet roll on the *dastarkhwaan* since it is cheaper than tissue paper. A person of *Lataafat* is irritated and feels nauseous at the sight of a toilet roll placed next to the food because it draws his attention to the toilet. *(Dastarkhwaan* is the cloth spread on the floor on which the food is laid. It is a tablecloth, but laid on the floor, not on a table in non-Muslim style.)

✪ The inability to tolerate the smell of paraffin and similar other substances. The Akaabireen always instructed that a paraffin lamp should not be placed in the Musjid nor should a candle be lit with matches inside the Musjid. If there is a need for a candle, light it outside the Musjid. The smell of the sulphur and paraffin is highly disturbing to the Malaaikah who are always in the Musaajid. The Angels are beings of the highest degree of perfection in *Lataafat*, hence only oil lamps are used in the Musaajid where there is no electricity.

✪ Hadhrat Mirza Jaan Jaanah (rahmatullah alayh) was shot by a bid'ati. He succumbed to the bullet wounds and died after a few days. On his death bed, someone asked him about his condition. He responded: *'Alhamdulillah! I am fine. However, the stench of the gunpowder in the bullet (which was still lodged in his body) is causing me great distress."* From this, one can understand the *Lataafat* in him.

✪ In the early part of the British occupation of India after they had defeated the Muslims, the forces of aggression had apprehended a member of the royal family. He was sentenced to death by hanging. On the day he was to be executed, he pleaded to be taken to the gallows through a certain street which was inhabited by a community of scavengers *(bhangis)* whose occupation was to remove faeces buckets and the like. The street through which they led him had a horrible stench of faeces and rotting hides. As they were taking him through the street, the young prince collapsed and died.

The ostensible cause of his death was the terrible stench which his brains could not tolerate. Having a very subtle disposition of *Lataafat*, the young prince was convinced that he would die with the horrible stench in the neighbourhood of the scavengers. It would save him the ignominy of hanging from the gibbet.

✪ A Shaikh was very fond of grapes. Once his mureed brought some grapes as a gift. The Shaikh lifted a grape to his mouth, but quickly put it down without even tasting it. He commented: *"The smell of dead bodies comes from these grapes."* Everyone present was surprised at this comment. What relationship do dead bodies have with grapes? The Shaikh asked the Mureed: *"From where did you get these grapes?"* The mureed said that he had picked the grapes from a tree growing in the qabrustaan. The Shaikh commented: *"Did I not say that these grapes had the smell of dead bodies?"*

✪ The habit of showering after cleaning a toilet although this is not an incumbent requirement, is due to the attribute of *Lataafat*. In fact, the Shariah exhorts the cultivation of *Lataafat*, hence it is Mustahab to take ghusl after having given ghusl to a dead body although one does not become impure by bathing a dead body.

✪ Becoming irritated when seeing a person eating gluttonously.

There are innumerable examples of *Lataafat*. This is an attribute in most Auliya. It is a product of *Taqwa* and it is also inborn, but gain greater subtlety with *Taqwa*.

Questions and Answers

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(Continued from page 5)

charms? Did Hadhrat Aishah (radhiyallahu anha) make an exhibition of herself with the dress? What was the purpose of having borrowed the dress from her sister?

She never paraded infront of other women showing off the dress. In the tafseer of the Hadith it is mentioned very clearly that she had borrowed the dress to adorn herself for Rasulullah (sallallahu alayhi wasallam), her husband. Does the Maulana Saheb not understand the difference between a wife adorning herself for her husband and women putting themselves up for show and exhibition to other people? It is an absolute absurdity to cite the dress-hadith in support of the haraam fashion parade.

c) "Looking the best on one's wedding day"? What does this mean? For whom should the bride 'look her best'? Definitely not for the public even if the public consists of only women. She has to appear in her best form for her husband, not for others. Further, what relevance does this have with the haraam fashion parade? Was any of the girls or the particular girl modelling the wedding gown getting married at the fashion show? Was that her wedding day? For whom did she elect to look her best on the fashion show day? What has the wedding day to do with the fashion show day? This argument is palpably stupid.

d) It is not an issue of women being allowed to dress up in front of their mahrams and ladies. In fact, a woman, especially a young girl, should appear with hayaa (shame) infront of even her mahram males. She should not make an exhibition of herself in front of even her mahram males. She should be dressed simply and modestly in front of all people, her mahram males and ladies included. Islam does not exhort her to appear gaudily dressed in front of ladies or her mahram males, especially in immoral outfits such as punjabis, shararas, gararas and haraamas. Furthermore, the fashion show was not a private setting in a home where a girl appears in front of her uncles and grandfather. In fact, the Fuqaha have said that girls should not appear with total freedom in front of even their paternal uncles. They should exercise caution with even uncles.

There is not a vestige of merit in the nonsensical arguments tendered in substantiation of the haraam fashion parade. Undoubtedly, it was a major sin. It was an act of shaitaan and an exhibition of riya and zina.

The Imam of the Musjid who had apologized for his opposition, has rendered Islam a disservice. His apology has confused the minds of ignorant people. He has betrayed Islam for fear of possibly losing his job. He should understand that only Allah Ta'ala is the *Raaziq*, not the trustees who have employed him. The teachers who had resigned are to be complimented for the firm stand and their dissociation from haraam.

The split in the community is a healthy sign to be welcomed. At least there are some people in the community who do not accept baatil and haraam even if a Maulana condones it with aayats and ahaadith. As long as there are such people who take a firm stand against haraam and baatil, it is hoped that the universal *Athaab* of Allah Ta'ala will not overtake the whole community.

We are living in an age in which the insanity of total emulation *(tashabbuh)* of the kuffaar has left Muslims wallowing in mental torpidity, unable to distinguish right from left, and incapable of differentiating between vice and virtue, halaal and haraam. When an 'imam' of a Musjid professes to be a gay, and a so-called Islamic radio rushes to offer tacit support to this vile cause of sodomy by disseminating over the air the homosexual viewpoint calling for 'tolerance', and when Maulanas cite the Qur'aan and Ahadith falsely in a morbid bid to accord Shar'i sanction to an exhibition of *Jaahiliyya*, then there can be no difficulty in comprehending the moribund condition of the Imaan of the Ummah. Only Allah Ta'ala can save this Ummah from its headlong plunge in the pit of abysmal gloom and ruin.

"Honour is in humility. Respect is in Taqwa. And freedom is in obedience."

(Ibraahim Bin Shaibaan)

THE WOEFUL MPL WRECK

(Continued from page 11)

ior Molwi Saheb and some lawyers peddling the MPL wares have miserably failed to understand the simple truths which the anti-MPL Muslim community has loudly and determinedly proclaimed, and which message, Mr. Enver Daniels has just administered to the Gender Commission.

The following is a summary of the proceedings of the conference, compiled by a participant:

"On Thursday, the 9th December 2004, the Commission for Gender Equality held a conference at Howard College regarding the proposed MPL Bill.

Every bill goes through a certification process to ensure that it is consistent with the Constitution. Mr. Enver Daniels is the state law adviser responsible for the certification of the MPL Bill. He had the following comments:

- The MPL Bill is both complex and controversial.
- It is being attacked from both the Constitutional perspective as well as the Shariah perspective.
- The reality is that consensus on the Bill will be difficult to attain.
- The Bill, by its very nature is watering down the principles of the Shariah by imposing Constitutional principles.

He questioned the relevance and necessity of many provisions of the Bill. He stated that he was intrigued by some of the definitions and said that it would be difficult to reach consensus on the various terminologies. He cited the examples of dower and age. He added that it was obvious that when a minor contracts, a guardian duly assists him. Accordingly the proposed age restriction of 18 is not sustainable.

He proposed that instead of waiting for all parties to reach agreement, we should, as an interim measure, give people the choice to elect whether or not to register their marriage:

- In community of property, or
- Out of community of Property, or
- According to Shariah Law, subject to implementation by the Shariah Courts.

He also said that people have to accept that Muslim marriages can be polygamous. Therefore, it is also imperative that provision be made in the Bill to give protection to the rights of the 2nd, 3rd, and 4th wives.

Mr. Enver Daniels suggested that the setting up of the Shariah Court be in Pietermaritzburg, but emphasized that its decisions could be challenged in the Constitutional court. He is of the view that the setting up and structure of Shariah Courts will not have a heavy impact on the fiscus."

OUR COMMENT:

Mr. Enver Daniels is to be complimented for his realism and understanding of the problems which can ensue in the wake of the hybrid MPL hypothesis. His observation regarding the watering down of the principles of the Shariah, is most welcome. We have been shouting this incontrovertible truth from the rooftops. While the suggestion of the establishment of Shariah courts is well-intended, in practice such courts will not be workable in a land governed by a secular constitution. Consensus on the MPL aberration is logically and practically impossible. Insha'Allah, in our next Majlis issue, we shall discuss the impracticality of Shariah Courts in a secular setting.

ZIL-QA'DH 1425 / JANUARY 2005

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"Soon will there be in My Ummah people in whom these carnal lusts will permeate, like a man in whom rabies has penetrated. Neither a vein nor a joint remains unaffected." (Hadith)

SOUTH AFRICAN HUJJAAJ INVITING THE WRATH OF ALLAH

IT IS NO exaggeration to say that among the 3 million Hujjaaj who assemble for the Hajj ibaadat from all over the world, the moral and spiritual condition of the South African Hujjaaj is decidedly the worst. The extremely low degree of moral turpitude in which the South African Hujjaaj excel, commences from the very time they reach the airport in Johannesburg. Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) who was among the greatest Auliya of Islam and a contemporary of Hadhrat Imaam Abu Hanifah (rahmatullah alayh) said: **"Some people emerge from their bathrooms (in their homes) purified from sins, while others emerge from Baitullah (the Ka'abah) loaded with sins."**

This is precisely the state of most South African Hujjaaj. Rasulullah (sallallahu alayhi wasallam) said that when the Mu'min makes a beautiful wudhu with a niyyat and thikr, his sins fall off his body as the water rolls off from his body. He thus emerges purified from sins from his bathroom. On the other hand, many people visit the Ka'bah after having undertaken the Hajj / Umrah journey for vile, filthy, nafsaani and worldly motives. They are absolutely bereft of *ikhlaas (sincerity).* The majority of South African Hujjaaj go to Makkah and Madinah for an evil holiday. Women who normally don an outer façade of hijaab for 'respectability' here at home, but with hearts brimming with moral depravity, go to the Holy Places with the express intention of discarding Purdah. They gain freedom among the masses of people. They sit along the streets; spend a considerable time shopping and dining at posh restaurants; they tour the malls; they mingle with males in the malls, shops, hotel lifts and foyers; a great many of them strike up temporary immoral relationships, and some marriages even breakdown as a direct consequence of the moral turpitude in which the miscreants and *mal-oon* males and females indulge. The *Ghadhab* (Wrath) and *La'nat* (Curse) of Allah Ta'ala are of no concern to those whose hearts are intoxicated with immoral lust which is given free expression in the public places of the Haramain Shareefain.

EPITOME

Baring their faces under the baseless pretext of the Ihraam prohibition to don a niqaab which touches the face, they exhibit themselves with the deliberate design of attracting the gazes of morally depraved males who also visit the sacred places for base motives. The epitome of the moral depravity from which the South African Hujjaaj in general suffer, is conspicuously observed in the South African camp at Mina. This place has become a haunt of vice. **It is imperative for the Hajj authorities to keep this place under observation and institute drastic measures to curb the vice which is perpetrated under the façade of Ihraam.**

These 'hujjaaj' bereft of all shame and fear for Allah Ta'ala, have transformed the sacred Hajj into a sanctimonious debacle, which if allowed to continue will make the morality problems more complex and intractable. This intractability is evident from the fact that at least two known South African marriages have collapsed in divorce as a direct consequence of the degenerate moral activities of so-called hujaaj.

ULAMA

Some Ulama from South Africa annually conduct Hajj tours on a commercial basis. There is a crying need for these Ulama to focus their attention on *Amr Bil Ma'roof.* Giving general *bayaans* (lectures), explaining Hajj *masaail*, and physically conducting the tours, fall far short of the demands of their Deeni obligations, the first and foremost being Commanding righteousness and Prohibiting evil. In this domain the Ulama recklessly fail. And, the cause of such failure is the mundane ingredient —the money– which lures them into the Hajj business. At least they should display their gratitude to Allah Ta'ala for the bulky profit they are making, by constantly reminding and reprimanding the South Africans under their wings to behave themselves morally.

These Hajj-Ulama are fully cognizant of the moral offences—intermingling of sexes and violation of hijaab which occur in general, and in particular at the Mina camp, yet they have adopted a queer silence which is motivated by only monetary considerations. It is not considered prudent by these Ulama to court the displeasure of those who contribute towards the pecuniary gains of the Hajj operators.

NIQAAB

In view of the deteriorating position of morality among the South African Hujjaaj, some Ulama are of the opinion that women should not be allowed to flaunt their facial charms, which many of them do by abandoning the niqaab. The tricks and deceptions of females put even shaitaan to shame. They justify displaying their faces in public with arguments such as: The Hajj-type of protruding Niqab is extremely awkward; it is bulky; it causes headaches; its hampers movement, etc. This type of argument is typical of South African women. Purdah Nasheen women from other countries do not find any problem with the special form of Niqaab which women in Ihraam are required to *compulsorily* wear.

Concerned Ulama are of the opinion that in order to curb the evil consequences of females displaying their faces in public, the lesser of the evils is for women who say that they have 'insurmountable' problems with the abnormal niqaab, to don the normal Niqaab notwithstanding the cloth touching the face. This defect (of the cloth touching the face in the state of Ihraam) can be rectified and compensated by giving the appropriate Sadqah which will not be a *damm* (goat / sheep) since the need to wear it a full 24 hours does not arise. There is much merit in this view. And Allah knows best. *The opinion of other concerned Ulama on this mas'alah will be highly appreciated.*

THE SOLUTION

The suggestion of some Ulama regarding the Niqaab is part of the solution. The actual and lasting solution is for women to remain at home. They should not undertake journeys, be it for Hajj or Umrah. Only if Hajj has become Fardh, should they venture to undertake the journey. The *fitnah of female exposure* commences from the very time the journey begins until the return into the sanctuary of one's home.

THAWAAB

The argument of *Thawaab* presented as the motive for the Hajj / Umrah journey is false. How many of them, male and female, perform Ishraaq Salaat regularly? According to the Hadith the yield of Ishraaq Salaat, among other things, is the Thawaab of an accepted Hajj. If the niyyat is *Thawaab*, this is within easy grasp on a daily basis right inside the safety and sanctuary of one's own home.

In the immoral atmosphere enshrouding the world today, it is not permissible for women to embark on journeys, even with a mahram, for Nafl Hajj and Umrah. In general, journeys, according to the Hadith, are portions of the 'Fire'. This was aired by Rasulullah (sallallahu alayhi wasallam) more than 14 centuries ago. It had relevance even in those days of true *taqwa* and *Wara'*, even in the age of the Sahaabah. In this age of *fisq* and *fujoor*, the Hadith has greater relevance. Women should remain at home and acquire daily the *Thawaab* of Hajj and Umrah by performing Ishraaq Salaat.

HIJAAB

The total collapse of Hijaab at every step of the journey from its very inception until its termination, and the shameless contact and mingling with the opposite sex throughout the journey, are adequate factors for men of intelligence to understand. Understand the prohibition of female emergence and going for Nafl Umrah / Hajj when they have to commit severe acts of violation of the *Ahkaam of Hijaab.*

PLANE

At the airport and in the plane, the South African hujjaaj by far and large, conduct themselves as non-Muslim sports teams behave in the plane, especially when their members are in a state of inebriation. The majority of the so-called hujjaaj does not even perform Salaat in the plane. They devour just any haraam food served by the *faahishah* hostesses. Women shamelessly line up behind males in the narrow aisles when going to the toilet. Some stand diametrically in front of the door and shamelessly move into the toilet before the outcoming male has even completed his full exit. Barefaced women with *mock abayas* on behave with barefaced immodesty. The raucous laughter and speech of the 'hajj' crowd in the plane is absolutely disgusting. It is difficult to accept that these people are on their way to the most sacred House of Allah Azza Wa Jal. But the climax for their moral turpitude is right in the Haramain Shareefain, with the Mina camp being the centre-den for their expressions of depravity.

THEIR DUTY

Inspite of the complete commercialisation of the Hajj, the Hajj operators among the Ulama as well as the South African Hajj Council should take note of the corruption and institute steps to curb and eliminate the immorality. Some of which some local Ulama are endeavouring to sweep under the carpet for fear of jeopardizing their pecuniary interests.

YOUR UNIVERSITY DAUGHTER

"Drunken sex among Border Technikon students has become a nightmare for security guards on campus. The sexual antics are also causing embarrassment and concern among fellow students. One security guard said whenever there was a party on the Berlin campus, students would have sex wherever they wanted. Most of them were drunk.

"We find underwear laying all over the campus the morning after the party.", he said. Guards also often caught students "red-handed in the sex act", and sometimes took pictures.

Ms Makabane said: "Many women students believed using alcohol made them more desirable, and this contributed to their weird sexual behaviour.

Student Loyiso Lindani said: "If students decide to be promiscuous, let them be. Other people should mind their own business."

The scenario painted above is standard action prevalent at all secular universities. Parents who deposit their children, especially daughters, in these cauldrons of immorality, are truly the vilest kind of thugs which operate crime syndicates. Such parents prostitute the modesty and chastity of their daughters for the sake of imagined monetary prosperity which secular education promises.

When their daughters resolve to elope, marry without their consent or renounce their Deen, these contemptible parents should, *"Mind their own business"* as Mr. Loyiso Lindani said.

Let all Muslim parents understand well that the price of secular education, at the cheapest is the destruction of the chastity and virginity of their daughters, and at the worst, it is *Irtidaad.*

Questions and Answers

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Q. A Muqtadi did not make Ruku' with the Imaam. For some reason he remained standing. When he emerged from his reverie, he immediately joined the Imaam in Sajdah. What is the position of his Salaat?

A. Omission of Ruku' invalidates Salaat. He has to repeat his Salaat. He should have made Ruku' after the Imaam's Salaam. In an error of this kind, the muqtadi should rise into qiyaam after the Imaam's Salaam, then make Ruku', then make Sajdah Sahw and complete the Salaat as usual.

Q. The Imaam completed Maghrib Salaat after two raka'ts. Although the muqtadis drew his attention by exclaiming *'Subhaanallaah!'*, the Imaam ignored them and continued to complete the Salaat. Some muqtadis did not follow the Imaam and completed the third raka't. Is their Salaat valid?

A. No one's Salaat is valid. The Imaam and the Muqtadis have to repeat their Salaat.

Q. If a musalla or a blanket is spread on impure (najis) ground, can Salaat be performed on the blanket?

A. Yes, it is permissible to perform Salaat on the blanket or musalla.

Q. If the Imaam fell down unconscious in Salaat, what should the muqtadis do?

A. The Salaat breaks. They should attend to the Imaam and perform the Salaat over.

Q. The Imaam recited *iyyaaka na'badu* (with a fathah), instead of *na'budu* (with a dhammah). Is the Salaat valid?

A. The Salaat is valid. As long as a corrupt meaning-change has not been produced by an error in Qira'at, the Salaat remains valid, e.g. *Iyyaaki*, instead of *iyyaaka; Rabbal Aalameen*, instead of *Rabbil Aalameen; Tilkal Kitaabi*, instead of *Tilka aayaatul Kitaabi; Thumma innakumul qiyaamati tub-athoon*, instead of *Thumma innakum yaumal qiyaamati tub-athoon*. Change of *harkaat* and omission of a word which do not effect a corrupt change in the meaning do not invalidate Salaat

Q. In a qabrustaan there is a special building for performing Janaazah Salaat. Outside the building on the qiblah side, i.e. in front of the wall the musallis will be facing, are graves. Is it permissible to perform Janaazah Salaat or any other Salaat in this building?

A. It is permissible. The wall is an adequate barrier.

Q. What is the status of a Salaat if someone performs it with a turban under which there is no topi?

A. It is Makrooh Tahrimi (forbidden and sinful) to discard the topi even if the amaamah is worn. It is incumbent to wear a topi under the amaamah (turban) whether in or out of Salaat. It is Makrooh Tahrimi of a greater degree to perform Salaat with an amaamah under which there is no topi.

Q. The Imaam recited in the first raka't of Isha Fardh, Surah Wash-Shams, and in the second raka't, Surah Wat-Taariq. Is the Salaat valid?

A. The Salaat is valid. It is sinful to intentionally invert the order of the Surahs. There is no reproach if it happens by mistake.

Q. Is it permissible for females to remove the hair on their arms?

A. If the hairs are growing abnormally, then it is permissible otherwise not.

Q. Is it permissible for a woman to trim her eyelashes?

A. It is haraam for her to trim her eyelashes. Rasulullah (sallallahu alayhi wasallam) invoked *la'nat* (curse) on such women.

Q. Some Muslim women in emulation of non-Muslim females keep very long fingernails to which they apply nail polish. Is this permissible?

A. This evil, filthy practice is haraam for four reasons: (1) It is *tashabbuh bil kuffaar* (emulating the kuffaar). (2) It is in flagrant conflict with the teaching of the Shariah which orders cutting of the nails once a week. It is haraam to retain the nails for forty days. (3) The nail-polish prevents them from performing Salaat because neither ghusl nor wudhu is valid with the nails covered with this haraam impervious coating. (4) It is a filthy practice. Such nails are a nest for filth and dirt.

Q. The parents had not circumcised a boy. Is it permissible for him to get himself circumcised now that he is an adult?

A. It is permissible, in fact, incumbent.

Q. It is Sunnat to remove the hair of the baby on the 7th day. Months have passed without the parents paying heed to this requirement. Should the hair be removed now after several months have lapsed?

A. Yes, the hair should be removed even now.

Q. Is the Imaan of a convert valid without circumcision?

A. Imaan is valid. However, circumcision being a salient feature of Islam and an incumbent practice, the convert should have himself circumcised.

Q. My second wife forbids me from spending much time with my first wife and children by her. She makes my life miserable when she discovers that I was with my first wife for any part of the day. She even insists that I spend more nights with her than with my first wife. What is the Shariah's ruling on this issue?

A. The ruling is very clear and concise which every Muslim is aware of. You are required to mete out equality of financial expenses and equality of night times between your wives. It is compulsory to spend an equal number of nights with each wife. The rule of equality does not apply to daylight hours. You may apportion out the daylight hours to your convenience. It is haraam for you to submit to the unlawful dictates of your second wife. If such submission leads to violation of the rights of your first wife, you will be guilty of a major sin. You will be inviting calamities on yourself and on the Day of Qiyaamah you will be resurrected with half your body paralysed. Allah Ta'ala has made the husband the dominant one and the ruler of his home. He is not supposed to be a cuckold and submit to the haraam commands and wishes of his wives.

Q. A widow with a minor son (3 years) married a man who is not a close relative of the child. It is understood that in this case the mother loses custody of the child. The paternal grandfather demands that the boy be handed over to him as he is the rightful guardian in this case. The mother who is a practising Muslim, observing Hijaab and abstaining from evils such as television, etc., refuses to hand over the child. She argues that the grandfather is a faasiq. He shaves his beard. He spends hours viewing television. There is no proper purdah in his home. Males and females of prohibited categories mingle freely in his home. The grandfather as well as the other inmates of the house visit casinos, game centres and the like. He, his sons and daughters are thorough modernists. Islam is not their guiding light. Does the mother have any right to retain custody in such a situation? Will she be sinning by denying the grandfather custody of the child?

A. On the contrary, she will gain thawaab for denying custody. It should be well understood that the Shariah's law of *Hidhaanah* (Custody and Guardianship) is regulated by the welfare and interests of the child. The prime basis underlying this Law is the welfare of the child, not the emotional feelings of the guardians. In the Shariah, the first demand of 'welfare' is the safety and development of the Imaan and Akhlaaq of the child. If these Waajib requirements are denied to the child as a consequence of the un-Islamic conduct (the *fisq* and *fujoor*) of the rightful guardian, the purpose of *Hidhaanah* is defeated and negated. Hence, if the rightful guardian, the paternal grandfather in this case, poses a threat to the Imaan and morals of the child, as he most certainly is, then it is Waajib for the mother to deny him custody. It is not permissible for the mother to sacrifice her child's Imaan and Akhlaaq so callously by handing over the child to a reckless *faasiq, faajir* even if he is the legal guardian. To safeguard her child, the mother may even resort to the secular court to confirm her custody if this becomes necessary.

Q. An adult son breaks ties with his father because of the stringent Deeni impositions of his father. He cuts all ties, preventing his wife and children also from visiting his father. Please comment on his attitude.

A. Neither his Nafl nor Fardh acts of ibaadat are accepted by Allah Ta'ala. This evil son is deprived from the special *Rahmat* of Allah Ta'ala, which settles on the entire Ummah on the auspicious Nights of Qadr and Baraa'ah. He is deprived of the special daily *Rahmat* of Allah Ta'ala which reaches children via the agency of their father. The *la'nat* (curse) and *ghadhab* (wrath) of Allah Ta'ala perpetually settles on this disobedient son. A variety of other calamities will descend on him right in this world. The punishment for causing heartache to parents commences in this world. It is not postponed for the Aakhirah. The barkat of his earnings is eliminated and his lifespan is shortened. And, worst of all, the danger of him dying without Imaan overhangs him. The episode of Hadhrat Alqamah (radhiyallahu anhu) who was a famous Aabid among the Sahaabah, is a fearful example of the ultimate consequence which awaits such children who cause the hearts of parents to bleed. Even if his father reprimands and abuses him without justification, then too it is haraam for the son to sever ties. It remains Waajib for him to submit in obedience to all the lawful wishes of his father. This is adequate commentary for anyone who possesses Imaan and even a degree of fear for Allah Ta'ala.

YOUR FATHER

About your father, Rasulullah (sallallahu alayhi wasallam) said:

- *"The pleasure of Allah lies in the pleasure of your father, and the anger of Allah lies in the anger of your father."*
- *"Verily, your father is the central gate of admission to Jannat (for his children). Therefore (O son / daughter!) destroy this central gate if you prefer, or guard it."*
- *"Verily, among the best of good deeds for a man is to be kind to relatives and friends of his father, after his death."*
- *To cast a gaze of affection at your father gains for you the thawaab of a Hajj.*

Q. My father is extremely abusive. For any little thing which displeases him he uses vulgar language to scold me. In view of his conduct I have distanced myself from him. My mother rebukes me for my attitude. Am I in error? Am I not justified on account of the abusive conduct of my father?

A. Inspite of the abusive and sinful conduct of your father, your behaviour is worse. You have opened up the gates of Jahannum for yourself. You have no option other than to tolerate the vulgar tongue of your father. Read and reflect on the gracious statements of Rasulullah (sallallahu alayhi wasallam) which appear above, then make your decision for your ruin or salvation.

Q. In the past few months I have seen my parents in my dreams on several occasions. Each time they appeared to be sad. What could be the interpretation?

A. Examine your lifestyle and eliminate actions which are in conflict with the Shariah. Offer acts of Isaal-e-Thawaab for them, e.g. Tilaawat of the Qur'aan, Sadqah and Dua for their forgiveness.

Q. I have a large sum of money which I wish to contribute to the Maktab project which is undoubtedly a wonderful source of Thawaab-e-Jaariyyah. However, my husband is in debt. He insists that I give him the money to settle his debts. He believes that I will gain just as much thawaab as the Maktab. What advice can you give

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Questions and Answers

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me?

A. In your case, there is greater merit in paying your husband's debts. Insha'Allah, you will gain the same thawaab or perhaps more thawaab, or perhaps the thawaab of both projects—the Maktab project and the payment of your husband's debts. Allah Ta'ala rewards for even good intentions. Since your intention was initially the Maktab Project, you will, Insha'Allah, gain its thawaab as well.

A HUNDRED HAJJ

Rasulullah (sallallahu alayhi wasallam) said: "An obedient son who casts a glance of affection at the faces of his parents, receives the thawaab of a Hajj for every such glance." **The Sahaabah asked:** 'O Rasulullah! Even if he looks a 100 times a day in this way?" **Rasulullah (sallallahu alayhi wasallam) said:** "Yes, even if he casts 100 such glances." (In other words, a 100 such glances yield for him the reward of a 100 Hajj.) (Baihqi)

"He who desires longevity of life and increase in rizq, should be obedient and kind to his parents and to relatives." (Musnad Ahmad)

Q, Is it permissible to keep names such as Abdun Nabi and Abdul Mustafa?

A. It is not permissible.

Q. Is it permissible to give girls names such as Shaaziyah and Roobeenah?

A. These are nonsensical names which have no Islamic significance. When choosing names, it is necessary to select good names which were the names of pious people—Ambiya, Sahaabah and Auliya.

Q. Please supply Ahaadith regarding the prohibition of pictures of animate objects.

A. If you supply an address, we shall, Insha'Allah, supply you with a book full of Ahadith and other proofs of the Shariah for this prohibition.

Q. Many Ulama nowadays say that abstention from Mushtabah (doubtful) food and things does not apply to the masses. They say that such abstention should not be propagated in this day. Please comment?

A. "Ulama" who themselves devour haraam and mushtabah and whose brains have suffered spiritual tremors of derangement as a consequence of their indulgence in things and practices which are loathful in the Shariah, lack understanding of Islam's conception of Mushtabah and its harms and dangers. To follow the misguidance of such deviated 'ulama' is to expose one's Imaan to corruption.

Q. Muslim tourists are nowadays visiting the Dead Sea holiday resorts—the region where the nation of Nabi Loot (alayhis salaam) was destroyed by Allah's punishment. What is the Shariah's view regarding touring such places of punishment?

A. Once Rasulullah (sallallahu alayhi wasallam) with a group of Sahaabah unknowingly set up camp in one such place of *Athaab*. Jibraeel (alayhis salaam) appeared and informed Nabi (sallallahu alayhi wasallam) of the location in which he had encamped. Rasulullah (sallallahu alayhi wasallam) issued instructions to immediately move on. The food which was prepared with the water of that place was spilt. Those who had made wudhu with the water were later ordered to renew their wudhu. They departed from the accursed place in haste and with fear. The Hadith in Bukhaari Shareef states: *"Ibn Umar narrated that when Nabi (sallallahu alayhi wasallam) passed (with a group of Sahaabah) the region of Hijr (where the inhabitants were utterly destroyed with Allah's Athaab), he said: 'Do not enter the homes (there were still some ruins left) of those who had committed injustice to themselves, for perhaps that (punishment) which had befallen them may befall you, except (if you have to enter, then enter the place) crying.' Then (i.e. after so saying), he covered his head and moved with speed until they had passed the valley (of Athaab)."* In another Hadith Rasulullah (sallallahu alayhi wasallam) forbade the Sahaabah from drinking the water of the place of punishment. Hadhrat Ali (radhiyallahu anhu) forbade performance of Salaat in that region of Baabel (Babylon) which was destroyed by an earthquake (Allah's Athaab). Hakimul Ummat, Maulana Ashraf Ali Thanvi, commenting on this Hadith said: *There is Noor in places of obedience and ibaadat. This noor engenders obedience. In the same way there is zulmat (spiritual darkness) in places of sin, and this zulmat engenders sin. Such places are instrumental in producing qasaawat (hardness of heart), ghaflat (obliviousness) and ma'siyat (sin). The incidence of punishment is thus possible…."*

It is haraam to visit and tour such accursed places for 'enjoyment' and 'pleasure'. This is the actual purpose for touring these vile places. The curse and evil of these places have been augmented by the haraam holiday resorts established by the kuffaar. It is in fact negatory of Imaan for a Muslim to sit and enjoy himself/herself in the restaurants, hotels, food, pleasures, etc. which have been arranged in these accursed places which Allah Ta'ala has destroyed with His punishment. It is not permissible to drink the water and consume the food of such accursed regions of Divine Punishment.

Q. A person borrows money from a bank. Although the bank does not charge interest, the client has to pay an extra amount in advance, i.e. before obtaining the loan. This is a reward for the risk the bank is taking. Is this permissible?

A. It is haraam. The 'extra' he pays is interest whether he pays it before or after the loan. There is no scope for permissibility of this interest stratagem.

Q. Commenting on the Madrasah system, Judge Navsa of the Appeal Court, said: *"The youth find this unnecessary schooling a waste of time….We ourselves should start soul searching. Islam is at its Golden Age." Please comment.*

A. There is not much to comment on what the poor judge who is a layman —a non-entity in the Shariah— had said. If a learned man had made such kufr statements, the need for commenting would have arisen. But, the community abounds with modernist laymen who lack the ability to distinguish between left and right, light and darkness in matters of Shar'i import. There is, therefore, no danger of the Muslim public following the stupidities which the modernists trumpet. Even an ignorant Muslim will not be misled by the bunkum which Islamically unqualified men blurt out even if they are judges, scientists, advocates, etc., etc. If we have to squander the treasure of time to comment on the nonsense, *ilhaad* and *baatil* of every layman who tramps the streets, we shall be deprived from constructive Deeni engagement. It is best to smile off the stupidities which the aged judge has sung without understanding.

Q. If a Muslim woman advocates the legality of lesbianism, does she remain a Muslim?

A. Such a woman never was a Muslim. The question is superfluous.

Q. A person earns R2000 a month. Is it permissible for him to accept Zakaat at the point of receiving his salary, knowing that he is going to spend it all during the course of the month?

A. It is not permissible for him to accept Zakaat as long as he owns the Nisaab value which presently is about R850.

Q. I gave someone a loan of money. Will it be permissible for me to ask the borrower to pay the Zakaat of the amount he had borrowed?

A. Yes, it is permissible. The Zakaat he pays will be deducted from the loan amount. In otherwords, the amount of Zakaat he pays will be regarded as a payment on the loan you gave him.

Q. If the uncle of a child makes Aqeeqah of the child with the consent of the father, is the obligation discharged? The uncle pays for the sheep.

A. Yes, the Aqeeqah obligation is discharged.

Q. The Imaam of the Musjid announced that a khatam would take place after Ishaa Salaat in the Musjid for the thawaab of some deceased. Is this a Sunnah practice?

A. It is a bid'ah practice. It is not permissible to participate in such public practices which have no origin in the Sunnah. As time advances, these practices develop into incorrigible bid'ah in the same way as the practices of the grave-worshippers have become bid'ah and shirk. Shaitaan is a cunning and a subtle teacher. He adorns practices with hues of 'ibaadat' to entrap even learned men.

Q. How is it to burn lobaan (incense) in the Musjid on Thursday nights (i.e. Friday night Islamically) and on Fridays?

A. Lobaan-burning on these specific occasions is among the *shiaar* (outstanding signs) of the Ahl-e-Bid'ah. They consider such lobaan-burning to be compulsory. It is therefore not permissible to strike up a resemblance with them in acts which have no emphasis in the Shariah.

Q. Some travel agents entered into a partnership with a Muslim bank to supply Hajj packages. The agents required funding, so they entered into the partnership. Prior to the partnership Mr. Zaid was an agent for the Hajj agents, negotiating charter flights for them. After commencement of the partnership, the bank released a significant amount, being its capital contribution to the partnership, to Mr. Zaid to secure such flights. It is alleged that Mr. Zaid did not fulfil his duties, therefore, the proposed flights were cancelled. The Hajj operators lost a large sum of money. The bank now claims that the loss has to be borne solely by the Hajj operators, and they have to repay the bank its full capital investment, almost R3 million. The bank is basing its case on the view that Mr. Zaid was not acting as its agent. What is the ruling of the Shariah?

A. The bank's claim is baseless. Mr. Zaid represented the partnership. The very fact that the bank had released its capital investment to Mr. Zaid belies the claim of the bank. Furthermore, even if the bank was not aware of Mr. Zaid's involvement (which is not the case), then too its claim is baseless because it (the bank) was the dormant partner. With the full approval of the bank, the Hajj operators became the active partners conducting the day to day affairs of the business. This was with the full agreement of the bank. If Mr. Zaid was negligent in his handling of the affairs of the joint partnership, all the partners suffer. The loss cannot be imposed on only the Hajj operators. The bank has to compulsorily suffer its proportionate loss.

Q. Some people claim that sweeping the house at night brings ill-luck. Is this true?

A. There is no substantiation in the Shariah for this claim. It is permissible to sweep at night.

Q. A maulana in his Jumuah lecture urged husbands and parents to educate their womenfolk in the secular fields. They should become professionals such as lawyers, etc. Is this maulana not in violation of the Shariah with his teaching womenfolk to come out from their homes and enter the immoral secular educational institutions?

A. The 'maulana' who exhorts women to plunge into the cauldrons of immorality in the pursuit of secular knowledge, is a shaitaan in human form. About such *jaahil* 'learned' men, Rasulullah (sallallahu alayhi wasallam) said: *"Verily, I fear for my Ummah such aimmah (deviate and jaahil imams, maulanas and sheikhs) who will be mudhilleen (i.e. leading Muslims astray)."* This 'maulana' is one such specimen of the materialization of this prediction of Nabi-e-Kareem (sallallahu alayhi wasallam).

Q. If one joins the Jamaat Salaat while the Imaam is reciting Qiraa'at, should Thana be recited?

A. If it is a *Jahri* Salaat, i.e. the Qira'at is recited audibly, then the latecomer should not recite Thana. If it is a *Sirri* (Silent) Salaat, Thana should be recited.

Q. Someone joined the Jamaat after the Imaam's first Salaam, is his iqtida valid?

A. His iqtida (following) is not valid.

Q. Is it permissible to sit with legs stretched towards the Qiblah?

A. It is disrespectful to do so, hence not permissible.

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Questions and Answers

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Q. Some Muslim banks are offering shares called unit trusts. Is it permissible to invest in these unit trusts?

A. It is haraam to invest in unit trusts We have published a book, *Unit Trusts* which discusses this issue in detail. Write for a copy. Please send some stamps to assist with the postage.

Q. I have a son who became an Aalim and a Haafiz in another town. After six years he got married in the town where he studied. I have several times instructed him to come to his home and assist me, but he flatly refuses. I pleaded with the principal of his Madrasah and with the person whom he has adopted as his sheikh to advise him to return home, but to no avail. He is employed by the Madrasah where he studied. Inspite of my pleadings, reprimands and displeasure, he has chosen to ignore me. Do I as a father have any Shar'i right of calling him back home? Do his Shaikh and Ustaadh have more rights over him than his father?

A. The father has greater rights over his son than Ustaadhs and his Shaikh. First comes the *haq* of the father, then of the Ustaadh and lastly of the Shaikh. Undoubtedly, your son is disobedient and inviting the Wrath of Allah Ta'ala on himself. But, you should accept the position and not curse your son. Today, children are signs of Qiyaamah. They are closer to outsiders than to their own parents. When even so-called Aalims behave in this callous manner, what can be expected of the ignorant masses? Deeni Talaba are no longer painted with the hues of the Deen because they lack the *suhbat* of the *Auliya.* Such *Suhbat* is a sealed avenue in these times. We thus see students studying big kitaabs—tafseer, Fiqah and Hadith—without understanding the message of Allah and His Rasool (sallallahu alayhi wasallam) conveyed by the kutub. After Hadhrat Haaji Imdaadullah (rahmatullah alayh) had migrated to Makkah Mukarramah, Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) in the company of his father went for Hajj. In Makkah Hadhrat Haaji Saheb requested Hadhrat Maulana Ashraf Ali Thanvi to remain with him. Hadhrat Thanvi was elated to be blessed with this wonderful opportunity. However, his father vetoed the idea, and Haaji Saheb instructed Hadhrat Thaanvi to return home with his father. But this understanding no longer exists today, not in students, not in their Asaatizah and not in their Shaikhs. In the foregoing pages of this issue of The Majlis, appears more naseehat for your son. Only Allah Ta'ala gives taufeeq.

Q. The committee of our Musjid/Madrasah gave the Ustaadh 3 months leave with full pay which is paid from the public funds. But the community is unaware of this. Is this permissible?

A. It is not permissible. The committee is guilty of gross abuse of public funds. The members of the committee should reimburse the Trust Fund with their own money.

Q. If the Madrasah teacher closes the class a few days earlier than the official closing date, is he entitled to full pay?

A. No, he is not entitled to full pay. The committee in charge should deduct from his wages.

Q. Do the bones of a qur'baani animal have to be buried?

A. It is not necessary to bury the bones.

Q. I am a woman who performs Salaat at home. On Fridays, when should I make Zuhr Salaat? Immediately after the Jumuah Athaan?

A. On Fridays perform Zuhr Salaat after the Jumuah Salaat has ended in the Musjid.

Q. An aamil has diagnosed that I am the victim of sihr (jadoo/magic). To cure me of this calamity, the aamil says that 27 sheep and 7 black fowls should be slaughtered. I have to give him the money as he will be doing the slaughtering of the animals. What advice do you have for me.

A. Give the deceit the boot. Don't allow him to fleece you in this cruel way. He is a fraud out to fleece you of money. Impostors and fakes take advantage of the natural illnesses of people to extract money from them. They attribute every illness or mental disturbance to sihr. Most of them are plain fakes who create more imaginary ailments.

Q. I wish to stipulate in my will that after my death my house should not be sold as long as my wife is alive. She will occupy it. After her death, the house will go to my heirs in accordance with the Shariah's law. Is this permissible?

A. It is not permissible. On your death, your wife will inherit one eighth of the house and of whatever other assets you leave, if you have children. If you have no children, she will inherit one quarter of all your assets.

Q. I am married for the last 20 years. My husband had embraced Islam before our marriage. He says that he does not want to practice Islam and that he had converted merely to marry me. Can I go on living with him?

A. His statements have rendered him a *murtad* (renegade). He is no longer a Muslim. You are no longer his wife. The Nikah has ended. If he sincerely repents and again embraces Islam, then a new Nikah will have to be performed before you can be his wife again.

Q. After paying fidyah for fasts which could not be kept due to severe illness, a person recovers. Does he have to make qadha of the missed fasts?

A. Yes, he has to make qadha. The fidyah which he had given will become a Nafl Sadqah.

Q. If castrated animals are valid for Qur'baani why are animals whose tails were cut not valid for qur'baani? Castration is done for health reasons, and the tails of sheep are also cut for producing healthy sheep.

A. The Deen is the product of Wahi (Revelation from Allah Ta'ala), not the product of human reasoning. Castrated animals are permissible because of the Shariah's permission. Animals without tails or with cut tails are not permissible because of the Shariah's prohibition. Your reasoning and our reasoning are of no consequence.

Q. Zaid is affected with sihr (magic) and jinn. This has been confirmed by a reliable aamil. In a fit of rage, he uttered Talaaq to his wife. Is the divorce valid?

A. Only insanity and sleep absolve a man from the effect of his utterances. As long as his aql (mind/intelligence) is intact, he is responsible and liable for his statements, regardless of the cause of the rage. Rage does alter a man's mental equilibrium, hence he blurts out in anger words which he later regrets. But the Shariah does not absolve him from liability. Even if sihr has been diagnosed, the man, we are sure, goes about his everyday business and household affairs as a normal person. Many people fly into fits of rage without being under the influence of sihr, and utter words which they later regret. Similar will be the effect of his utterance in rage due to sihr. He remains liable. The Talaaq has taken effect. If he issued one Talaaq, it will be one Talaaq Raj'i which he can revoke and take back his wife. If he uttered three Talaaqs, the marriage is finally and irrevocably terminated.

Q. A man gives up his Watn-e-Asli after marrying, and settles permanently in his wife's hometown. If he visits his original hometown, how should he perform Salaat?

A. Since he has given up his Watn-e-Asli (original home town), he will perform Qasr Salaat when he visits there without an intention of staying 15 days or more.

Q. A man has two wives, each one living in a different town. He has children by both. He has made both towns his homes. What is the status of these two towns for him?

A. Both towns are Watn-e-Asli for him. He will be a muqeem (resident) on both towns. He has to perform Salaat in full in both places.

Q. Is it permissible to vote for a political party in a non-Muslim country?

A. Normally it is not permissible to vote for a political party in even a Muslim country. All governments in this era are agents of kufr, shirk, immorality and oppression. All governments promulgate laws which are in total conflict with the Shariah. It is not permissible for Muslims to participate in the law-making processes of these countries. It is haraam to vote for any political party, whether in a Muslim or non-Muslim country. This is the normal and straightforward ruling of the Shariah. However, in abnormal situations, the ruling changes. If, for example, a particular political party is more amenable and sympathetic to the Muslim community and its religious requirements, and this party's adversary is hostile towards Muslims, then it will be permissible, and even necessary to vote for the party which pledges to safeguard the rights of the Muslim community. Recently in India, it had become almost Waajib to vote for the Congress Party in view of the fact that the Hindu verkrampte party had resolved to eliminate Islam and all its vestiges from India. Voting for the secular party therefore became imperative. While voting for such reasons will be valid, Muslims are not permitted to become part of the law-making process.

Q. In the Eid Salaat, the Imaam forgot to recite the three Waajib Takbeers in the second raka't. Is the Salaat valid?

A. The Salaat is valid.

Q. Is it permissible to make dua for the inmates of the entire qabrustaan while standing at the entrance?

A. It is permissible. It is also permissible while passing by on the outside to make dua for all the amwaat (deceased) of the qabrustaan.

Q. What are the requirements for a trustee of a Musjid or Madrasah or to be the Amir of the Muslim community of a town?

A. A trustee should be an uprighteous, pious male. His salient features will be: Regular performance of the daily Salaat with Jamaat; Islamic appearance—

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CONSTANT THIKR

"O People of Imaan! Remember Allah with Thikr in abundance. Recite His tasbeeh morning and evening. Verily, He and His Malaaikah send mercy on you to extricate you from darkness (and take you) to Noor (Light). And, He is most merciful with the Mu'mineen."

(Surah Ahzaab, aayats 41, 42, 43)

Allah Ta'ala has elevated this Ummah to a lofty pedestal of His Proximity. He constantly sends His mercy upon the Mu'mineen, while His Angels constantly supplicate to Him to send His mercy upon the Mu'mineen. In the same way, Allah Ta'ala sends His mercy on Rasulullah (sallallahu alayhi wasallam) while His Angels recite his praises. ***"Verily, Allah and His Angels send mercy (and praise) on the Nabi. O People of Imaan! Send praise on him and salaam."***

(Surah Ahzaab, aayat 56)

In the two sets of verses from Surah Ahzaab (cited above), the action of Allah Ta'ala and His Malaaikah is described with the term *salaat.* The *Salaat* of Allah Ta'ala is His act of showering *rahmat* (mercy). He constantly sends His mercy on the Nabi as well as on the Mu'mineen.

The *Salaat* of the Malaaikah is their supplication to Allah Ta'ala to send His mercy on the Nabi and the Mu'mineen. It also includes their recitation of praises. The *Salaat* of the Mu'mineen on the Nabi means sending praise and salutation on the Nabi (salallahu alayhi wasallam). i.e. Durood Shareef.. The Mu'mineen are commanded to be engaged constantly and perpetually in Thikrullaah, morning, evening, throughout the day in all walks and activities of life. Emphasising the observance of perpetual Thikr, Rasulullah (sallallahu alayhi wasallam) said: *"Make the Thikr of Allah so much that people say that you are mad."*

Questions and Answers

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full beard and Islamic dress; adequate Deeni knowledge pertaining to the affairs of the Musjid. If he lacks adequate knowledge, he has to incumbently function after obtaining the ruling from the Ulama. It is not permissible to appoint a faasiq to any position of trust. Examples of *fisq* are shaving or trimming the beard; wearing the trousers below the ankles; dressing in kuffaar garb; irregular with Salaat; gambling; habitually speaking lies; indulgence in gheebat; violation of Hijaab; disobedience to parents, causing distress to them; dishonesty, and generally acting in flagrant violation of the Shariah. Those who persistently commit these kinds of misdeeds are unfit for positions of trust. It is not permissible to appoint such unqualified men.

ABUSING TRUST

Once a man approached Rasulullah (sallallahu alayhi wasallam) and enquired: *"When will it be the Hour (of Qiyaamah)?"* Rasulullah (sallallahu alayhi wasallam) said: *"When amaanat (trust) is destroyed, then await the Hour."* The man said: *"How will amaanat be destroyed?"* Rasulullah (sallallahu alayhi wasallam) said: *When affairs (of trust) are assigned to those who are unfit, await the Hour?"*

Q. Is it permissible for men to shave the hair on their legs?

A. Any abnormal hair-growth anywhere on the body may be shaved.

Q. Is it permissible to write with a gold pen?

A. It is haraam to write with a gold pen.

Q. A new Muslim lady's sister's son (2 years old) died. She wanted the child to be buried according to Muslim rites. An Imaam said that it is allowed because according to the Hadith, "every child is born a Muslim". Is this correct?

A. Although every child is born on *'fitrah'*, i.e. the natural state of Imaan, technically the child born to non-Muslim parents and dying in their care, is not a Muslim. Certain laws which are applicable to the Aakhirah are not valid on earth in terms of the Shariah. A Muslim who dies under a wall which collapsed on him, dies a shaheed (martyr). However, the Shariah's rules relating to a shaheed—one who dies on the battlefield— do not apply to the shaheed who died under a wall. Similarly, while the child is a 'Mu'min' in terms of the Aakhirah and sinless, he/she is not recognized as a Muslim on earth. It is for this reason that it is necessary for a non-Muslim child who had embraced Islam before puberty, to renew his/her Imaan by reciting the Kalimah after puberty. The non-Muslim child should not be given an Islamic burial. If this has already been done, there is no need to create a fuss about it. Forget about it and do not initiate a controversy.

Q. There is a tragic trend here (in America). Parents kill their infants and dump them in the trash. This is the western world. A new law has been promulgated that if parents do not want their children, they may leave them at a Musjid or a Church. If parents abandon their children outside a Musjid or Church they will not be charged by the law for any crime. If a child is brought to the Musjid, should we look for Muslim parents to adopt the child or hand him/her over to some government agency?

A. The same practice of killing infants which was in vogue among the pre-Islam Arabs, has been introduced in another form by the western people and given legality by the laws of the land. Instead of punishing the heartless criminals, they are rewarded with immunity against criminal charges for the commission of such dastardly and barbaric acts. Muslims should accept these children and adopt them. If individuals refuse to adopt the children, it is the duty of the community to establish orphanages for the abandoned children.

Q. My husband refuses to work. He is not a sickly person. I work and pay all the accounts. I have to buy the food, clothes, pay the lights, water, etc. while he enjoys himself. What am I supposed to do?

A. Why should your husband work and why should he not enjoy himself, when you are so obliging to maintain and sustain the spineless man? You are responsible for his evil attitude. As long as you are going to feed him, you should not complain. If he, being the man refuses to work, why do you as the wife also not refuse? Inspite of it not being your duty to feed him, you work, and inspite of it being his obligation to feed you, he refuses to work. This inversion of the compulsory natural system created by Allah Ta'ala produces all the corruption you have mentioned in your letter. Be firm and refuse to work. He will have to come to his senses.

Q. My husband has pronounced three Talaaqs. When he pronounced the last Talaaq he was intoxicated. He does remember his actions, but regrets much. Should I be in my iddat?

A. All three Talaaqs are valid notwithstanding his intoxication. Your iddat commenced immediately after the third Talaaq was issued.

Q. In our business we are daily confronted with female representatives of firms. When they come to take orders, they are generally dressed very provocatively, even in a semi-nude state. It cannot be denied that the men who have to deal with them are most certainly affected in a sexual sense. If we do not deal with these females, our businesses will suffer. In these times and circumstances, does the Shariah allow Muslim males to deal with such women?

A. Your averment that if you do not deal with these *faahishah* females your business will suffer, is a mammoth lie which you have gorged out without a thought of the Presence of Allah Ta'ala. Remember and understand well, that it is only Allah Azza Wa Jal Who is our Raaziq. Only He feeds and sustains you, your family and the rest of creation. Also understand well that Rizq is predetermined and sealed. And, further remember, that it is haraam to pursue your rizq in a haraam way. Haraam rizq is not restricted to haraam money or buying stolen property or dealing with interest. It is haraam for you to sit and deal with women who are so immorally clad. How can Allah's rahmat descend on such businessmen who commit this type of zina and accept it as a lawful activity of the day's activities? Zina of the eyes, tongue and heart have become accepted and lawful norms in the Muslim community today. The *ghadhab* (wrath) of Allah Azza Wa Jal is constantly hovering over this community whose Ulama too have become desensitised, and numb in the brains and the hearts. This evil state of affairs has induced them to abandon Amr Bil Ma'roof Nahy Anil Munkar. The total lack of fear for Allah Ta'ala has culminated in this sad state of audacious and flagrant transgression. Even immorality and zina have become respectable to those who proclaim to be the Believers in Tauheed. May Allah have mercy on us.

Q. Is it permissible to wear ordinary socks under khuffain?

A. It is permissible. Masah on the khuffain (leather socks) will be valid even if ordinary socks are on the inside.

Q. Is one's job sufficient grounds for missing Jumuah Salaat? The non-Muslim boss refuses to allow time off for Jumuah.

A. A job is not valid grounds for missing this Fardh obligation. It is indeed a terrible calamity to miss Jumuah Salaat. Those in such lamentable positions should look for other employment. If Jumuah is missed, Zuhr has to be performed. Irreparable spiritual damage is inflicted on one's Imaan by forgoing Jumuah Salaat.

Q. If one does not know Dua Qunoot, what should be recited?

A. There is no valid excuse for not knowing Dua Qunoot. It is Waajib to memorize it. If the person happens to be a new Muslim, his problem is not restricted to Qunoot. It extends to Qiraa't, Tashahhud, Durood and Dua as well. Until such time that he has not learnt these essential recitations, he should recite *'Subhaanallaah'* several times in each position of Salaat. But he has to learn as quick as possible.

Q. Is it permissible to speak during sexual relations?

A. It is spiritually harmful to do so. Islamic morality is a lofty culture which disallows all demeaning acts which besmirch the golden treasures of Aql (intelligence) and Rooh (the Soul), which Allah Ta'ala bestowed to *Insaan* (the human being).

Q. A Muslim woman renounced Islam. She became a Christian. After some months, she regretted and re-entered the fold of Islam. What is the state of her marriage with her husband? Is she allowed to marry another man?

A. This woman, although having renounced Islam and becoming a murtaddah (renegade), cannot marry another man after her re-entry into Islam. She has to compulsorily marry her husband. A new Nikah has to be performed between them..

Q. What is the position of the wife of a totally insane man. He became insane and inspite of medical treatment remains insane. What is the Shariah's procedure for this wife?

A. If the husband is truly insane and the wife desires to have the marriage annulled, she should approach the Ulama committee in her town and apply for annulment. After proper investigation, and following the Shariah's procedure, the marriage will be annulled. After annulment, she has to wait for expiry of the iddat before she can marry another man.

THE MENACE OF THE CELLPHONES

Q. If during Salaat, one's cell phone rings, and one switches it off with one hand, will it affect the Salaat?

A. In the first place the cell phone is not supposed to be on during Salaat. People have become grossly careless. They do not understand the importance of Salaat. They fail to understand that they are in the Presence of Allah Ta'ala when performing Salaat. The degree of their deliberate disdain for the Salaat is the fact that the ringing tone of many cell phones of musallis is haraam music. They lack the slightest vestige of shame, and are devoid of fear for Allah Ta'ala, hence they compound their haraam with more haraam. The ringing and musical chanting of the cell phones in the Musjids have become a real menace. When it is haraam to recite even the Qur'aan Majeed loudly in the Musjid, with what phrases should we slate the evil musical voices of shaitaan which frequently erupts in the Musaajid? When the phone rings, there is no option other than to switch off the confounded instrument with as minimum movement as possible. Switch off the shaitaani disturbance and continue to complete the Salaat. Thereafter, repeat the Salaat immediately if it is Zuhr, Maghrib or Isha. If it is Fajr, then repeat it after sunrise. If it is Asr, then repeat it after the Sunnats of Maghrib. These cell phones in the Musjid are not only a nuisance, they in fact, portray the musallis' scant respect for Allah's House and for the highest institution of Ibaadat, viz., the Salaat.

Q. Someone says that in order to aid the victims of the Tsunami floods it is permissible to bond one's property to obtain loans which may be used for the benefit of the victims. In view of the need, it becomes permissible to pay interest on the loans. Please comment.

A. Rasulullah (sallallahu alayhi wasallam) said that at the approach of the Hour, the ignorant will refer to their ignoramus so-called molvis, muftis and sheikhs for 'fatwas'. These *juhhal* issue 'fatwas' of *jahaalat* (ignorance). They will be astray and they will lead others astray into the Fire of Jahannum. The 'fatwa' which you have cited belongs to the 'fatwas' of *ja-*

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THE MAS'ALAH OF MUHATHAAT

Muhaathaat means to be mutually opposite—the one directly opposite the other. In the Shariah it refers to women standing alongside men in the same saff of Salaat, or in front of the men. According to the Hanafi Math-hab, the act of *Muhaathaat* has a serious effect on Salaat. If the conditions for the validity of *Muhaathaat* are found, the Salaat of the man becomes *faasid* (i.e. is invalidated).

CONDITIONS

The following are the conditions for the validity of *Muhaathaat*:

The female has to be an adult (baalighah) or near to buloogh (muraahiqah).

Both the men and women are performing the same Salaat.

The Imaam makes the niyyat (intention) of imaamate of the women, i.e. he intends that he is their Imaam in the Salaat they have joined in.

The Imaam makes this niyyat from the very beginning of the Salaat, not afterwards.

There is no barrier between the men and the women. The minimum height of the barrier should be the height of an average male.

There is no gap between the man and the woman standing in the saff. The gap is not so wide that a man can stand in it.

At least the leg or the ankle of the woman is in line with the man standing alongside in the saff.

The effect of *Muhaathaat* (standing alongside men) is the *fasaad* (invalidation) of the Salaat of the males when the abovementioned conditions exist. In the absence of any of these conditions, *Muhaathaat* will have no effect. For example, if the Imaam does not make intention of imaamate of the women, then even if the female stands alongside a man in the saff, the Salaat of the man will be valid. This should not be construed to mean that it is permissible for a woman to stand in the saff of men. In fact, it is not permissible for females to even go to the Musjid. Furthermore, if the Imaam does not make intention for being the Imaam of the women, then the Salaat of the females will not be valid.

If a woman stands in the saff, but between her and the men alongside her there is a gap sufficient to accommodate a man, then the rule of *Muhaathaat* will not apply. The Salaat of the men will be valid

If the woman who stands in the saff is not directly in line with the men alongside her –her toes being just behind the heels of the men in the saff—then the rule of *Muhaathaat* will not apply. The Salaat of the men is valid.

If there is a pillar between the men and the woman in the saff, the mas'alah of *Muhaathaat* will not apply.

If the woman standing in the saff is performing her own Salaat, and is not following the Imaam, the rule of *Muhaathaat* will not apply.

APPLICATION OF MUHAATHAAT

If one woman is in the saff of the men and all the conditions of validity are found, then the Salaat of one man on each side as well as the Salaat of the man directly behind her in the first saff (i.e. first saff behind her) will become invalid.

If two women are in the saff (i.e. they are standing together) in the saff of the men, the Salaat of one man on each side (left and right) and the Salaat of two men directly behind them will be invalid.

If there are three or more women standing together in the saff, the same rule as mentioned in (1) and (2) will apply, viz., on either side of the women the Salaat of one man will become *faasid* (invalid). In addition, the Salaat of all the men standing directly behind them in every saff until the end of all the saffs, will become *faasid.* In this case, the *fasaad* (corruption /invalidation) is not limited to only the men directly behind in the first saff. The *fasaad* affects all the men directly behind (i.e. vertically) in every saff right until the last saff.

In some quarters it has been argued that due to *'harj'* (difficulty), the *fasaad* should be limited to three saffs behind the women. This view has no substantiation in the Shariah. It is not the view of any of the Fuqaha. It is a baseless figment of someone's personal opinion. It has absolutely no validity.

THE POSITION OF THE SALAAT OF MEN IN THE HARAM SHAREEF

The situation in the Haramain Shareefain is chaotic. The intermingling of women with men and standing in the same saff as the men present a real dilemma.

The authorities who are all modernists have extremely little concern for the Deen, hence they cannot be bothered with measures to curb the evil of intermingling of sexes in Islam's holiest places.

Even if there are women standing in the saffs ahead of the males, those directly behind them way back, have no means of ascertaining this. One enters the Haram and falls into the saff. On all sides and infront there are men. However, it is possible that five or ten rows ahead there may be some women in the saff. This remains unknown to the men standing behind the women in the more than 100 rows behind them. Even if there are women standing just three or four saffs ahead, it is difficult and even impossible to detect them. No one stretches his neck like an ostrich to scan the mass of souls infront of him when he stands ready to begin the Salaat behind the Imaam. He joins in when the Iqaamah is recited and he is engrossed with his endeavour to get into a saff which is in fact a trial and a task in the Haram because it entails constant walking to fill in the gaps infront which develop repeatedly. Too much *Jahaalat* prevails.

In the Haram, one simply has to look down, join the Salaat and rely fully on the Rahmat of Allah Ta'ala. If one's Salaat has become *faasid* as a consequence of valid *Muhaathaat,* one will not have knowledge of this fact. It is therefore best to repeat one's Salaat as a precautionary measure,

MATH-HABS

According to the other three Math-habs besides the Hanafi Math-hab, the mas'alah of *Muhaathaat* has no application. Niyyat of the imamate of women is also not a requirement according to the three Math-habs (Maaliki, Shaafi and Hambali). Therefore, the Imaams in Makkah and Madinah do not make intention of being the imaam of the women following in the Jamaat Salaat.

Since the niyyat of the Imaam to be the imaam of the women is an essential condition for the validity of *Muhaathaat,* this rule will not apply, and it will have no effect on the Salaat of the men. Their Salaat remains valid. However, the Salaat of the Hanafi women performing behind the Imaams of the Haramain Shareefain will not be valid. Therefore, women who are followers of the Hanafi Math-hab should incumbently perform Salaat wherever they are living. If circumstances constrained their presence in the Haram Shareef and due to the crowd they are unable to leave and reach their rooms in time for Salaat, then they should perform Salaat alone in the Haram Shareef. They should not join the Jamaat. If they happen to join the Jamaat, they should repeat their Salaat as soon as possible to avoid it becoming Qadha.

THE ATTITUDE OF THE IMAAMS

Senior and reliable Ulama of Pakistan and elsewhere had ascertained from the Muftis and Imaams of the Haram Shareef that they do not make niyyat of Imaamate for the women since this is not a requirement of their Math-hab. They generally follow the Fiqh of Imaam Ahmad Bin Hambal (rahmatullah alayh). In fact, the late Shaikh Bin Baaz (rahmatullah alayh) had issued a written *fatwa* in response to a senior Mufti of Pakistan clarifying that there is no need for such a niyyat. Furthermore, the Imaams of Makkah and Madinah are not in the mood to accommodate the followers of the Hanafi Math-hab even if such accommodation is allowed by their Math-hab. This is conspicuous during the month of Ramadhaan when Witr Salaat is performed in Jamaat during the second half of Ramadhaan. Inspite of the fact that it is not Waajib for either the Shaafis or the Hambalis to terminate Witr first after two raka'ts, then performing one raka't separately, they are averse to accommodate Hanafis by performing three raka'ts Witr in one session notwithstanding the fact that three raka'ts with one Salaam is permissible according to their Math-hab

HARJ?

Harj means difficulty. Some Molwis nowadays argue that due to *harj*, the mas'alah of *Muhaathaat* should be discarded. These misguided molwis are the followers of the inordinate dictates of their *nafs*. Salaat is the most important and most vital act of Ibaadat. It is not a practice which may be subjected to the wildly fluctuating vagaries of man's incorrigibly evil nafs. The argument of *harj* introduced in the domain of Salaat is both stupid and shaitaani. There is absolutely no difficulty in the application of this Shar'i *mas'alah of Muhaathaat.* Either the Imaam makes niyyat for the women or he does not. In the absence of a categoric assurance of Imaamate by the Imaams of the Haram Shareef, it has to be accepted that they simply do not make niyyat of Imaamate for the females since this is the ruling of their Math-hab, and they are well aware of the Hanafi position. As such, *Muhaathaat* will have no effect. The Salaat of the men will be valid while that of the females (Hanafi) will be invalid.

NIYYAT

If it is ascertained that they do make niyyat of Imaamate (which is extremely remote), then the Salaat of the males will not be valid if *Muhaathaat* with its *Shuroot* (conditions) exist. In such an event, the men will simply have to repeat their Salaat if they had joined the Jamaat. Repeating the Salaat is not *harj*, especially for those who spend tens of thousands of rands to go on the Trip of Ibaadat.

THE RULING FOR THE PRESENT TIME

(1) In view of the fact that the Imaams of the Haram are not required to make niyyat of Imaamate for women, and also on account of their strong disinclination to appease the followers of the Hanafi Math-hab even when allowed by their Math-hab, it has to be necessarily accepted that they do not make niyyat. The Salaat of the men is therefore valid because *Muhaathaat* has no effect in

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EATING WHERE THEY WINE AND DINE

RASULULLAH (sallallahu alayhi wasallam) said that it is not lawful for one who believes in Allah and in the Last Day to even sit in a place where liquor is being served. Eating at such a venue is unthinkable for one who has Imaan.

In our age, Muslim inhibition to haraam food and even liquor served in proximity to the place where they dine, has evaporated. Many Muslims nowadays have no qualms about eating at non-Muslim restaurants even if liquor and swine flesh are served.

In flagrant violation of the Shariah's prohibition and Rasulullah's severe warning, Muslims no longer have any hesitation to eat at such places. Haraam meat and liquor are served at the adjacent tables while these vile Muslims patronize these dens of shaitaan.

HALAAL CERTIFICATES

The evil system of 'halaal' certificates has gone a long way in neutralizing Muslim resistance to haraam. The confounded 'halaal' certificates issued by confounded Muslim organizations to kuffaar business-houses, have succeeded in drawing Muslims out of their homes where they were consuming only halaal food, and bringing them to the kuffaar restaurants to devour the carrion served at such places even alongside liquor and pork.

Gradually Muslims eating at these restaurants became thoroughly desensitised to the evil occurring around them. The haraam liquor, haraam music, haraam female staff, etc. all became accepted normal practice and 'halaal'.

THE ULAMA

The Ulama have played the most dastardly role in bringing Muslims down to this degenerate level where they no longer care about halaal and haraam. If pork is served it is also acceptable as long as the establishment displays a haraam 'halaal' certificate to cover its non-pork meat products. Warning such Ulama, the Qur'aan Majeed states: *"Why do their Ulama and Mashaaikh not forbid them from their false statements and from them devouring haraam?"* Ulterior, worldly and nafsaani motives constrain these Ulama to condone the evil 'halaal' certificate trade which is one of the prime causes for the corruption and weakening of the Imaan of Muslims and the destruction of their morals.

CONSPIRACY

Shaitaan had decades ago succeeded in ensnaring the Ulama into his trap which was a conspiracy with a long term goal. This goal was the ultimate total immortalisation of the Muslim community. The snare which he had spun belongs to the category of traps called *Talbeesul Iblees* or the Deception of Iblees. The Devil-in-Chief, (*Iblees La-een)* in plots of this nature, approaches the Ulama donning garments of piety and displaying concern for the Ummah. The arguments he presents are adorned with a flavour of altruism and the bait of service to the community. Short-sighted Ulama lacking in *firaasat* (Noor of Intelligence) allowed themselves to fall into the entanglement of Shaitaan's tentacles.

'HALAAL' CERTIFICATES

The satanic conspiracy of the erosion of the community's morals was initiated with the practice of 'halaal' certificates. Hitherto, i.e. prior to the curse of these confounded scraps of paper, even Muslims of low moral character consuming liquor, had a strong natural aversion for haraam meat or any food which contained haraam ingredients.

The commercial practice of selling 'halaal' certificates, has its roots in the Western Cape. For monetary gain and other worldly aims, 'halaal' certificates degenerated into a lucrative business. These haraam pieces of paper were issued to render halaal the meat products of non-Muslim business establishments. Muslims were encouraged by their flock-leaders who were invariably men of the dunya—ulama-e-soo'—to purchase a variety of meat products directly from the kuffaar. The forerunners of this satanic trade was the Muslim Judicial Council whose chief 'service' to its community is the mass production of haraam 'halaal' certificates

Soon the Jamiatul Ulama of Natal, then of the then Transvaal, and now of Gauteng, followed in the footsteps of the MJC. There was and still is mutual rivalry and viewing with one another in the pursuit to capture a slice of this abominable market in which the *Imaan* of the Ummah was being compromised, and the *Akhlaaq* (morals) of the community utterly destroyed. This was the natural and logical consequence of making Muslims accustomed to devour carrion —the haraam meat products of the kuffaar marketed under a rubber stamp or packet label making the ludicrous proclamation of 'halaal'.

TUSSLE

There developed a disgusting tussle between the haraam 'halaal authorities'—and this tussle is heating up presently. The one 'halaal authority' would undercut its competitor in the field by offering substantially lower prices for its 'halaal' certificates and even relaxing the so-called stringent conditions set by the other 'halaal authority'. High royalties (Ribaa) demanded by a 'halaal authority' were either undercut or waived by the adversary in the field in the inordinate craving to gain the patronage of the kuffaar business establishment.

RIVALRY

The non-Muslim business enterprises logically and justifiably sought to gain maximum advantage from the mutual rivalry of the 'halaal authorities'. Since a pirate 'halaal' certificate was available at a substantially lesser price with its accompaniment of the relaxation of stringent conditions, the company would give the other 'halaal authority' the boot, chucking out its certificate to replace it with the 'pirate' one which looked very 'genuine', and which allowed for the marketing of any amount of carrion under the 'halaal' label.

EROSION

Gradually, but most assuredly, Muslim resistance and inhibition to purchasing meat products from non-Muslims were subjected to erosion until it finally reached the degenerate level prevailing today. Now, Muslims have absolutely no qualms about buying meat products from any non-Muslim establishment regardless of whose scrap 'halaal' certificate the firm possessed and displayed.

Today, there exists a whole gang of 'halaal authorities', employing a variety of tactics and tricks to gain the best share of the market which flourishes with the patronage of Shaitaan to prostitute the *Imaan and Akhlaaq* of the Muslim community.

STREET-EATING

Once Shaitaan had won the first round in his assault, viz., thoroughly acclimatizing Muslims to consumption of haraam carrion, he set in motion the next phase of the destruction of Muslim morals. Kuffaar restaurants, and franchise-holders specializing in haraam pies and chickens, were issued with these haraam certificates to lure Muslims to buy cooked meat products, prepared by non-Muslim hands. Fried chicken, pies and other products of carrion were bought and taken home for devouring by the family.

In view of the already crumbled Muslim resistance to haraam meat, purchasing cooked meat products from non-Muslims was a logical follow-up of years of buying haraam meat from non-Muslims.

Thereafter, the third phase of the satanic plot was put into action. Since these carrion-selling non-Muslim establishments displayed haraam certificates, Muslim families began taking to the streets in droves to eat out. The pure, holy and cultural practice since time immemorial of the family eating in the sanctuary of the home gave way to street-eating. Now, weekends are times for visiting these restaurants to eat in kuffaar style.

Muslim females sit at tables alongside males. Hijaab has become extinct. Total immoral mingling of sexes take place. They devour their carrion with relish while listening to the haraam music being played. Islamic culture is abolished in these haraam *mal-oon* (accursed) outings.

LIQUOR

Having accomplished the difficult task of thoroughly desensitizing Muslims, acclimatizing them to haraam foods, and ruining their morals with the haraam food and immoral mingling of sexes and haraam music, the fourth phase of the shaitaan's assault is now in progress. Muslims are now dining in places where even liquor and pork are being served. A concerned Muslim brother writes:

"The Muslim community is eating at the famous Mug and Bean restaurant. This restaurant serves liquor to the public, but it seems that Muslims are not bothered and continue to patronize this restaurant."

WHO IS TO BLAME?

This extremely low ebb of moral degeneration which the community has reached was initiated by the Ulama, given impetus by the Ulama and perpetuated by the Ulama—those ulama whom the Shariah brands *ulama-e-*

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MAS'ALAH OF MUHAATHAAT

the absence of the Imaam's niyyat of being the Imaam of the women.

(2) The Salaat of the Hanafi females in Jamaat is not valid in both Harams (Makkah and Madinah) due to the absence of the Imaam's niyyat. Women are required by the Shariah to perform their Salaat in their rooms, not in the Musaajid, not even in the Haramain Shareefain.

INTERMINGLING

Undoubtedly, the intermingling of men and women is unlawful and constitutes a *Kabeerah* (major) sin. It poses a serious dilemma and causes a headache for concerned people. Nevertheless, inspite of the crowds, a concerned man can manoeuvre himself in such a way as to avoid standing alongside and behind women who have unlawfully invaded the saff. There are also innumerable pillars which serve the purpose of barriers to nullify the effect of *Muhaathaat*, in the highly unlikely event of the Imaams making niyyat of the Imaamate of women.

During the Hajj, there is no greater difficulty than the act of *Rami Jamraat* (Pelting the Pillars). But everyone overcomes this real difficulty. A fatwa cannot be issued to abolish *Rami* on the basis of *harj despite the real existence of harj in relation to this ritual.* The *harj* argument is a figment of the imagination of those who lack understanding of the importance and significance of the acts of Ibaadat.

There is real *harj* in performing Tawaaf-e-Ziyaarat, in spending the nights at Mina, at Muzdalifah, and in just about all the acts of Hajj due to the huge crowds, apathy of the Saudi authorities and their inability to maintain order. They simply have no systems., hence the Hajj becomes unmanageable which leads to the stampedes of ignorance at the Jamaraat sites.

TAQWA

The issue of *Muhaathaat* is of no concern to the majority of people present in the Haram Shareef. Firstly, this question has no relevance for Maaliki, Shaafi and Hambali followers. Regarding Hanafis, most are careless and unconcerned about their acts of ibaadat. An issue such as *Muhaathaat* is of no significance to them. The very few who are concerned with this *mas'alah*, can not always establish whether *Muhaathaat* is actually taking place or not. Several factors preclude awareness of this fact. For those who follow the path of Taqwa, the best course is to repeat their Fardh Salaat. Besides this precautionary option, no other course is available.

THE LAMENT AND COMPLAINT OF A MUSLIM GIRL

POURING out her lament and complaint, a Muslim girl pursuing a course of study at a secular university, writes:

"I am a 21 year-old daughter of well-to-do and respectable parents. Although our family is considered to be religious, my parents have strong leanings towards westernism and modernism. The proof of this is my presence in a co-ed non-Muslim varsity pursuing a medical career.

From the age of six, I was thrust into the lap of secular non-Muslim schools. The afternoon one hour madrasa class was, in retrospect, a symbolic adherence to Islam. But the seeds of the Deen which were implanted in my heart by the old-fashioned mullah, had sustained the safety of my Imaan which otherwise could not have withstood the sustained ravages of the assault of 15 years of indoctrination by the materialists and atheists—my school and colleges tutors, and the buffetings of the depraved culture of the west which we are indoctrinated to accept as the code of enlightment for the world.

EXPOSURE

For 15 years I was exposed to a culture which stands diametrically opposed to Islam. Here I want to touch on only one aspect since the dilemma I am facing now has its origin in this aspect—free mixing with the opposite sex.

The degree of this mixing with its natural immoral consequences cannot be denied by anyone who is aware of what takes place at college and varsity. From the Islamic perspective the evil and vice are total. No one can emerge unscathed from the cauldron of vice which characterizes high school and university life.

Circumstances of the western culture induced me to freely mingle with males. My father too is a professional man who went through college life, and he is well aware of what transpires at these secular institutions. For the sake of a secular career which promises security in the mundane world, and a high status, my parents, like all other Muslim parents whose sons and daughters attend university, cast an intentional blind eye to the rape of the modesty and moral purity their children suffer at these institutions.

The seeds of Islam which my mullah teacher many years ago planted in my mind led me to read Islamic books. This 'unnatural' inclination for reading Islamic literature in the merciless environment in which I was entrapped, I attribute to only my Islamic teacher. I must thank Allah Ta'ala for the good fortune of even those symbolic one hour classes. It can be only those seeds which grew into a tree with the root of Imaan reaching deep into the heart . I attribute the safety of my Imaan to only this, and nothing else. My reading broadened my Islamic vision and I came to understand my religion better.

ILLICIT CONTACT

The total freedom of association with the opposite sex, being in constant contact with them even in privacy took its toll. There is no inhibition to communication with the opposite sex at college. In fact, such contact is encouraged and actively fostered. Abstention from such indulgence is believed to be an aberration. It is extremely naïve and unreasonable to believe that my parents were unaware of this situation to which their daughter was being exposed from the day they had her enrolled in primary school. My contact with boys was initiated at their behest from the very first day of enrolment 15 years ago.

Friendship with boys increased as the years went by. From what I have read in my Islamic books, such relationship is a kind of fornication. Nevertheless I continued with such relationships with a variety of males. But deep in my heart I knew the error and sin of such illicit contact.

About two years ago a 'friendly' relationship developed between a non-Muslim male at university and myself. The relationship became a serious one. The boy is of good natural habits and comes from a cultured home. His relationship with me led to him accepting Islam. He started studying the books I gave him and as far as I could see, he has become a practical Muslim in the context of the liberal environment of university life. Soon the subject of marriage was broached.

THE REACTION

I raised the topic of marriage with my mother whose reaction was very hostile. When she discussed the matter with my father, his reaction was explosive. He was livid with anger. Not over his dead body would he allow me to marry the boy. I was and still am dumbfounded by their reaction.

For 15 years they accepted and tolerated their daughter's association with all types of boys—Muslims and non-Muslims—with boys whom they are not aware of. But their awareness of inter-sex relationships and contact is undeniable. They had tolerated the Islamically unlawful or illicit relationships for more than a decade, not breathing a word of reprimand, caution or advice against the pitfalls of such un-Islamic contact. But, when I attempted to correct the wrong with lawful Nikah, it seemed as if it was the end of the world for my parents. I simply cannot fathom this kind of thinking.

MY DECISION

Fifteen years of 'freedom', exposed to the onslaught of western culture in liberal secular institutions have engendered in me sufficient 'audacity' to oppose my parents' wishes. After all, I reckoned that I will be doing good, what is right and to please Allah if I terminate the illicit relationship with the holy bond of Nikah. We got married by Nikah without the approval of my parents. Have I erred in my decision and the step I took?

DISOWNED

My father has since disowned me. I am not allowed to visit my parents and he says that he will see that I do not inherit anything in his estate. As far as inheritance, it does not worry me. I have realized that Allah Ta'ala is our only Provider. My eyes are not on the wealth of my parents. What is however hurtful is the severance of ties. I am not allowed to even see my mother. Are my father's actions within the parameters of the teachings of Islam? Both of us—my husband and I—have discontinued our study careers, and we do not regret one moment. Your comments will be appreciated.

ANSWER

We stand in ovation for the correct Islamic course you have adopted to rectify the immorality in which you had plunged yourself all these years with the active connivance, encouragement and aid of your misguided parents.

The 'disownment' announced by your father besides being Islamically baseless, having no validity and no effect whatsoever, is old hat. He had 'disowened' you years—many years ago. The day he abandoned you into the care of kuffaar tutors, when you were six years old, that was the day when he had disowned you. On that fateful day did he initiate your journey to Jahannum. It is purely by the fadhl and karam of Allah Azza Wa Jal, that you were saved from total destruction right at the brink of the abyss of kufr and immorality. Allah Ta'ala in His infinite mercy saved you from going over the precipice.

Your decision to legalize your haraam relationship with Nikah was 100% correct. Your father could condone your zina relationships which you had conducted for more than a decade with his full knowledge. But Nikah was a great calamity for him. This is the standard reaction of such Muslim parents who entertain false ideas of their 'holiness' and 'greatness' in society. They have absolutely no care if their sons and daughters take the Path to Jahannum and everlasting perdition in the Aakhirah, as long as their (the parents') false sense of worldly honour and pride is sustained. The warped mentality of condoning years of immorality and zina while despising Nikah, the act of correcting the aberration of immorality is shocking and betrays signs of kufr lurking in the hearts. We fail to comprehend the criteria which led you to believe that your parents are religious.

Parents who have cast their children, especially daughters, to the winds and wolves of immorality have no right to lament when their offspring either take the path of prostitution or Nikah in conflict with their wishes and without their knowledge and consent. When parents assign their daughters or even sons to the dens of zina called universities, they automatically relinquish control over them. The son or daughter then has the right to correct his/her illicit relationship by entering into the bond of

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EATING WHERE THEY WINE AND DINE

soo'—the evil ulama. In this nefarious path adopted by these leaders of misguidance, the ulama are emulating the misguided ulama of the Yahood and Nasaara. The blame for the rot and degeneration of the Muslim community descends squarely on the shoulders of the ulama who have miserably and scandalously betrayed Allah, Rasulullah (sallallahu alayhi wasallam) and the Muslim community.

HARAAM FOOD

The Qur'aan commands: *"O mankind! Eat from the earth what is halaal and tayyib and do not follow in the footsteps of shaitaan. Verily, he is unto you an open enemy. He only commands you with evil and immorality, and that you speak about Allah what you do not know." (Baqarah, aayat 168)*

Stating the vital relationship between halaal food and virtuous deeds, the Qur'aan says: *"O Rusul (Messengers)! Eat tayyibaat (halaal and wholesome food), and practice righteous deeds."*

Piety, Deeni understanding and adequate spiritual power to resist evil and the inordinate demands of the nafs can never be achieved when the human body is nourished with haraam and mushtabah food.

In league with Shaitaan, the ulama-e-soo' have accomplished his mission of ruining the morals of Muslims with haraam food. Thus, Muslims are following in the footsteps of shaitaan. *Halaal and Tayyib* are incomprehensible concepts to Muslims of this day.

DEMOCRACY IS NOT AN ISLAMIC SYSTEM

The western system of democracy is in total conflict with the Islamic system of government. In the Islamic system of *Khilaafat*, the ruler is one man whose function it is to govern in accordance with the Qur'aan and the Sunnah, i.e. the Shariah. The duty of the Islamic government headed by a pious, benign autocrat, is to enforce the laws which have already been divinely promulgated.

SHURAA

Shuraa or consultation is a Sunnah practice which the Khalifah adopts. But he is not constrained to succumb to the advices and decisions of those with whom he consults. In the ultimate end, the decision is made by only him.

Some misguided Muslims enamoured by westernism, are at pains to find Shar'i accommodation for western democracy in the Qur'aanic aayat which orders *Shuraa*. They fallaciously cite the *Shuraa* verse in substantiation of their belief that Islam accepts the western system of democracy. In this aayat, Allah Ta'ala says: *"And, consult with them in affairs. Then when you (the Khalifah) have resolved (to adopt a particular course), repose trust on Allah."*

The resolution and final decision are the prerogatives of the *Khalifah*. The Islamic system precludes any parliament or legislative body from enforcing its decisions by majority vote on the *Khalifah*. He is fully empowered by the Qur'aan and Sunnah to act in accordance with his own determination

The purpose of consultation is to discuss and explore all angles of an issue. By mutual consultation with men of experience, knowledge and piety, all angles and aspects of a matter are highlighted. This allows the *Khalifah* to form a balanced and the correct decision.

Those with whom the Khalifah consults act in only an advisory capacity. They have absolutely no legislative power. If the Khalifa's view is in conflict with the unanimous opinion of all his advisors, the Shariah does not bind him to accept such consensus. The Qur'aan vests him with all the authority to make decisions alone and to adopt his own view even if in opposition to what the entire nation believes is right.

THE FORUM

For acting in accordance with the Qur'aanic order of consultation, the Khalifah is not required to establish a formal forum or a formal body of counsellors. The obligation of *Shuraa* is discharged by the Khalifah consulting on an informal basis with whomever he wishes, whenever he wishes, and wherever he wishes.

The concept of *Shuraa* does not envisage the establishment of a forum like a parliament or any other legislative body. The Khalifah discussing with one or two persons at his home, at the Musjid, outside the Musjid or anywhere else, satisfies the requirement of *Shuraa*.

It is also not a requirement that there be particular and permanent members whom the Khalifah has to consult. He is free to consult with anyone.

Commenting on the un-Islamic system of democracy, Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"As evidence for their idea of the validity of democracy, they (its votaries) present the aayat, "Consult with them in affairs". But, I refute their contention with this very same aayat. While this aayat orders mashwarah (consultation), it should be understood that consultation does not mean democracy. You (i.e. the votaries of democracy) regard yourselves to be wise men while in reality you are bereft of understanding.

You should first prove that even one of the four righteous Khulafa or the government of the Sahaabah (radhiyallahu anhum) was a democracy (in the western concept). The Khulafa were never bound and subservient to the advices/decisions of their advisors (with whom they would consult). According to the Shariah, the government of the individual is the rule.

When the supporters of democracy cite the aayat of Shuraa, they stop midway, without reciting the whole aayat. They conveniently omit:

"Then, when you (the Ruler) have finally decided (a matter), repose your trust in Allah (and act accordingly)."

They either conveniently overlook this decisive portion of the aayat or they lack the ability to understand it."

Thus, the concept of democracy or majority rule has absolutely no validity in the Shariah.

THE DAY OF AASHURAA

THE DAY of Ashuraa, the 10th Muharram, is an auspicious occasion. It has been auspicious since the inception of creation of time. Many great events occurred on this Day. Among such events are the creation of the world; Qiyaamah will take place on this day; Nooh (alayhis salaam) with his followers alighted from the Ship on this Day; Bani Israaeel crossed the Red Sea which had miraculously split open, on this Day. Many other great events transpired on this Day.

In some quarters there lingers the misunderstanding that the Day of Aashuraa derives its auspiciousness from the martyrdom of Hadhrat Husain (radhiyallahu anhu) on the battlefield of Karbala in Iraq. This is an erroneous idea.

The greatness of this Day is unrelated to the martyrdom of Hadhrat Husain (radhiyallahu anhu) and the events which occurred on this occasion. The Ahl-e-Bid'ah (People of Innovation), emulating the excesses of the Shiahs have bandied this baseless idea.

ANNIVERSARIES

In Islam there are no anniversary celebrations of anyone's death, birth or martyrdom. Such celebrations are customs of the non-Muslims. The greatest Martyr in Islam was Hadhrat Sayyiduna Humzah (radhiyallahu anhu), the beloved uncle of Rasulullah (sallallahu alayhi wasallam). He was awarded the glowing title of *Sayyidus Shuhada* (the Chief of the Martyrs).

If martyrdom anniversaries have to be celebrated, not a single day of the year will pass by without such a celebration. Great men of Islam, in particular among the Sahaabah, were martyred on different days.

All such celebrations are *Bid'ah Sayyiah* (Evil acts of innovation) about which Rasulullah (sallallahu alayhi wasallam) said: *"Every bid'ah is dhalaalah (deviation), and every deviation will be in the fire."* That is, the perpetrators of bid'ah are destined for the Fire.

A Man of Bidah

Rasulullah (sallallahu alayhi wasallam) said:

"Whoever honours a man of bid'ah, verily he has aided in the demolition of Islam."

MONARCHY

MONARCHY was an institution of government ordained by Allah Ta'ala. Thus, the Qur'aan Majeed states: *"When Musaa said to his nation: 'Remember Allah's bounty on you when He appointed among you Ambiya, and He appointed you as kings." (Aayat 20, Maaidah)*

Allah Ta'ala mentions His double bounty to Bani Israaeel in this Qur'aanic aayat. The one bounty greater than the second one, was the appointment of Ambiya. The second bounty which Allah Ta'ala also attributes to Himself is the appointment of monarchs to rule Bani Israaeel.

All the *Khulafa*, including the Four Khulafa Raashideen (Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthmaan and Hadhrat Ali—radhiyallhu anhum), all the Khulafa of Bani Ummaya, all the Khulafa of Bani Abbaas and all the Uthmaani (Ottomon) Khulafa who had ruled the Islamic Empire until 1914, were monarchs and the system of government was autocratic. None of the governments of any Islamic Ruler in these dynasties or among any of the governments prior to the advent of Rasulullah (sallallahu alayhi wasallam) was anything other than a monarchy which, as mentioned earlier, is a divinely ordained institution of government.

The system of monarchy is unlike the democratic system introduced by the masses of *juhala* (ignoramuses) who are manipulated by the worst specimens of mankind, namely, politicians of opportunism, lust and deceit. They strive and struggle for their personal egos and pockets, not for their people.

As long as the king is just, pious and benevolent, ruling in strict accord with the Shariah, he will be validly termed the *Khalifah* of Rasulullah (sallallahu alayhi wasallam). Islam has absolutely no objection against hereditary succession. The demand and requirement of the Shariah are only the implementation of the Qur'aan and the Sunnah—*I'laa Kalimatullaah. If the king fulfils this demand of the Shariah, then he is justifiably a Sultan who is the shadow of Allah on earth.*

In Islam there is no room for admission of a government appointed by masses of ignoramuses.

TESTS AND TRIALS

"We shall most certainly test you with a measure of fear, hunger, and decrease in wealth, life and crops. And, convey good news to the Saabireen (patient ones). They are those who, when a misfortune strikes them, say: 'Verily, we belong to Allah, and unto Him shall we return."

The Mu'min's reaction when struck by calamity and hardship, according to the Hadith, is to recite the *hamd* (praise) of Allah and to adopt *sabr* (patience). *Sabr* is the minimum Waajib (compulsory) degree of acceptance of the Will and Decree of Allah Ta'ala. The weakest Muslim is required to inculcate this minimum degree of conformity with the Will of Allah.

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LAMENT OF A MUSLIM GIRL

Nikah even without parental consent. If they can condone and live with the zina which their daughter commits for years, then they can to a greater degree learn to live with the Nikah of their daughter. Their talk of 'disowning' their children and disinheriting them is palpable nonsense and injustice. Such 'disownment' has no validity in the Shariah. The daughter will just inherit her share in the wealth which Allah Ta'ala has given as an amaanat (trust) in the custody of the father. If he utilizes kuffaar laws to deprive her of her rightful inheritance, he should then be prepared to be enclosed in a steel coffin and flung into Jahannum on the Day of Qiyaamah.

HAJJ MASAA-IL

TAWAAF ZIYAARAT

Q. What is a woman in her haidh (menses) supposed to do when she has to leave Makkah for home and has not yet performed Tawaaf Ziyaarat due to her condition? Cancelling the departure date can lead to difficulties. Prolonged stay, extra financial burden, etc. Some Ulama say that she should go through with the Tawaaf and pay the Damm kaffaarah. Is this correct?

A. It is grossly erroneous. It is to trifle with the Deen. People who lack understanding of the significance and importance of Ibaadat issue such concocted fatwas. It is haraam for the woman to perform Tawaaf Ziyaarat in the state of haidh. She has no option but to delay her departure until she has attained purification. The argument of difficulty is not worth consideration. There is difficulty in every walk of life. The difficulties for women and their accompanying male mahram experienced on the whole journey from the time of departure from home far outweigh the inconvenience of having to delay the departure a couple of days in Makkah. It is mental torture for people of the Deen to undertake journeys in these times with females, especially Hajj and Umrah journeys. Every law of Hijaab in the Book of the Shariah is violated along the journey. In terms of the Hadith, the journey truly becomes a *'portion of the Fire'*. It is therefore, not permissible to take females along for Nafl Hajj and Umrah in these times of abundant *fitnah.* The *Ghairat* (honour and Imaani shame) of a Mu'min cannot tolerate the immoral exposure to which his womenfolk are subjected on journeys in this era of vice and immorality. But no one even thinks of these true hardships from the Shariah's point of view. However, when it is an occasion of correctly observing the laws of Allah Ta'ala, then the nafs and shaitaan fabricate a plethora of arguments to justify the commission of haraam.

Those who go on the Hajj journey. Have ample funds for luxury hotel accommodation, for spending large sums of money buying unnecessary luxuries, etc. After the ending of the Hajj period, hotel prices plummet. Ample low-cost accommodation is available. Staying a couple of days more in Makkah and engaging in ibaadat will not dent or damage any dimension of one's life. All arguments produced in vindication of committing the haraam act are *baatil* and rejected. The lady and her mahram have no option but to delay their departure and perform Tawaaf Ziyaarat in the state of *Tahaarat.*

NIQAAB IN IHRAAM

Q. It is the normal practice of Purdah Nasheen females in the state of Ihraam to wear such a niqaab which does not touch the face. The face-veil is hung over a cap-like protuberance. However, some women claim that it becomes extremely difficult to wear this type of overhanging veil. It is bulky causing headaches, and visibility is poor, hence the danger of tripping and falling. In such cases it is said that the women may discard the niqaab totally since it is not a requirement of Ihraam, and it is not permissible to don the normal niqaab which touches the face. Others argue that due to the fitnah arising from public exposure of the female's face in the midst of crowds of males, most of whom are confirmed fussaaq and fujjaar, such women should don the normal niqaab and pay the jaza' (penalty) which is one damm (goat/sheep) if donned for 24 hours. If less than 24 hours, the penalty is Sadqah—the amount given as Fitrah. This argument is based on the principle of the lesser evils. The one evil is violation of a Ihraam rule. The other evil is the resultant fitnah of the female exposing her face in public. The lesser fitnah is the former. What is the correct ruling?

A. Firstly, the reasons presented for the desire to refrain from wearing the abnormal niqaab are baseless. If accepted as valid, they are rare occurrences. If it truly causes some women headaches, then it could be a valid reason. The woman has to search her conscience and make her pact with Allah Ta'ala. She cannot deceive Allah Ta'ala. If genuinely a woman suffers headaches as a result of this type of niqaab which most certainly is not bulky as has been alleged, then it will be permissible for her in particular, not for all women, to forgo the niqaab. She should keep one of those straw hand fans which are common in the eastern world, and conceal her face when coming face to face with males. It is not permissible for her to don permanently the niqaab which rests on the face in violation of the Ihraam prohibition. In this case the argument of the lesser evils is improper. She is accompanied by her mahram male who should ensure that they do not linger around unnecessarily in the public. Furthermore, she can still wear the protuberance on and off. Surely the headache will not be simultaneous with donning the niqaab. When she feels the headache commencing, she may remove the niqaab. If there is genuine determination to follow the *ahkaam* of the Shariah, there will be ways to escape the fitnah. The honourable Muslim female with eyes cast down and not unnecessarily setting herself up as an object of sight-seeing will not constitute an object of fitnah. Also, inspite of the preponderance of fussaaq, we can aver that most of them have undertaken the Hajj journey with sincerity notwithstanding their *jahaalat* in relation to the *ahkaam.* The incidence of fitnah is thus minimized. In our opinion it is not permissible during Ihraam to permanently don the niqaab which touches the face. This issue concerns the conscience of women. They should not endeavour to deceive Allah Ta'ala with excuses and ruses. In so doing, they destroy their Hajj and return from Hajj loaded with sin and with the curse of Allah Ta'ala instead of His Rahmat and forgiveness.

THE MUSAAFIR DURING HAJJ

Q. Azeeziyyah which is adjacent to Mina is an independent township. It is not part of Makkah. A person who happens to be in Makkah for less than 15 days is a musaafir who performs Qasr Salaat. If one stays 10 days in Makkah and 5 days is Azeeziyyah, one remains a musaafir in both places. Some people are claiming that Azeeziyyah is part of Makkah, hence a person who intends staying 10 days in Makkah and 5 days in Azeeziyyah ceases to be a musaafir and should perform Salaat in full in both places. Which is the correct view?

A. Azeeziyyah is not part of Makkah Mukarramah. In fact, the authorities over there are thinking of incorporating it into Mina, not Makkah. Whether the incorporation into Mina is valid or not, is another question. Nevertheless, a person whose intention of staying is less than 15 days at either place remains a musaafir and will perform Qasr Salaat. The opposite view is incorrect.

JIDDAH AND BACK TO MAKKAH

Q. A person stayed in Makkah for more than 15 days (not in Azeeziyyah). He goes to Jiddah for some work. What is his position when he returns to Makkah if it is his intention to stay less than 15 days in Makkah alone, excluding his stay at Azeeziyyah?

A. Since his intention was 15 days or more in Makkah alone, he is obviously not a musaafir. He has to perform Salaat in full in Makkah. When he goes to Jiddah, he becomes a musaafir and can commence Qasr Salaat as soon as he has traversed the boundaries of Makkah. On his return to Makkah if it is his intention to stay 15 days at Makkah alone, i.e. not the days he will be staying in Azeeziyyah, then he will not be a musaafir. If it is his intention to stay less than 15 days in Makkah, his stay at Azeeziyyah excluded, then he will be a musaafir.

RAMI ON THE 11TH AND 12TH

Q. Some learned people have lately claimed that due to the huge crowds it is permissible to execute Rami (pelting) of the Jamraat before Zawwaal on the 11th and 12th Zil-Hajj. Is this a correct view?

A. It is an utterly *baatil* view. Rami before Zawwaal on the 11th and 12th is just not valid. The argument of crowds has no validity in relation to the Rami. An ibaadat cannot be rendered at a time when it is simply not valid just as Salaat cannot be performed before its time. As far as females are concerned, if there is just no opportunity to fulfil the Rami ritual due to persistent large crowds, then this ibaadat is waived for them. But, men will just have to go through the difficulty and execute the ibaadat in its valid time.

RAMI BY REPRESENTATION

Q. If due to perpetual crowds even in the Makrooh but valid time for Rami, women are unable to participate in this ritual, can they appoint a man to do the Rami on their behalf?

A. No, *Niyaabat* (Representation) for Rami is not permissible on behalf of women who are unable to execute the act due to huge crowds. If genuinely they cannot do the Rami even during the Makrooh time, then this Waajib act is waived, and there is no *Damm* penalty to pay for the omission.

SAEE OF HAJJ

Q. Is it permissible to make the Saee of Hajj before Tawaaf-e-Ziyaarat? If it is permissible, how should it be done?

A. It is permissible to make the Saee of Hajj before Tawaaf-e-Ziyaarat. One has to be in the state of Ihraam of Hajj. After performing a Nafl Tawaaf in which both Ramal and Idhtibaa' will be observed, Saee should be made. This absolves one from making Saee after Tawaaf-e-Ziyaarat. One should remain in the state of Ihraam after this Nafl Tawaaf and Hajj Saee, until the 10th when *Halq (shaving) or Qasr (clipping the hair)* is done.

FEMALES IN THE SALAAT SAFF

Q. According to some South African ulama if a woman in the Salaat saff in the Haram Shareef is standing directly infront of a male more than three saffs ahead, the man's Salaat is not invalidated by her presence. Please comment.

A. The question of *Muhaaathaat* is explained in detail on page 6. There is no three-saff view in the Shariah in relation to the rule of *Muhaathaat.* We have already explained on page 6 that if there happens to be only one woman, then the Salaat of three males is invalidated—one on either side of the woman, and one man directly behind her, i.e. in only the first saff behind her. The Salaat of those in the rest of the sufoof (rows) is not affected by the presence of one or two women. However, if there are three or more females in saff formation in a saff infront of the men, then the Salaat of one male on either side in the saff where the women are becomes *faasid* (invalid), as well as the Salaat of all the men standing directly behind these women, right until the last row behind them. Even if there are 100 rows of men behind them, the Salaat of all the men in the 100 rows, i.e. those men who are directly behind them vertically, will become *faasid.* The claim of only three saffs is devoid of substance. It has no Shar'i validity. For a proper understanding of the question of *Muhaathaat*, read the article on page 6

RAMI OF THE 12TH AND 13TH

Q. A person stayed in Mina until after Maghrib on the 12th, i.e. the 13th Night, but departs before Subh Saadiq. What is the status of the Rami of the 13th for this person?

A. Rami of the 13th is not Waajib for this person. Nevertheless it is Makrooh Tahrimi for this person who remained until after sunset to depart without making Rami of the 13th. Rami becomes Waajib on

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A SOMBRE WARNING FOR FATHERS

The Shariah has granted the father *Wilaayat* (jurisdiction and control) over his children in general, but in particular over his daughters. It is therefore not permissible for a girl to contract her own marriage without the approval of her father. According to the Shaafi Math-hab, the nikah without the father's approval and consent will not even be valid. However, according to the Hanafi Math-hab, the nikah without the father's consent is valid, but the act of the daughter is sinful.

But, it is imperative that fathers understand that the right of *Wilaayat* is retained by them only as long as they fulfil the *huqooq* (sacred rights) of their daughters. Among the most important of these rights is to guard the *hijaab (purdah)* of the girls.

A father who violates this right and casts his daughter to the wolves by permitting her to be publicly exposed, **loses** his *Wilaayat* over his daughter. A father who allows his daughter to be in the *suhbat* (companionship) of male tutors—fussaaq and fujjaar—to mingle with males, to dress provocatively, to wander around the streets and public places and to sit in the laps of boys as they do at college and university, is termed in the Shariah a *dayyooth.* He is a faasiq of the worst order. This father has consented to the prostitution of his daughter's haya, body and her honour.

The Shariah revokes the *Wilaayat* of such a scoundrel father. This man is totally unfit to be the guardian of his daughter. He is also unqualified to act as her mahram on a journey.

When this daughter runs off with a boy and marries him without the knowledge, approval and consent of her father, the latter has absolutely no say. His objections are worthless and ineffective. The girl acts correctly by marrying without the consent of such a father who has paved her path leading to Jahannum.

A common reaction of these miserable fathers with such opprobrious attitudes and conduct, is the convulsions of shock they suffer when the news of their daughter's elopement reaches them. They react with vehement opposition and seek to invoke their fatherly jurisdiction which the Shariah vests in men who are true fathers to their daughters. Let these fathers who send their daughters to kuffaar institutions of education hear well and understand well *that they have no jurisdiction over their daughters who have become their own bosses with full right to contract their own marriages without reference to their parents.*

CHILDREN: THEIR MOST IMPORTANT RIGHT

The Qur'aan Majeed says: *"O People of Imaan! Save yourselves and your families (wives and families) from the Fire."*

Just as parents have rights over their children, so too has the Shariah granted children rights over their parents. The most important of these rights of children is the provision of Deeni education and moral training *(Ta'leem and Tarbiyat).*

It is the foremost Waajib duty of the parents to ensure that their children receive the highest standard of *Ta'leem and Tarbiyat*. The rights of children are not discharged by the provision of food, clothing and shelter. *Ta'leem and Tarbiyat* are of greater importance.

When parents fail to discharge this compulsory right of their children, they (parents) should not register shock and surprise when their offspring treat them with unkindness and insolence in their old age.

IRAN— LAND OF DIVINE WRATH

Earthquakes, according to the Qur'aan and Hadith, are undoubtedly manifestations of Allah's Punishment. Denial of this Qur'aanic and Hadith averment is *kufr*. Iran's history of earthquakes is truly frightening. The following is a history of Iran's legacy of earthquakes in the past 40 years:

22 February 2005: 400 killed, hundreds injured.
26 December 2003: More than 31,000 killed.
22 June 2002: 235 dead and 1300 injured.
10 May 1997: 1613 dead , more than 3700 injured.
28 February 1997: 1100 dead, 2600 injured
21 June 1990: 37,000 killed, more than 100,000 injured, 27 towns and 1870 villages devastated.
28 July 1981: 1300 killed.
11 June 1981: 1028 dead, 950 injured.
16 September: 25,000 killed. City of Tabass totally destroyed.
10 April 1972: 5044 killed, 1300 severely injured, 45 villages destroyed.
31 August 1968: 10,000 dead, thousands injured.
1 September 1962: 12,000 dead, thousands injured, 200 villages destroyed.

ALLAH'S PUNISHMENT— SUDDEN AND SWIFT

"...Then We apprehended them suddenly, and they could not perceive (it)." —A'raaf, aayat 95

"Then when they forgot what they had been admonished with, We opened up for them all avenues of prosperity until when they indulged in their happiness with the (worldly treasurers) which they were given. Then (while they were lost in their enjoyment) We suddenly grabbed them, and they lost all hope (of being saved)." —An'aam, aayat 44

"What are the people of the towns confident that Our punishment (will not) come to them during the night while they are sleeping? Or are the people of the towns confident that Our punishment will not come to them during the daytime while they are indulging in enjoyment?" —A'raaf, 97 ,98

The Qur'aan Majeed is replete with warnings sounding the sudden and swift *Athaab* (Punishment) of Allah Ta'ala. When His Chastisement strikes, the predictions of the scientists, the preventative and safety measures which governments have constructed, will be of no avail.

Researchers told a meeting of the American Association for the Advancement of Science that the massive earthquake which triggered the devastating Tsunami tidal flood gave no warning whatsoever.

Thomas Jordan of the Southern California Earthquake Centre said: "Most seismologists, including myself, are pessimistic that in the next five years or ten years we will ever be able to come up with a silver bullet earthquake solution. We just don't understand what those signals mean. As best we can tell, there are no reliable short-term precursors to earthquakes."

"David Applegate of the USGS said Parkfield, which has been covered with instruments for 20 years in the hope of catching a quake in the act, was providing useful information, but nothing that could be used to begin predicting a quake in a useful way." —Al-Jazeerah

"And We grabbed everyone (of the transgressors) because of his sins….." — Qur'aan

SIMPLE, HEALTHY REMEDIES

Anaemia and loss of blood: Eating grapes restores new blood. If grapes are not available, raisins are a good substitute. Pawpaw is also beneficial for this ailment.

Migraine: Fresh grape juice is an effective remedy for migraine.

Kidney and Bladder stones: Granadillas aid in the prevention of the formation of stones in the kidney and bladder. Grapes are also beneficial in the treatment of these stones.

Piles: Soak equal quantities (6grams) of guava peel and leaves in 100ml of water overnight. In the morning, boil in the same water until 20 grams is left. Sieve and drink.

Teething: For teething babies, a teaspoon of grape juice daily in the morning and evening alleviates the baby's discomfort.

Flatulence: Add a teaspoon each of fresh juice of mint and lemon to a tablespoon of honey. Take twice or thrice daily.

(FRUITS THAT HEAL)

HOSPITALITY

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), imparting a lesson in hospitality to guests said: *"Regardless how beloved a guest may be to me, I do not insist that he stays longer than his desire. When he wishes to depart, I wholeheartedly consent. I do not insist that he eats. Such insistence is evil. To compel a person who is not hungry to eat, is to administer poison to him. The disease of forcing guests to eat is widespread."*

BENEFICIAL ADVICE

"While I am not issuing a fatwa, I certainly advise that the management of the home affairs should be either in the control of the wife or the husband. It should not be assigned to the hands of others even if they are one's brother, mother or father, for this hurts the wife Either the husband handles the finances of the home or he entrusts this responsibility to his wife. After all, she has greater entitlement to this than others."

(Hakimul Ummat, Maulana Thanvi-rahmatullah alayh)

(Continued from page 10)

Hajj Masaail

him only if he remains until after Subh Saadiq.

MUZDALIFA ON THE 8TH? —SAUDI FATWA—

Q. It is reported that some Shaikhs of Saudi Arabia have issued a fatwa which legalizes camping in Muzdalifah on the 8th Zil Hajj. They argue that if the flow of Hujjaaj is continuous and spills over into Muzdalifah then it will be permissible to stay in Muzdalifah on the 8th, and the Masnoon rites of the 8th which have to be executed in Mina may be discharged in Muzdalifah as well. In other words, the five Salaat (Zuhr, Asr, Maghrib, Isha and Fajr) which are performed in Mina can also be discharged in Muzdalifah. This will adequately fulfil the Sunnah. Please comment on this fatwa?

A. We have not seen this 'fatwa' nor are we aware of it. Assuming that the Saudi Shaikhs did in fact issue such a ludicrous 'fatwa', then understand well that it is a scrap of paper fit for the wastepaper basket. This opinion is utterly baseless and can never have validity in the Shariah. The Saudi authorities do not have the right to tamper with the Shariah. 'Fatwas' emanating from the Saudi establishment ulama have to be viewed with the greatest circumspection.

The Masnoon ibaadat of the 8th at Mina is not fulfilled at Muzdalifah. It is not permissible to camp in Muzdalifah on the 8th. The talk of 'continuous flow' is bunkum. Everyone has to halt in Mina. The question of a 'continuous' flow does not arise. It never developed in the past 14 centuries nor will it ever develop.

NASEEHAT

✪ Never abandon Sunnat Salaat on a journey when there is time and comfort.

✪ The maintenance of disabled children is the responsibility of the parents. In their absence, the responsibility devolves on the close relatives.

✪ As long as you have not heard both parties, never come to a conclusion. In most cases a verdict after having heard one side of the story is erroneous.

✪ If intelligence is not made subservient to Wahi (the Shariah of the Qur'aan and Sunnah), man becomes the victim of error night and day.

Questions and Answers

MUJLISUL ULAMA
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(Continued from page 5)

haalat which *the juhala* of this age are adept in.

Q. 'Ahava' is clay soil from the Dead Sea region. It is used as a skin treatment or for beauty. Is it permissible to use this substance?

A. Rasulullah (sallallahu alayhi wasallam) forbade the Sahaabah from even lingering in these places which were destroyed by the sudden and swift punishment of Allah Ta'ala. Food which was cooked with water from the accursed region was ordered to be spilt. Those who had made wudhu with water of this unfortunate region of curse, had to repeat their wudhu. Nabi-e-Kareem (sallallahu alayhi wasallam) and Hadhrat Ali (radhiyallahu anhu) during his Khilaafat, forbade performance of Salaat in such regions which were effaced by the Chastisement of Allah Ta'ala. How can a Muslim ever use the accursed filth of such destroyed regions for medical or beauty treatment? 'Ahava' and all the accursed substances from the accursed Dead Sea region are haraam to use.

Q. In a partnership business is it permissible to give the working partner a fixed salary in addition to his share of the profit?

A. Such a stipulation invalidates the partnership. This fixed 'salary' is not a lawful salary in terms of the Shariah. It is ribaa. Partners, whether active or dormant, are entitled to only a share of the profit. A higher share may be fixed for the working partner.

Q. The only asset which a woman has is a gold bangle which weighs less than 7 tolas (just over 100grams or 2.8 ounces). The value of the bangle is more than the silver Nisaab of Zakaat. Does she have to pay Zakaat? Can she accept Zakaat, seeing that she is in need?

A. Zakaat is not Waajib on her. She may accept Zakaat.

Q. A man took out an insurance policy for his wife. She is the sole beneficiary. After he died, the insurance company paid out a large sum to the wife. Can she accept this money for herself in view of her poverty?

A. She may not use the interest inspite of her poverty. The interest has to be compulsorily given to other poor persons. The actual amount which her husband had contributed towards the insurance policy is part of his estate which belongs to all the heirs according to their respective inheritance shares.

Q. A man has made the upper floor of his house Waqf for a Musjid's expenses. Is this valid?

A. Yes, it is valid. The upper floor has to be hired out and the income given to the Musjid.

Q. It has been said that since Shiahs also call their places of worship other than Musjids, *Jamaat Khaanahs*, we should no longer call our places of worship Jamaat Khaanahs, but name our places of worship which are not Musjids, *Musalla.* Is this good logic?

A. In term of this logic we shall have to coin other words for Allah Ta'ala, for Musjid, for Ambiya, for Salaat, for Zakaat, for Hajj and for a myriad of things. This logic is fallacious. There is no need to abandon the term, Jamaat Khaanah.

Q. Is it permissible to burn hairs and nails removed from the body? May these be flushed down the drain?

A. Hair from the head and nails should neither be burnt nor flushed down the drain, nor should they be thrown away. The Shariah orders that hairs and nails be buried. Flushing down the drain like waste matter, can lead to sickness. People who practise sihr, may use the hairs for evil purposes if they find it. Islam orders burial for one's own safety and also to honour these items which are part of the human body.

Q. What is the ruling of the Shariah regarding a son who has severed relationship with his father and is not on speaking terms with him because of worldly reasons?

A. This crime even if related to Muslims who are outsiders is exceptionally evil. The consequence are dire in both this world and the Aakhirah. When related to one's own father, there are no words to describe the villainy of such a son. The general ruling of the Shariah pertaining to this crime even regarding outsiders is mentioned as follows in *Jam'ul Fawaaid: "It is not halaal for a Mu'min to sever ties with another Mu'min for more than three days. After the third day, it (is Waajib) for him to meet his brother Muslim and offer Salaam to him. If he responds, then both join in the (immense) thawaab (of joining the ruptured ties). If he does not respond to the Salaam, he becomes sinful. In one narration it is added: He who severs ties for more than three days and dies (in this period), enters Jahannum."* As far as one's parents are concerned, it is not halaal to sever ties for even three minutes. The son who commits this heinous crime, exposes himself to the ruin of his Imaan. He can be deprived of the Kalimah at the time of Maut.

Q. We live in an area in which non-Muslims are the predominant residents. They object to the Athaan given over the loudspeaker especially Fajr time. What should be the reaction of the Muslim community?

A. The microphone is not part of any act of ibaadat. There is absolutely no need for a loudspeaker to recite the Athaan, especially if the non-Muslim neighbours around the Musjid object. It is plain ignorance to create ill-feeling and to antagonize the non-Muslim neighbours for a practice which has no Shar'i significance. The beautiful, simple, Sunnah method is for the Muath-thin to mount the minaret and proclaim the Athaan without the mic.

Q. I am a girl attending university. A good Muslim boy has proposed marriage. I too am keen to marry him. But my father insists that I first complete my university career and become a doctor. I have another 3 years to go for this achievement. I am not interested in a medical career. Can I marry the boy without the approval of my father?

A. You have the full permission of the Shariah to proceed with your nikah. Even without the approval and consent of your father. Your father is guilty of violating the Waajib command issued by Nabi (sallallahu alayhi wasallam)—the command in which he ordered fathers to get their daughters married at the age of buloogh. Instead of submitting to this sacred command and fulfilling your *haq* of Nikah, your father has opened the avenue of zina for you. As such he has lost his jurisdiction over you. Go ahead, get out of the den of vice and zina (the university), and go ahead with the Nikah. The little storm will soon blow over and subside into nothingness. Let fathers take note of their villainy.

CONFIRMATION OF THE HILAL? ●☾○☽

A book, *The Confirmation of the Hilal*, authored by one Syed Asadullah Tariq of Australia, has been brought to our notice. Although the author is a 'molwi' who had studied in Pakistan, his book, instead of confirming the Shariah's principle pertaining to the confirmation of the hilaal, confirms with great clarity his deviation. This molwi has clearly deviated from Siraatul Mustaqeem and has plunged into shaitaan's snare of *dhalaalah* (deviation which leads to Jahannum) as said by Rasulullah (sallallahu alayhi wasallam): *"Every dhalaalah is in the Fire."*

ROOYAT

The author in his book seeks to abrogate the 14 century, immutable law of the Shariah pertaining to Islam's lunar calendar. According to the Shariah, the immutable principle governing the commencement of each new month is *Rooyat-e-Hilaal* (the sighting of the crescent moon with the eye). This is the meaning of *Rooyat* stated in the Hadith. Once the *Rooyat* of the hilaal (crescent moon) has been reliably confirmed, the new month is ushered in. In the absence of such confirmation, the month will be one of 30 days.

EXISTENCE

The misguided author rejecting this 14 century immutable Shar'i law on which there has always existed consensus of the Ummah and of all the Fuqaha of all the lands, propounds the evil innovation of the *existence of the hilaal.* According to the deviate once the existence of the hilaal on the horizon has been confirmed by astronomical/scientific calculations, the commencement of Ramadhaan, or Eid or any other Islamic month is confirmed.

The author has miserably failed to produce even one valid Shar'i *daleel* for his fallacious view. His whole book of *baatil* contains not an iota of Shar'i evidence. He has simply presented his personal corrupt opinion, and nothing else. Enamoured by western technological advancement, the deviate molwi displays an outrageous mental subservience for 'scientific' methods which he is desirous of hoisting on the Ummah in negation of the 14 century Shar'i principle of *Rooyat-e-Hilaal.*

Muslims are warned not to be ensnared in the *dhalaal* of the deviate simply because he happens to be a molwi. Our book, *Sighting The Hilaal*, explains the Shariah's law in detail. Anyone who wishes to have a copy of our book, may write to The Majlis. Some postage stamps will be appreciated. Foreign stamps are not valid in South Africa.

SUPPORT THIS JIHAD

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AN ATTITUDE OF KUFR

Hadhrat Hasan al-Mutee' (rahmatullah alayh) said:

"If a man has three wives, and someone who hears that he is contemplating to marry a fourth woman, criticizes him, then I fear for him kufr on account of his criticism because Allah Ta'ala says (in the Qur'aan about men): 'Verily, they are not blameworthy.' "

MUHARRAM 1426 —MARCH 2005

ZAKAAT NISAAB R 940
MEHR-E-FATIMI R2,720

"If the father does not get his offspring married when they are baaligh, and they sin, he (the father) shares in the sin." (Hadith)

MAJLIS ON THE WEB (www.themajlis.net)
Some concerned brothers have set up a website which contains some past and present issues of The Majlis and Al-Haq. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlisul Ulama of South Africa, we do believe that it contains nothing other than our material.

TWO VITAL ACTS

There are two acts which are vital for our extrication from the present humiliation in which the entire Ummah is grovelling:

(1) Fill the Musaajid
(2) Eliminate malice from the hearts

RABIUTH THAANI 1426 / MAY 2005

The Maalis

"VOICE of ISLAM"

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"And there is no aid except from Allah, The Mighty, The Wise." [Qur'aan]

THE UNCHANGEABLE DIVINE SUNNAH — DESTRUCTION OF THE SUPER POWERS

"Perhaps your Rabb will destroy your enemies and grant you political sovereignty in the earth." (Qur'aan)

UNDOUBTEDLY, the pain and anguish—the disgrace and humiliation which the Ummah is suffering under the oppressive yoke of the so-called superpowers, are the materialization of the sacred predictions made by Rasulullah (sallallahu alayhi wasallam). These predictions have to necessarily materialize, and we are today the witnesses of this divine enactment. Allah's Decree cannot be thwarted.

'MUCK'

More than fourteen centuries ago, Rasulullah (sallallahu alayhi wasallam) had declared that the time will dawn when this Ummat of Islam will become *Ghuthaaus Sail* or the flotsam, more appropriately the muck which comes down with floodwaters.

It will be spiritually and intellectually salutary for Muslims to understand that the *'muck'* we have been transformed into is of the making of our own hands. It is not the consequence of Rasulullah's prediction. In this regard is regard the Qur'aan Majeed says:

"Fasaad (anarchy/strife/mischief) has become rampant on earth and in the ocean on account of the misdeeds which the hands of men have wrought……."

CONSEQUENCE

According to the Qur'aan and Hadith, the 'muck' is the consequence of abandonment of Islam. While Muslims are professing to be the followers of Muhammad (sallallahu alayhi wasallam), almost their every action, statement and thought are in diametric contradiction of the *Uswah-e-Hasanah* (The Beautiful Sunnah Pattern of Life) which Rasulullah (sallallahu alayhi wasallam) brought from Allah Azza Wa Jal for the everlasting benefit, goodness and success of mankind, but which system of life the Ummah has rejected in entirety in practice.

"And you will not find for the Way of Allah a change." -Qur'aan

BANI ISRAAEEL

When Bani Israaeel, the Ummah of Nabi Musaa (alayhis salaam) and of the Ambiya before him, had transgressed all bounds of rebellion against Allah's Law, He reduced them into 'muck'. This 'muck' of humanity had degenerated into its lowest level of putrefaction before the advent of Nabi Musaa (alayhis salaam) whom Allah Ta'ala despatched to earth for the extrication from misery of his fallen and disgraced people suffering the worst of oppression and brutality under the yoke of Fir'oun's oppression.

Bani Israaeel, the then Ummat-e-Muslimah, long before Nabi Musaa (alayhis salaam), had occupied a pedestal of domination, power and honour. When their *fisq and fujoor* (flagrant transgression and immorality) exceeded all limits of Divine Toleration, Allah Ta'ala decreed their fall, humilation and assignment into the bondage of the kuffaar superpowers of the time.

'OUR SERVANTS'

This is a truth of absolute certitude which is uncontestable. The Qur'aan Majeed making this explicit declaration with emphasis, states:

"And, when the first of the two Decrees came, We sent against you (O Muslims!) servants unto us who were most powerful in warfare. Then they penetrated (your) homes (to utterly humiliate you). And that was a decreed promise (of your Rabb)."

(Bani Israaeel, aayat 5)

"Then when the second Decree came, (it so came) in order to enable them to disfigure your faces and so that they (the kuffaar servants of Allah) may enter the Musjid (i.e. Musjid Aqsa) just as they had entered (and destroyed) it the first time, and to enable them (the kuffaar) to destroy whatever they overran."

(Bani Israaeel, aayat 7)

The Qur'aanic designation, *"servants unto Us"* is a direct reference to the kuffaar whom Allah Ta'ala had despatched to reduce the Muslim Ummat of the time into slavery and humiliation.

The significance of this designation should not be overlooked. The meaning is conspicuously clear. Allah Ta'ala employs any one of His limitless forces to execute any of His decrees. All forces in creation are His armies and slaves. The kuffaar whom He sends to punish and humiliate Muslims are a manifestation of His eternal attribute of *Ghadab* (Wrath) in exactly the same way as hurricanes, floods, pestilences and earthquakes are among His forces of destruction.

"And, unto Allah belongs all the armies of the heavens and the earth. And, Allah is The Knower, The Wise." - Qur'aan

REPETITION

The Qur'aan Majeed tells us that we shall not *"find for Allah's Sunnah (Way and Decree) a change."* The wisdom underlying the uniformity in the methods of Divine Acquittal is to serve as admonition *(Naseehat)* for mankind. It serves to convey to us that the same fate of ruin, disgrace and destruction which He had inflicted on the rebellious transgressors of bygone times is valid today and valid tomorrow. Whoever shall tread the path of flagrant transgression and immorality, will suffer the same fate of humiliation and be transformed into 'muck' by Allah's Decree.

It is palpably discernable that the Muslim Ummah has not acquired the necessary lessons from the fate which Ummats of bygone times have suffered.

OUR FATE

The Ummat's decline which has been a putrescent process spanning some centuries, has culminated in its present fate of abject humiliation under the yoke of American domination. Muslims today have fallen to the very lowest ebb of degradation in every field of life to constitute the 'muck' spoken of by Rasulullah (sallallahu alayhi wasallam).

Nabi-e-Kareem (sallallahu alayhi wasallam) has further stated without any ambiguity that Allah's punishment which will reduce us to 'muck' will be the direct consequence of our abandonment of the Deen. And, furthermore, our humiliation and disfigurement will be at the impure hands of his impure 'servants'—the kuffaar—whom He will despatch against us to penetrate our homes, defile our Musaajid, dishonour our womenfolk, brutalize our children, disfigure our faces, sully our honour and commit every atrocity which the mind of a decent person cannot imagine nor attribute to created beings belonging to the human species. Such atrocities and brutal acts of torture are meticulously orchestrated, perpetrated and executed by the U.S.A. in Iraq, Afghanistan and in the brutal torture cells of its lackeys such as Egypt, Syria, Libya and Uzbekistan where just any suspect taken clandestinely from the streets is bundled off in planes hired by the American C.I.A., to suffer horrendous acts of torture.

"Thus, We apprehended every (community) on account of its sins." - Qur'aan

When commanding righteousness and forbidding evil are abandoned, Allah will appoint cruel oppressors over you. They will neither show respect to your elders nor mercy to your little ones. –Hadith

Can the human mind accept that a species of mankind will stoop to a level for which there is no description in the dictionaries of any language—stoop to commit unbelievable horrors such as:

- Ripping out the finger and toe nails of the unfortunate ones in their custody, with pliers
- Electrical shocks to the genitals of prisoners
- Water boarding in which a person is forcefully pushed under water
- Gang-raping Muslim female prisoners by guards and soldiers
- Immersion in boiling water.

These are merely some of the methods of horror which even primitive savages and barbarians could not have imagined of, but which are the salient trademarks of those who vociferously proclaim the slogan of 'human rights' and 'democracy'—all smokescreens to conceal the traits of unspeakable bestiality congealed in their hearts.

THE TRUTH

Undoubtedly, the truth is unpalatable at times. Ignoramuses and those deficient in Imaan are not even prepared to understand and accept the truth stated by Allah Ta'ala and His Rasool. This truth is that the cause of our downfall is pin-pointed by Allah Ta'ala and His Rasool (sallallahu alayhi wasallam).

The cause of our degradation, fall and humiliation is not lack of technological progress or a dearth of other material, military and mundane means and methods. The worldly progress of the kuffaar in the spheres of materialism has been decreed by Allah Ta'ala. Their progress in this world is commensurate with their effort in this direction.

On the contrary, the fall and disgrace of Muslims are the products of disobedience and transgression which have culminated in total and

The cause of you (Muslims) becoming the muck of floodwaters is love of the world and fear for death. –Hadith

(Continued on page 6)

Questions and Answers

THE MAJLIS
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Q. Should Janaazah Salaat be performed for an illegitimate child of a Muslim woman and a non-Muslim man?

A. In view of the mother being a Muslim, the child too will be a Muslim. Janaazah Salaat has to be performed. The Shar'i rule in such cases is that the religion of the child will be subject to what is described as *Khairul Abawain*, i.e. "the noblest of the parents". The gender of the parents is not the rule. The best of religions, namely, Islam, is the determinant. Hence, the religion of the child will always be Islam if one of the parents is a Muslim and the other a non-Muslim.

Q. Minor non-Muslim children frequent our rural madrasah. They are regarded by us as Muslims. However, they stay with their non-Muslim parents and obviously are unable to sustain their Islamic *ta'leem* and *amal* at home. But they recite the Qur'aan well, perform Salaat when with us and generally conduct themselves as Muslims in our company. What is the position of such children?

A. When they attain *buloogh* (puberty), Islam has to be presented to them and they will have to declare their Imaan at that time. It is incumbent for them to officially accept Islam at the age of *buloogh.* Meanwhile continue teaching and training them, and make dua for their *hidaayat.* Our efforts will come to zero if Allah Ta'ala has not decreed Imaan for them.

Q. If minor children (such as those mentioned above) should die, are we allowed to bury them as Muslims?

A. If their parents consent, bury them as Muslims. Allah knows best.

Q. Who has to give ghusl to a hermaphrodite or a person whose sex cannot be determined?

A. In the Shariah such a person is called *khuntha mushkiel*. There is no ghusl for such a mayyit (deceased). Tayammum is compulsory for this mayyit.

Q. When does one pay Zakaat on a pension fund?

A. Zakaat is paid when the money comes physically into one's possession.

IBLEES

"When Iblees and his armies gather, nothing gives them greater pleasure than three persons:

(1) A Mu'min who kills another Mumin.
(2) A person who dies without Imaan.
(3) A heart in which there is the fear of poverty."

(Hadhrat Abu Ali Antaaki)

Q. A man works at a town which is more than 100 km from his hometown. Weekends he returns home. Does he have to perform full or qasr Salaat in the town where he works?

A. If his intention in the town where he works is not to stay 15 days or more, then he has to perform Qasr Salaat. Since he returns every weekend, it is clear that his intention is not to stay there for 15 days. He has to perform Qasr.

Q. What is the naseehat of the Shariah for a wife whose conduct towards her husband is absolutely deplorable. She conveys the impression to people that she is pious. She participates in women's tablighi activities, but she commits the following acts:

- **She call her husband "a dirty rubbish" and brands him a "Hindu" because he is of Indian origin, inspite of being a born Muslim, while she is of mixed Indian-Coloured origin.**
- **She physically assaults her husband.**
- **She insults her husband because he cannot afford to spend on her as lavishly as the wealthy husband of the woman with whom she associates.**
- **She leaves the home after Maghrib without the consent and in violation of the prohibition of her husband. Please give some advice.**

A. The husband in this case is blameworthy. Allah Ta'ala has made the husband the ruler of the woman. The Qur'aan states: *"And, for men there is a rank above women."* In another aayat, Allah Ta'ala says: *"Men are the rulers of women…"* Thus, if the husband has submitted to the villainy and lewdness of this evil woman, then he has to blame only himself. For such women the treatment is spelt out in the Qur'aan Majeed as follows: *"And when you fear their disobedience, then admonish them; then (if this is not sufficient), banish them from the beds (i.e. do not sleep with them); then beat them (i.e. if even this measure does not reform them, beat them lightly)."* If all measures fail to reform her evil conduct and there is no compatibility whatsoever, the best solution is to terminate the marriage. There is no goodness living with such an evil woman. Of the acts mentioned by you, the worst act which makes Talaaq necessary if she does not desist, is her stepping out of the home in conflict with the husband's instructions. While all other acts and statements of taunt and indiscretion are tolerable, a wife's immoral emergence from the home without her husband's consent is intolerable. Her emergence becomes immoral in two instances: When she leaves the home without the permission of her husband even for a valid, lawful purpose or when she leaves the home for a haraam purpose even with the permission of her husband. In the latter case, the *dayyooth* (cuckold) husband comes equally under the purview of Allah's *la'nat* (curse).

INMATES OF JAHANNUM

Once Rasulullah (sallallahu alayhi wasallam) informed the women: *"I saw (on the Night of Mi'raaj) that the majority of the inmates of Jahannum were women."* When he was asked for the reason, Rasulullah (sallallahu alayhi wasallam) said: *"Because of their ingratitude to their husbands and because of their abundant of cursing."* Nabi-e-Kareem (sallallahu alayhi wasallam) then advised the womenfolk to give much Sadqah because it cools the Wrath of Allah Ta'ala.

The womenfolk of that time were truly pious. They did not react like the lewd women of today who pretend to be Muslim, but in their hearts they harbour kufr. When Qur'aanic verses and Ahaadith of such admonition are narrated, the westernised immoral woman react with an attitude of kufr by rejecting the Qur'aan and Hadith. This naseehat is not for such westerners who have no Imaan in their hearts. Women of Imaan will accept Rasulullah's words, reflect and endeavour to reform themselves.

Q. I have accepted maintenance money from my ex-husband, which the court has ordered him to pay. After several years I have learnt that it is not permissible for the ex-wife to claim maintenance for herself from her ex-husband beyond the iddat. What is the Shariah's ruling on the monies which I had accepted?

A. The money which the court had ordered for you is haraam. You had acquired the money by extortion and *zulm.* If you had minor children of your husband, then you were allowed to accept only maintenance for them, and this too has to be fair and in accordance with the Shariah, not what the kuffaar court fixes. You have to either gain forgiveness from your ex-husband for the money which you had unlawfully acquired from him or you have to pay him back. Even if he forgives you, you still have to repent for the sin of *zulm* and extortion.

TWO BOUNTIES

"There are two ni'mats (bounties) of Allah Ta'ala which most people destroy: HEALTH AND LEISURE (free time)."
(Hadith)

Q. There are three equal partners in a business. The one working partner gets a fixed monthly salary in addition to his percentage profit share. I have heard conflicting rulings regarding the fixed salary a partner draws. What is the correct ruling of the Shariah?

A. The correct ruling is that the fixed 'salary' is haraam riba. A partner is not permitted a salary. He is entitled to only his share of the profit. The stipulation of the fixed salary invalidates the partnership. The working partner should be given a higher percentage of the profit. Whatever monies the partners draw from the partnership business will be against their share of the profit.

Q. A husband in anger said to his wife: "You are haraam for me, get away from me!" Is this a talaaq?

A. The word *'haraam'* when used in the context of Talaaq, is one *Talaaq Baa-in*. The marriage has ended. If they reconcile, a fresh Nikah has to be performed whether during the iddat or after the iddat. It is not incumbent on the woman to remarry her former husband if she has no inclination for living with him. *Talaaq Baa-in* sets her completely free. It is unlike *Talaaq Raj'i* in which she has no choice but to return to her husband if he recalls her. In *Talaaq Raj'i* there is no condition of reconciliation. It is left entirely to the husband to decide whether to recall his wife or allow the *Talaaq Raj'i* to be transformed into *Baa-in* by refraining from taking her back within the iddat.

Q. An adult Hanafi male married an adult *(Baalighah)* Shaafi woman without the consent of her parents. Is the nikah valid?

A. Although consent should have been taken from the woman's parents, nevertheless, the nikah is valid in terms of the Hanafi Math-hab. It should be understood that the consent of the elders is necessary in terms of all Four Math-habs. The marriage is deprived of blessings if the consent of the parents is not acquired. According to the Shaafi Math-hab, the Nikah will not be valid if a woman is not represented by a man irrespective of her being an

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adult. According to the Shaafi Math-hab, an adult woman can never contract her own nikah. It is imperative that a male contracts her nikah. But according to the Hanafi Math-hab the nikah is valid and if the consent of the parents was not taken for no valid Shar'i reason, then both the man and woman are sinful notwithstanding the validity of the nikah. This is not to be taken lightly as many young people nowadays do.

ALLAH'S REMEMBRANCE

"He who is forgetful of the Thikr of Rahmaan, We appoint for him a shaitan who becomes his constant companion." (Qur'aan)

Q. There are conflicting reports about Louis Farrakhan of America and his movement of Black Muslims. Is his movement part of the Ahlus Sunnah?

A. Louis Farrakahan is not even a Muslim. His movement is not Islam. The following are some of his beliefs of kufr which put him far beyond the pale of Islam:

- The belief that Allah Ta'ala appeared in human form (*Nauthubillaah!)* in the form of one Syrian trader called Fard Muhammad.
- Elijah was the last Messenger of Allah, who according to Farrakhan was the human being, Fard.
- He denies Qiyaamah.
- His month of convoluted 'fasting' is in December.

These are merely some of his beliefs and statements of kufr.

BID'AH HALQAH THIKR

IT WAS REPORTED to Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) that a group of persons (non-Sahaabah) was sitting in a *halqah* (circle) in the Musjid reciting in unison 100 times Allahu Akbar, 100 times Laailaaha illallaah and 100 times Subhaanallaah, using pebbles for counting the number of times. In receiving this information Hadhrat Ibn Mas'ood (radhiyallahu anhu) went to the Musjid and found the group conducting their congregational Thikr program. He exclaimed:

"Count your sins on these pebbles. I guarantee then that none of your virtuous deeds will be destroyed. Alas upon you, O Ummat of Muhammad (sallallahu alayhi wasallam)! How quickly have you lapsed into destruction! There are still numerous Sahaabah among you; the garments of Nabi (sallallahu alayhi wasallam) have not yet become old nor have his utensils broken, but you have opened up the gateway of deviation." (Musnad Daarmi)

Q. What is the Shariah's view on the tax which the South African Hajj Council levies on everyone going for Hajj?

A. This tax is a callous haraam charge sucked out of Muslims in a manner termed *zulm* in the Shariah. It is extortion and highway robbery. They devour the blood and sweat of people which they suck out like leeches from the bodies of the Hujjaaj. These people have neither heart nor conscience. They only devour haraam and take into their bellies the Fire of Jahannum. They sell the Deen for a miserable price. In the name of the ibaadat of Hajj they fleece the servants of Allah Ta'ala. The charge they make is plainly haraam. It is extracted against the will and wishes of every person who undertakes the Hajj journey.

Q. At a meeting with the government held in Pretoria in the Union Buildings, Ulama were also present in the Muslim delegation which consisted of men and women. The Ulama too were sitting in the mixture of men and women and were photographed. Please comment.

A. What is there to comment about this lamentable state of affairs when the Ulama have betrayed Allah, betrayed Rasulullah (sallallahu alayhi wasallam), and betrayed the community of Muslims? May Allah Ta'ala have mercy on us. Perhaps some type of Tsunami overhangs us. May Allah Ta'ala save us from His *Athaab.* When the Ulama participate in evil and when they abandon their Waajib obligation of *Amr Bil Ma'roof Nahy Anil Munkar*, the *Athaab* of Allah Ta'ala becomes justified (halaal) for the entire community.

WORDS OF WISDOM ARE OUR PROPERTY

RASULULLAH (sallallahu alayhi wasallam) said that a word of *Hikmah* (Wisdom) is the property of the Mu'min. From wherever he obtains it, he should take possession of it. Whether words of wisdom emanate from even non-Muslims, these should be accepted. The criterion for the acceptance of *Hikmah* is its conformity with the Shariah. Hereunder we reproduce advice of wisdom stated by a non-Muslim. It has been reproduced from the *Athlone Times* of Cape Town.

WOMEN SHOULD NOT WORK

The rising violence against women and children seems to be in line with the increasing mobility of women in society.

In a job-scarce situation, women are competing with men for jobs and have become "the competition". In addition, society puts pressure on the man to provide for the family.

He is the one who pays maintenance and child-support, so having a job is very important to him.

In these circumstances, it is very easy for women to change from being "the competition" to "the enemy", to be attacked and abused along with their children, their most precious possession.

Call to mind the old days of our grandmothers and great-grandmothers: very little teenage pregnancy, very little sexually transmitted diseases and abuse of women and children was not a social issue.

In those days, we lived by the Bible: "Wives, submit to your husbands" with the condition "Husbands, love your wives, just as Christ also loved the church and gave Himself for her."

Incidentally, a recent survey of British working women showed that 77 percent want to go home, but cannot due to financial constraints, brought about by the family having more income in the first place.

Athlone News 10 Dec.

Q. What is the Shariah's view regarding democracy? Is this a viable system for Muslims?

A. Regarding all systems besides the Sunnah or Shar'i system emanating from the Qur'aan and Ahaadith, Allah Ta'ala says

"Those who do not govern according to to the (law) which Allah has revealed, verily, they are the kaafiroon."

Democracy, like all other systems fabricated by the minds of men are untenable in Islam. It is an un-Islamic system. While it is the 'best' system for a non-Muslim country, it has absolutely no validity for a Muslim country. Muslim rulers who adopt democracy or any other system other than the Shariah's system immediately leave the fold of Islam. Hence, we find today that *all* Muslims sitting in government positions of law-making in Muslim lands are among the *murtaddeen* (renegades). In choosing the non-Muslim system of government they have effectively renounced Islam.

Q. Recently many Muslims participated in the funeral and prayer services of the Pope. What is the view of the Shariah?

A. Participation in the funeral, burial and prayer services of even parents if they are non-Muslims is not permissible. Participation in the prayer services of non-Muslim expels the participant from the fold of Islam. He / she becomes a *murtadd.*

Q. Is a person excused from Salaat while travelling on a plane? Would it be sinful to make qadha of the Salaat because of being on a plane?

A. One is not excused from Salaat even on a plane. It is compulsory to perform Salaat on time in the plane. It is sinful—a major sin— to omit Salaat even on the plane. Making qadha will be sinful.

Q. How does one perform Salaat on the plane? Does one have to stand and face the Qiblah or can one sit in one's seat and perform Salaat?

A. As far as possible it is compulsory to stand and perform the Fardh Salaat facing the Qiblah. This is not impossible on the plane. While there is a degree of inconvenience, it is not a hardship. Countless Muslims perform Salaat on the plane facing the Qiblah. Space for Salaat is available at the back of the plane, in the kitchen foyer, and at the exit points. Generally passengers, even non-Muslims, are obliging and do accommodate Muslims who desire to perform Salaat at the exit points. They do not mind to vacate their seats for a brief three minutes or so. When performing Salaat on the plane, maintain the Salaat as brief as possible—short Surahs with the minimum of Tasbeehs in the Ruku' and Sajdah. The Sunnat and Nafl Salaat should be omitted.

On some planes the non-Muslim staff, as well as so-called Muslim staff who are in reality non-Muslims, such as the staff on Turkish planes, are decidedly inimical and antagonistic to Muslims. They go out of their way to thwart Salaat performance. In such case, perform Salaat in the seat sitting. In all cases repeat the Salaat on the ground. Even Salaat performed standing, facing the Qiblah in the plane should be repeated when on the ground. Wearing *khuffain* (leather socks) on the journey is very convenient for wudhu purposes.

Q. What should the muqtadi (the one who follows the Imaam) recite in Salaat?

A. He recites *Thana,* the *Ruku* and *Sajdah Tasbeehs,* the *Takbeers* when changing positions, *Tahmeed (Rabbana lakal Hamd), Attahiyaat, Durood, Dua* and the *Salaams.* He does not recite any Qira't after the Imaam.

Q. What are the Sunnats when going to the

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toilet?
A. To cover the head. Never enter the toilet with a bare head. The shayaateen which may be present in the toilet can possess one via the head. The head-covering acts as a barrier. Enter with the left foot. Recite the relevant dua outside the toilet. After having completed the *istinja* process (purifying with water), then as quickly as possible cover up the satr. Sit in the squatting position. The high toilet is un-Islamic. It is the western system and detrimental for the physical well-being of the body. After emerging from the toilet with the right foot, recite the relevant Masnoon Dua outside the toilet. Immediately take wudhu.

Q. A company has been awarded a contract by the government to make pension, disability grant and child grant payments on behalf of the government. The company has come out with a card system that works off a cell phone network to do the grant payouts. The company has decided to sub-contract shop owners to do the payouts on their behalf. The company installs its computerized system in the shop. For this it charges the shop owner a minimum amount of R684 as a rental for its equipment, and a further charge 0f 0.75% of the overall turnover for the month. For example, if the shop pays out a total of R20,000 for the month, R150 has to be paid to the company. Is this system permissible?
A. The rental for the equipment is permissible. The 0.75% of the turnover is riba, hence haraam. It is, therefore, not permissible to have this machine installed if the riba charge is not waived. Perhaps an arrangement could be made with the company to rather increase the rental so that there will be only one straight payment. On the basis of an estimate of the turnover, a fixed monthly rental can be arranged.

Q. If a customer does not wish to purchase goods from the store, is the shop owner allowed to charge the customer a cash withdrawal fee to cover the expense incurred with the transaction which is being effected?
A. After all, what expense is really incurred? A Muslim should have a big heart and render such small favour without even thinking of the little fee. It is not permissible to charge the customer a cash withdrawal fee if the customer does not wish to make a purchase. The fee is riba. It is like charging a person a fee for exchanging his cash notes for silver.

Q. For those customers who are purchasing from the store, is it permissible to stipulate a minimum percentage to be spent in the store per withdrawal? For example, the shop asks the customers to spend 20% of the cash withdrawn.
A. It is not permissible to stipulate a minimum percentage to be spent in the store per withdrawal. Such a stipulation is *zulm*. It is a callous act of extortion. The Shariah prohibits taking the property of people without their wholehearted approval. The poor, hard-pressed workers are compelled to cash their pension/grant cheques at one of these stores having the equipment. The usual practice when even presenting government cheques for cashing is for the shop to stipulate a minimum sum to be spent in the shop. The customer is constrained to buy even if he / she does not require the items, or they are compelled to buy from the store when their heart's desire is to purchase elsewhere for some reason or the other, or they may need the money for other expenses. Cashing such cheques and assisting with the grant/pension cheques are a small service to Allah's *makhlooq*. It does not behove a Muslim to measure everything and every service in monetary terms. A Muslim should totally abstain from these malpractices. The shop owner's *rizq* arrives at his door via the agency of the customers. It is necessary to be considerate and magnanimous, although rendering these petty services requires no magnanimity.

Q. If there is a cricket match between India and Pakistan, can we as citizens of India make dua for the Pakistani team to win?
A. Cricket like all other kinds of non-Muslim sports, is haraam. This game, especially the professional type, is accompanied by other evils as well. The players are *fussaaq* and *fujjaar*. Liquor and fornication are their salient practices. It is akin to kufr to make dua for the success of sin. It is just like making dua for a Muslim to win in gambling. It is not permissible to make dua for the Pakistani cricketers even if they are Muslims.

Q. Allaamah Suyuti has written a book on Moulood. Can his views be cited in substantiation of Moulood in our day?
A. Allaamah Suyuti (rahmatullah alayh) was undoubtedly a great Aalim. Whatever he had written cannever be construed as substantiation for the haraam, bid'ah, corrupt customary moulood function in vogue in this age. We have not seen the book you have mentioned, hence at this stage we cannot comment. But be rest assured that whatever he has written, is not a basis for the permissibility of the haraam bid'ah which is perpetrated nowadays by the grave-worshippers and other deviated people. Similarity of names does not convey permissibility for an illegal/haraam custom which has neither origin nor sanction in Islam. Allaamah Suyuti's reference to Moulood is not the customary moulood practices we know of in our day.

HER DEATH

Rasulullah (sallallahu alayhi wasallam) said that a man is the Maut (death) of his sister-in-law. This emphasises the stricter observance of purdah for brothers-in-law.

Q. Does the metamorphic process that takes place in gelatine render it halaal?
A. The process of total transformation known as *Qalbul Maahiyat* does not take place in gelatine manufacture. Those who have inferred the occurrence of this process are in grievous error. Our detailed explanation on this issue shall be forwarded to you. Also, write to Waterval Islamic Institute, P. O. Box 1, Johannesburg 2000, for a copy of their book on gelatine production. The Ulama of Waterval Islamic Institute had made an exhaustive investigation of gelatine manufacture. You will gain much information on this topic from their book. All gelatine made in South Africa is haraam.

Q. We have a jamaat khaanah on the second floor of a shopping centre. On the first level, below the jamaat khaanah, is a liquor store. Is it permissible to perform Salaat in this jamaat khaanah?
A. Although the Salaat performed there is valid, it is highly improper to have a jamaat khaanah in such a place. The community should search for another venue.

Q. I am an aged man. My son told his mother that he has been contributing towards my expenses for too long. His duty is now over. Is this Islamically acceptable?
A. It is never acceptable in Islam. It is the *Waajib* obligation of the sons to support their parents until the day they close their eyes in this world. Your son is in grave error. He courts Allah's Wrath and Curses if he withholds assistance from you.

Q. A dispute developed among the heirs of the deceased regarding the value of the assets, etc. The matter was taken to the non-Muslim court by one party. Later an out-of-court settlement was reached. The legal fees were considerable. Should these fees be deducted from the assets of the estate, and the balance then distributed to the heirs?
A. No, the legal fees should not be deducted from the assets of the mayyit's estate. The party responsible for this haraam legal action is liable for the fees. It is the problem and debt of that party, not of the heirs who had defended the action. The dispute had to be decided by the Ulama, not by the law of kufr. It is haraam to make the other heirs suffer for the unlawful action of the one party.

Q. I wish to purchase a vehicle through Westbank's newly launched Islamic Finance division. I would like to 'insure' the vehicle through what I have recently heard is called 'Takafol'. Is Takafol form of insurance compliant with the Shariah?
A. As far as we are aware, Westbank's scheme is still in the discussion stage. We have studied it and have found it in order except for some minor issues which we believe are being attended to. For the deal to be permissible in the Shariah, the number and amount of the instalments must be known at the time of the transaction. There should be no fluctuation in the monthly payments, and the buyer should not acquire insurance. In Westbank's scheme, the bank itself insures the vehicle. The buyer pays a fixed monthly instalment for a specified number of months, e.g. 60 monthly instalments of R1,000. If it is done in this manner, the deal is permissible.

The newly fabricated 'Takafol' is plain kuffaar insurance. The only difference is in names. Takafol is conventional insurance. It is old wine in a new bottle. Takafol is haraam.

Q. Can Zakaat money be given to a person to enable him to go for Umrah?
A. If the person is poor, i.e. he does not have the Zakaat Nisaab nor extra assets for the Nisaab amount, then he is entitled to accept Zakaat. He is allowed to utilize the Zakaat in any lawful expense he wishes. However, the one who pays Zakaat should understand the spirit underlying Zakaat payment. Zakaat is actually to alleviate the hardships of the Fuqara and Masaakeen. The world is full of such poverty-stricken Muslims. It is, therefore in conflict of the spirit of Zakaat to give such a large sum to a person to enable him to go for Umrah. A person who cannot afford to go for Umrah can acquire the thawaab of Hajj and Umrah daily by performing Ishraaq Salaat, and if he has parents, by looking at their faces with affection. After all, the purpose of Umrah is the

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obtainal of thawaab. The aim is never to go for a holiday.

Q. If a person is boarding in a place for study purposes, is he a musaafir or not?

A. If he stays with the intention of 15 days or more, then he will not be a musaafir. If he stays less than 15 days, then he will be a musaafir.

Q. A Muslim woman abandoned Islam, becoming an atheist. Is it permissible for her relatives to accept gifts from her?

A. It is not permissible to accept any gift from the *murtaddah* (renegade) nor is it permissible to maintain any ties with her. It is *Waajib* to sever all ties with her.

Q. A man married a widow who has two minor children. He is not related to her in any way nor to the children. Who is the legal guardian of the children according to the Shariah?

A. In this case, the maternal grandmother is the legal guardian. In the absence of the maternal guardian, the maternal aunts have the right of custody.

Q. Our Imaam was dismissed for breach of trust and dereliction of duty. The Imaam took us to the Department of Manpower, and we were compelled to pay him four months salary although we do not owe him anything. Is the Imaam entitled to take the Musjid's funds with the aid of the authorities of the land?

A. Even if the Imaam was not guilty of breach of trust and dereliction of duty, he had absolutely no Islamic right of acting like an unbeliever who runs to the government agencies to enlist their aid to usurp the Amaanat funds of the Musjid in this haraam way. This 'imaam' is a mercenary. He is not a man who renders Deeni service for the sake of Allah Ta'ala, hence he had no hesitation to seek haraam assistance to lay his hands on the *Amaanat* funds of the Musjid. It is utterly shocking for an imaam of the Musjid to stoop to such a despicable level. It is never permissible for him to take the money. The amount given to him was not salary of four months since he did not work. It is haraam money which he has devoured without the slightest pang of conscience.

Q. Is it permissible to buy the time-share units which are being sold in Makkah and Madinah?

A. It is not permissible.

Q. A man wrote a letter of Talaaq in the following manner: *"I issue Talaaq to you through the Will of Allah."* Is this Talaaq valid?

A. Yes, the Talaaq is valid. This statement is one Talaaq Raj'i.

Q. Is it permissible for a woman to go for Umrah with her 13 year old grandson? She has no other mahram.

A. It is not permissible. A 13 year old even if he is *baaligh*, is not an adequate mahram for a journey. The purpose of a mahram is to take charge and to see to everything on the journey while the female stays in the background. But in this case this is improbable, hence she may not go for Umrah.

Q. A 63 old man was admitted to hospital. After a few days he was put on a respiratory machine. Doctors are saying he's not breathing on his own. A tube was inserted into his mouth for feeding. The doctors have now given up hope. They say we should remove the respiratory machine. The doctors removed the machine for a few seconds, and he was gasping for breath. They put him back on the machine immediately. The family wants advice. Should they remove the respiratory machine or wait? The doctors say there is nothing they can do, and they are asking the family to remove the machine. Please advise.

A. In this particular case it is not permissible to remove the machine. When the doctors had removed it momentarily, the patient was gasping for breath. This indicates that he is in need of the machine to assist his breathing. It is like a person having an asthma attack and gasps for breath. He is then assisted artificially or medically to breathe. If he dies on removal of the machine, death will be attributed to the act of removal. It will be said that death was caused by the active intervention of the doctors. Hence, the machine should not be removed. He will die at his appointed time. But, it is haraam to commit an act which leads to his death. It is tantamount to murdering the patient. And, Allah knows best.

Q. A Maulana who appears to be modern in his outlook, sometimes dressing in Islamic garb and sometimes in western clothes, says that Hijaab was actually enforced by Hadhrat Umar (radhiyallahu anhu), not by Rasulullah (sallallahu alayhi wasallam). It had its benefits in those days, but is not necessary in this day. Please comment.

A. This person is not an Aalim of the Deen. He is among the class of beings termed in the Hadith, *shayaateenul ins,* which means human devils. In fact, he is not a Muslim for rejecting what the Qur'aan has declared *Waajib*. There is no need to respond further to the drivel this corrupt soul has gorged out.

Q. During an argument, a man shouted at his wife: "Go! Go! I don't want you here any more." During the argument, when the wife had demanded Talaaq, the husband blurted out this statement. The husband now says that although he had meant that she should leave with her Talaaq, he had said so in anger. What is the state of their Nikah?

A. The statement which he had made during the argument in response to his wife's demand for Talaaq, constitutes one Talaaq Baain regardless of his intention and anger. The Nikah has ended. However, should they wish to reconcile, they may do so. They only have to perform Nikah again.

Q. I have some clothes which I used to wear in my *jahiliyyat* days—pants, tops, jeans and dresses not proper for Muslim females. What should I do with these clothes?

A. Give these garments to non-Muslims. It is their style which they may wear. It is not permissible to give these clothes to Muslims.

Q. In the Hadith books we read that the Sahaabah would often ask Rasulullah (sallallahu alayhi wasallam): "What is the best deed?" He would give different answers to different people. What would be the 'best deed' in our time?

A. Rasulullah (sallallahu alayhi wasallam) said: *"He who clings to my Sunnat at the time of the corruption of my Ummat, will receive the reward of a 100 shuhada (martyrs)."* This reward applies to even a Mustahab act which the Ummat has abandoned. From this could be gauged the significance and immense thawaab of reviving and adhering to a *Waajib* command which the Ummat has abandoned. The most neglected, in fact totally abandoned command of Allah Ta'ala in our age is *Amr Bil Ma'roof, Nahy Anil Munkar (Commanding righteousness and prohibiting evil and sin).* While Ulama do generally speak about virtuous deeds which do not ruffle anyone's feathers, they have totally abandoned the dimension of *Nahy Anil Munkar (Prohibiting evil and sin)* because they are anxious to be in the good books of the people of the world either because they hanker after their wealth or they desire *jah* –name, fame and position in society. This one capital crime and vile misdeed of the Ulama has transformed them into ulama-e-soo'—evil ulama about whom Nabi-e-Kareem (sallallahu alayhi wasallam) said: *"Verily, I fear for my Ummah the Aimmah-e-Mudhilleen (the learned ones—the imaams, sheikhs, duktoors, muftis and molvis*)." In our time there is no *amal* superior to *Amr Bil Ma'roof Nahy Anil Munkar*. It is infinitely superior to even Jihad. This is Rasulullah's *Fatwa*. Citing this *sacred Fatwa*, Imaam Ghazaali (rahmatullah alayh), in his *Ihya Uloomuddin*, records that Rasulullah (sallallahu alayhi wasallam) said:

"Allah Ta'ala said: O mankind! Before making dua, command righteousness and prohibit evil otherwise your supplication (dua) will not be accepted." Rasulullah (sallallahu alayhi wasallam) added: 'Compared to Jihad, good deeds are like a puff of breath in a deep ocean. And all good deeds together with Jihad in the Path of Allah are nothing but a puff of breath in the deep ocean in comparison with Amr Bil Ma'roof Nahy Anil munkar." Now you know what the best deed in this age is.

TRANSPARENT ROOMS

Rasulullah (sallallahu alayhi wasallam) said: "In Jannat there are rooms, the inside of which can be seen from outside (i.e. transparent)." A desert-dweller asked: 'O Rasulullah! For whom will these rooms be?' Rasulullah (sallallahu alayhi wasallam) said: "For those who speak kindly, feed (the poor), and engage in Salaat (in the middle of the night) when people are sleeping."

(Ihyaaul Uloom)

Q. Most Ulama today refrain from speaking straight and bringing to light the wrongs and sins people commit flagrantly. They claim that *hikmat* nowadays dictates this policy of silence. Is their argument valid?

A. For such Ulama who practise *Kitmaanul Haqq* (Concealment of the Truth) on the basis of their wretched, convoluted. *Nafsaani policy of fallacious 'hikmat'*, Rasulullah (sallallahu alayhi wasallam), presented the following reply: *"Allah will ask His servant: 'Who prevented you from Nahy Anil Munkar when you saw a person indulging in evil?' Rasulullah (sallallahu alayhi wasallam) said: 'If Allah would have instilled in him the ability to reply, he (the servant) would have replied: 'O Rabb! I had hope in You, and I feared men."*

Thus, to save their skins on the Day of Qiyaamah when these dubious and confounded policies of 'hikmat' will evaporate into nothingness, these Ulama should at least be honest with themselves and refrain from nafsaani jus-

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THE UNCHANGEABLE DIVINE SUNNAH – DESTRUCTION OF THE SUPER POWERS

(Continued from page 1)

abject emulation and aping the ways of the kuffaar—especially the American kuffaar. This total emulation and aping the ways of kufr have transformed this once glittering Ummah into the 'muck' that it is presently.

While the West fully understands that the Muslim Nation of the world is 'muck', we have failed to even grasp this reality stated by Rasulullah (sallallahu alayhi wasallam) some fourteen centuries ago. It is precisely for this reason that Muslims believe that their inability to stand up honourably against the kuffaar in the way our predecessors had demonstrated, is the consequence of technological backwardness.

MISCONCEPTION

In addition to this notion being a colossal misconception, it is a figment of the imagination of those who have jettisoned the Deen out of their lives. There is no lack of western secular education and technology in the Muslim lands. In fact, it is Arab oil wealth and the raw mineral and agricultural products of the 'third world' countries which sustain the economies of the fictitious superpowers.

But the Muslim is of a different breed. The worldly progress of the kuffaar can co-exist with even atheism, disbelief, corruption and evil in general. On the other hand, these evil deeds sap the spiritual and moral fibre of the Muslim and leads to his ultimate demise and disgrace.

UNFATHOMABLE

Divine Wisdom is unfathomable to the finite mind of man. It is of the Sunnah of Allah Ta'ala Who ushers His kuffaar servants to humiliate and punish Muslims, to ultimately destroy these 'servants' who are in actual fact His enemies. The Divine System since time immemorial has been to bring about the destruction of the superpowers and empires of every era at the hands of the very 'muck' which had been trampled mercilessly and brutally under the boots of their chastisers.

Fir'oun who had claimed to be god and who had perpetrated brutalities similar to the superpower of our age, was ignominiously destroyed by Allah Ta'ala, and Bani Israaeel—the muck of that era—became the rulers of the lands. Allah Ta'ala bestowed sovereignty and political domination to them after an age of suffering which had thoroughly cleansed and purified them of the stench of their disobedience.

"And the oppressors were banished into oblivion." - Qur'aan

AFGHANISTAN

Another good example which the world in this age had observed is Afghanistan. This impoverished land lacking in entirety in technology and modern amenities—this land of mountainous tribesmen—brought the Soviet superpower to its knees. The Soviet Union, notwithstanding its mighty military machine, crumbled in consequences of the resolute stand of the 'muck'.

"Many were the tiny bands (of Mujahideen) who vanquished great armies with the permission of Allah." -Qur'aan

In this Divine System of punishment and destruction—punishment for the Believers on account of their wilful transgression, and destruction of the kuffaar 'servants' sent to execute the punishment—Allah Ta'ala had decreed the demise of the Soviet superpower's empire at the hands of the very 'muck' whose punishment was decreed at the hands of the Soviet paper superpower.

AMERICA'S TURN

In our age, so soon after the destruction of the Soviet superpower, it appears that the stage is being divinely prepared for the demise of the U.S. paper superpower. The 'muck' of Afghanistan had executed the job of destruction of the Soviet superpower by the Command of Allah Ta'ala. Today the job of destroying the American superpower has been entrusted to the 'muck' of Iraq.

"And, for every nation there is an appointed time (of demise)" - Qur'aan

There is no gainsaying that Allah Ta'ala is severely punishing Muslims in general, and the Iraqi Muslims in particular at this point in time. The horrendous acts of brutality which the American superpower is perpetrating is truly a punishment for the wanton abandonment of Islam by those who profess to be the followers of Muhammadur Rasulullah (sallallahu alayhi wasallam).

ALLAH'S MERCY

The fact that inspite of the 'muck' that this Ummah is, Allah Ta'ala has bestowed such ferocious fighting ability to the Iraqi segment of this 'muck', is ample testification for Allah's mercy on us downfallen and degraded Muslims. The world looks on with awe and wonder at the ability and resilience of the Iraqi resistance fighters—the Mujaahideen— and the conspicuous impotency of the superpower which has the most formidable military machine in the world and boasts of being the greatest ever military the world has ever seen.

"Verily, Allah loves those who fight in His Path in battle array as if they are a solid wall of iron." - Qur'aan

But when we see that this "greatest" military of the world's top nuclear superpower along with the active support of its coalition has failed after three years of fighting to secure even one main road leading from Baghdad airport to the city, then we must be excused for labelling the U.S. a paper superpower.

THE REALITY

Inspite of the massive blackout on news and information of the warfront imposed by the U.S. authorities, the very enormity of the reverses which America is suffering in both men and military hardware all over Iraq, has not allowed the lid to be held down securely. Information of the planeloads of bodies being ferried out of Iraq, of the huge losses of military equipment and of the thousands of injured American soldiers being treated in Germany and elsewhere, and of the total anarchy prevalent in Iraq cannot be suppressed.

"They with their coalition (of forces) cannot fight you (O Mu'mineen!) except from within fortified barracks or from behind walls." *(Such as the Green zone and the Wall of Israaeel.)* **- Qur'aan**

Planeloads of dead American bodies are secretly flown to military airfields from whence they are silently and unobtrusively distributed to their respective destinations.

When the Mujaahideen, inspite of the severe disadvantages under which they operate, are able to carry out 200 attacks daily against the enemy with impunity —the U.S. has conceded 50 attacks a day—then it is not at all surprising to question the superpower status of America. In fact, there is no superpower today. The paper superpower has landed in hell on earth, and its paper is burning in the conflagration ignited by Allah's Command.

"… Their hearts are in disarray. That is because they are a nation lacking in intelligence." -Qur'aan

While the Iraqi Muslims are being punished by Allah Ta'ala for their sins and disobedience, Allah Ta'ala, it appears, has chosen them to dismantle the fictitious paper superpower.

THE BEST

The Sunnah of Allah Azza Wa Jal cannot be thwarted. What we are witnessing in Iraq, is merely an episode in the Divine Scheme. The Qur'aan Majeed says: *"They plot, and Allah plots. And, Allah is the best of plotters."*

NO-GO

The whole of Iraq has become a no-go zone for the American military and its Iraqi collaborators. The entire Iraqi atmosphere reeks of death. Clouds of death and impending death perpetually hang over the land while the U.S. military has glaringly displayed its impotency in its attempts to neutralize the Iraqi fighters.

MR. BUSH

While the world knows and sees what is transpiring in Iraq—while the world is fully aware of the plight of the American military—while the world looks on aghast at the anarchy and blazing fire raging across Iraq, Mr. Bush issues statements which makes him look ludicrous and downright stupid. While his military concedes severe reverses, Mr. Bush makes a laughing stock of himself with statements calculated to deceive the American public.

He claims that his military is 'winning'— the backbone of the resistance is 'broken', etc., etc. Yet his military has not gained control of the road leading from Baghdad's airport to the city, and the number of attacks are daily increasing!

THE LESSON

The lesson for the Ummah is: If a small nation of Muslims, inspite of having become 'muck' is able to take on the world's superpower and hold itself admirably against the superpower's military might for three years, what glory can this Ummah not achieve if it once again becomes spiritually and morally vibrant?

This moral and spiritual fibre so imperative for the rise and success of the Ummah can be acquired only by following our illustrious, orthodox, old-fashioned predecessors who had raised the Flag of Islam on the hilltops of the world. It cannot be achieved by following the kuffaar into the *"lizard's hole."*

The 'lizard's hole' is Rasullah's description for our total aping of the life-style of aliens. If they force themselves into a lizard's hole, Muslims too will follow in their footsteps believing it to be an act of honour.

"Only those of intelligence acquire lesson." (Qur'aan)

THE CALL FOR RE-INTERPRETATION— ENEMIES FROM WITHIN

FROM DIFFERENT QUARTERS of the globe, calls for the re-interpretation of the Qur'aan and its Shariah are being heard. Some of the enemies from within the fold of the Ummah call for the abolition of the Qur'aanic Penal Code which requires *Rajm* (Stoning for adultery) and *Qat' Yad* (Cutting off the hand of thieves).

Other enemies call for the abrogation of the Qur'aanic concept of the superiority of man over woman. Some lesbians disguised as Muslims, advocate the appointment of female 'imaams' for Salaat in the way Christians have ordained females as bishops. Others again seek to extract Qur'aanic approval for homosexuality and same sex 'marriages' in exactly the same way as the morally and mentally deranged kuffaar proponents of vice and immorality are doing.

In brief, the call is to abolish the entire edifice of Islam reared on the foundations of the Qur'aan and Sunnah. However, inspite of this being the true goal of the enemies from within, the plot which is being orchestrated from without requires the retention of the Islamic label.

THE MASSES

While the enemies from within acting under the aegis of their kuffaar handlers may be able to dupe and mislead some persons whom Divine Fate had decreed to don the mantle of *irtidaad (i.e. becoming murtadd),* there is no hope of ensnaring the masses who subscribe to unadulterated Islam despite their deviant and immoral practical life. The retention of the Islamic label is thus prudent and expedient for entrapping the masses into the cauldron of kufr which the enemies from within our ranks are brewing under instruction of their paymasters who dole out the dollars liberally in the conspiracy to subvert and destroy Islam.

SUBVERSION

The ultimate goal of the global conspiracy against Islam is to destroy the Ummah. The surest and swiftest method for enacting the demise of the Ummah is the subversion of Islam. If Islam can be subverted and abolished, there remains then no Ummah of Islam.

HYBRID 'MUSLIMS'

In the same way as the West has achieved its goal of alienating a large number of university educated Muslims from Islam, it has initiated its conspiracy of alienating the masses from Islam by a devilish program of abolishing Islam. The foot soldiers which the western agencies of this conspiracy have recruited are the self-same university products of hybrid 'Muslims'.

"And among mankind is he who ignorantly disputes in (the laws) of Allah, and he follows every rebellious shaitaan." - Qur'aan

The West has succeeded in hoisting these hybrid 'Muslims—the *zindeeqs*– in positions of governance to rule the lands of Islam. We thus have their agents such as Mubarak, Musharraf, Qadhaafi, Fahd and a myriad of others, all operating under cover of the Islamic label. The attempt is now to convert the Muslim masses to complete the plot for achievement of the goal.

MORATORIUM

One such enemy from within recently called for a 'moratorium' on Islamic punishments. This is indeed a subtle way of calling for the abolition of the Islamic penal system. The call is part of the Kufr plot to destroy Islam, but it has been cleverly presented to allay the fears of those of superficial brains.

(Continued on page 7)

OUR WOMENFOLK — SIGNS OF QIYAAMAH

NUMEROUS OF THE minor signs of Qiyaamah have already transpired. We are witnessing some of these signs in our own age. One of the important signs of the impending Hour of Qiyaamah mentioned by Rasulullah (sallallahu alayhi wasallam) is the conduct of women.

Once Rasulullah (sallallahu alayhi wasallam) took an oath by Allah Ta'ala in order to emphasise the reality of the signs of Qiyaamah which he was about to inform the Sahaabah. After mentioning the events of disaster such as earthquakes, hurricanes and stones from the heaven, a Sahaabi asked: *"O Rasulullah! When will it be the time for these calamities."*

The Sahabi wanted to know of some signs which would confirm that the calamities which will descend at that time will in fact be an indication of the closeness of the Hour of Qiyaamah. In reply Rasulullah (sallallahu alayhi wasallam) mentioned the following acts:

- "When you see women in the saddle, i.e. riding horses, and nowadays, driving cars. They will be in the driving seat.
- "Abundance of music and singing girls.

Many other signs are also mentioned in the Ahaadith.

CONSPICUOUS

The sign of women in the driving seat is being conspicuously enacted in our society in this age. There is no need to cast the eyes towards non-Muslim women for ascertaining the materialization of this prediction of Nabi-e-Kareem (sallallahu alayhi wasallam). Muslim women in their droves, even with burqahs and niqaabs, are seen driving around at random.

Fourteen centuries ago Rasulullah (sallallahu alayhi wasallam) informed us about our women driving cars in total violation of Allah's laws of Hijaab. The burqah and the niqaab have been understood as a licence for being on the streets and in public.

In the endeavour to obtain a haraam licence to drive a vehicle, a woman has to perpetrate acts which Islamically are lewd and which are described as *zina* of the eyes, *zina* of the hands, *zina* of the ears, *zina* of the heart and mind. For the obtainal of the accursed licence to permit her to indulge in shameless emergence from the sanctity of her home, she has become prepared to barter away her modesty, shame and Islamic chastity. And, her cuckold *(dayyooth)* husband is equally guilty in aiding and abetting her to sell her Imaani *haya* to obtain a licence to enable her to wantonly violate every law of Hijaab which Allah Ta'ala has imposed on her.

Women who are in the driving seat and their husbands should reflect on this Hadith. That they are manifest signs of Qiyaamah should be sufficient to send a chill of fear down their spines.

THE CALL FOR RE-INTERPRETATION— ENEMIES FROM WITHIN

(Continued from page 6)

HANDLER

The threats from within are in a variety of forms. But the handler is from outside. Tens of millions of dollars have been set aside to lure secular-minded Muslims into the conspiracy to initiate the program of **kufr and irtidaad at various levels of Muslim society.**

THE ENEMIES

The enemies of Islam consists of different classes.

(1) Those non-Muslim preachers and missionaries who actively propagate venom against Islam and Muslims.

(2) The political leaders of the West whose eyes are set on the natural wealth and strategic geographical location of the lands of Islam.

(3) The *zindeeqs and mulhids* (the heretics) who operate from inside the folds of the Ummah. Their desire is to unfetter themselves from the stringent restrictions of the Divine Shariah. They are generally the university-educated so-called intelligentsia.

(4) Secularists who are in the pay of foreign western governments and intelligence agencies plotting to destroy Islam. Their aim is twofold: Money and shedding Islam which they believe has outlived its utility.

"Verily, the people of personal opinion are the enemies of the Sunnah" (Hadhrat Umar)

While this category of enemy is also of the *zindeeq* class, they differ with class No. 3 in motivation. The secularist zindeeqs mentioned above, in No. 3 are motivated solely by their *nafs.* The desire is only gratification of the carnal desires which cannot achieve fulfilment while shackled to the Shariah.

The *zindeeqs* in class 4 have an added agenda. Their aim, in addition to finding freedom for carnal expression, is the acquisition of money—large amounts of dollars—which their outside masters and handlers award munificently.

(5) The Ulama-e-Soo' (the Evil learned men) whose prime motive is *hubb-e-jah (love of fame)* and *hubb-e-maal (love of wealth).* This category of enemy is prone to accept the money-offers of the outside enemies. Although their intention may not be to destroy Islam, they are actively involved in the conspiracy for despicable motives of the *nafs.*

About this category of enemy, Rasulullah (sallallahu alayhi wasallam) said: *"Verily, I fear for my Ummah Aimmah-e-mudhilleen (learned ones who mislead)."*

THE CHIEF

The Chief in Charge of the whole league of Islam's enemies, both inside and outside enemies—is Shaitaan, himself. He employs a large variety of *shayaateenul ins and shayaateenul jinn* (human and jinn devils) to put into operation his plot to destroy Islam.

MONEY

The intelligence agencies of the West have set into operation elaborate plans throughout the Muslim world to entice the so-called Muslim intelligentsia to participate in different social and educational programmes designed to ensnare the Muslim masses into acceptance of the abolition of Islam without them even realising the satanic danger which the programmes pose.

Concerted efforts are being made to attain the satanic goal with money—the goal which the enemy has failed to achieve on the battlefield.

Large sums of money are dubiously offered to Daarul Ulooms, Madrasahs, Muslim organisations, educational and social structures with the precondition: *'Toe the line. Revise your syllabus. Teach subjects of enlightenment.* ***Re-interpret the Qur'aan to satisfy the call of the age of liberalism.***

ISTIGHFAAR

"Istighfaar in abundance removes difficulties and brings barkat in earnings."
(Hakimul Ummat Maulana Thanvi)

THE STRONGEST PROOF

THE STRONGEST ARGUMENT in negation of the call for re-interpretation of the Qur'aan is the Finality of Nubuwwat. The kufr call for re-interpretation implies the imperfection of the Deen delivered to mankind by Rasulullah (sallallahu alayhi wasallam).

Reinterpretation in actual fact means a new deen. The Deen of Muhammad (sallallahu alayhi wasallam) is tacitly refuted so that the way is opened for the kufr which the West is conspiring to substitute for Islam under the very name of 'Islam'.

Reinterpretation of the Shariah is denial of the Finality of Nubuwwat. The Qur'aanic concept of the perfection of the Deen precludes every brand of reinterpretation. Anyone who calls for reinterpretation of the Shariah or the Qur'aan is undoubtedly a *kaafir* and an avowed enemy of Islam.

SOLACE IN GRIEF

Rasulullah (sallallahu alayhi wasallam) said:

☆ "Verily, Allah loves every grieving heart."

☆ In the Tauraah it is mentioned: "When Allah loves a person He creates grief in his heart, and when Allah detests a person, He instils frivolity in his heart."

☆ "A heart bereft of sorrow is a desolate heart like a house without inhabitants."

SIGNS OF THE ENEMIES

It is essential to know who the clandestine enemies of Islam are to avoid being victims of their snares. There are several signs by which the enemies from within can be recognized:

They ...

(1) Call for reinterpretation of the Qur'aan.

(2) Propagate that the sacred Shariah of the Qur'aan is the product of the opinions of the Jurists of Islam.

(3) Call for a moratorium on the Penal Code of the Qur'aan, i.e. for its abolition.

(4) Are in cahoots with the kuffaar gender mob. They call for 'equality' of the sexes.

(5) Advocate the permissibility of homosexuality and lesbianism.

(6) Call for the kufr system of democracy which Bush is trying to impose on Muslims.

(7) Are virulent enemies of Islamic Hijaab.

THE MPL PLOT

The MPL (Muslim Personal Law) exercise is part of the global conspiracy to undermine Islam from within. This plot has been marketed in almost all Muslim countries under different labels.

The plot is to displace the Shariah with this kufr device termed MPL in South Africa. It will be well for Muslims to be alert regarding the MPL plot. Short-sighted Molvis have been drawn into this trap to market this kufr product with an Islamic label.

OUR LATEST PUBLICATIONS

1) ***Shares, Unit Trusts and the Shariah***— 64 pages, price R10

2) ***The American Dajjaalah***—23 pages, price R5 (see summary below)

3) ***Al-Baaqiyaatus Saalihaat***—112 pages of only Qur'aanic and Hadith Naseehat—price R10 (see below)

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Albaaqiyaatus Saalihaat is also available in B4 (26cm X 36cm) size.

THE AMERICAN DAJJAALAH —Enemy from within—

An enemy from within the folds of Islam, namely, one 'Amina Wadood' has been conspiring to dismantle Islam. This attempt is in line with the global conspiracy to use ***munaafiqeen*** from within the Ummah to subvert and destroy Islam. That the handlers of these ***munaafiqeen*** are known outside sinister forces is a self-evident truth.

Our booklet, '**The American Dajjaalah**' exposes the American lackey who appears in ostensible Muslim garb.

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A Book of Nasaa-ih (Advices and Admonitions) is also available in B4 size (26cm X 36cm), in a variety of eye-catching colours –beautifully prepared– ideal for display on Musjid notice boards, foyer-walls, Madrasahs and Jamaat Khaanahs.

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COST

The cost of preparing the B4 size full colour Book is approximately R200 ($35). Our aim is the dissemination of the ahkaam (teachings and laws) of the Deen. This publication is therefore not a commercial effort. With your order, you may make any contribution you wish and can afford. Whatever profit is acquired will be channelled into the Path of Allah Ta'ala—in the service of the Deen.

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Rasulullah (sallallahu alayhi wasallam) said: "The Deen is Naseehat…" This Tablet is packed with sacred Naseehat pertaining to every subject and activity of life.

AMR BIL MA'ROOF

Amr Bil Ma'roof-Nahy Anil Munkar (Commanding righteousness and prohibiting evil) remains a *Waajib* injunction on all Muslims in terms of their respective rights and power of jurisdiction over their subordinates.

Abandonment of this compulsory obligation is an invocation for the chastisement of Allah Ta'ala. In our time this obligation has been largely abandoned by the Ulama.

Even sincere Ulama have opted for silence in the face of the evil and corruption of the Muslim community. Their silence becomes more deafening and eerie when fellow Molvis innovate bid'ah and indulge in corruption in the name of Islam. While the sincere Ulama acknowledge the evil and error of their evil counterparts, they opt for silence which they incorrectly justify as being *hikmat (wisdom).*

Such silence is never wisdom. If these Ulama who have abandoned their duty reflect and make an honest appraisal of their hearts, they will not fail to discern the satanic thief lurking within them. Their silence is motivated by an inordinate unjustified fear for 'controversy'.

Their *'hikmat'* constrains them to rather court Allah's displeasure. They believe that it is better to perpetrate *Kitmaanul Haq* (Concealment of the truth of the Deen) than to antagonise their Molvi acquaintances. They fear the slightest ripple of controversy which the proclamation of the Haq necessarily brings in its wake. They conveniently overlook that the greatest controversy in this world was ignited by Muhammadur Rasulullah (sallallahu alayhi wasallam) with his Message of *Tauheed.*

Indeed this confounded argument of *'hikmat'* has become the standard reaction for justifying concealment of the truth and abstention from Amr Bil Ma'roof and a convenient way to justify one's weakness.

Even when there appears to be no hope of reformation, it remains the incumbent obligation of the Ulama-e-Haqq to proclaim the truth and to fight bid'ah and dhalaal. When the Ulama-e-Haqq of Bani Israaeel persisted with their Amr Bil Ma'roof, a group of people enquired about the 'hikmat' of offering *naseehat* when there appears no hope of redemption. The Qur'aan Majeed presents the response of the Ulama as follows:

"When a group among them said: 'Why do you admonish a people whom Allah will destroy or inflict a severe punishment on them', they (the Ulama) said: 'So that (we can present an) argument to your Rabb, or perhaps they may (still) fear (and renounce their evil)."

The 'argument' in this context is a reference to the discharge of the duty of Amr Bil ma'roof. If on the Day of Qiyaamah the Ulama are interrogated regarding their duty, those who had correctly acquitted themselves by upholding the obligation of Amr Bil Ma'roof, will have a valid argument in their defence.

BE ALERT!
Beware of the enemies from within



IN VIEW OF the west's conspiracy to destroy Islam from within, it does not behove Muslims to be oblivious *(ghaafil)* of the predatory advances which the agents of Shaitaan make in their cunning endeavours to recruit unwary Muslims to become supporters of the new-fangled 'deeni' schemes they peddle on behalf of their outside handlers.

It is vital to remember that the pernicious aim is to convert the Ummah to a new religion which the Academy of Iblees dubs '*tolerant islam' or 'moderate islam'.* It is a kufr 'islam' which has absolutely no relationship with the divine Islam of the Qur'aan and Sunnah.

Molvis in particular, should be diligent and not become entrapped in new schemes and products such as MPL exercises, and any movement which seeks to water down the purity of this Deen of Islam.

The safety of the Deen and of everyone's Imaan is guaranteed only by a resolute and uncompromising adherence to the Islam—the Sunnah—which the Sahaabah practised and propagated. The slightest deviation from this Path of Rectitude—*Seeraatul Mustaqeem*—is fraught wih the perils of kufr and the elimination of Imaan.

The mere suggestion of customising any aspect or dimension of the Shariah should be more than adequate to ignite the red light of alarm and danger in the heart of the Mu'min who is being canvassed by the predators of Imaan to become a recruit in the miserable plot to dig the foundations of the Deen.

NOT ONLY ZAKAAT

MANY PEOPLE BELIEVE that their charitable obligations end with the payment of Zakaat and Fitrah. In addition to these fixed Waajib acts of charity, there is a variety of other charitable acts which devolve as compulsorily obligations on the Mu'mineen depending on the circumstances.

Poor relatives, neighbours, other destitute Mu'mineen, be they strangers, building of Musaajid, Madaaris, establishing water facilities for the poor and many other avenues of charitable expenditure are all compulsory duties which settle collectively on the community.

It is improper for a Muslim to believe that his charitable duties are fully discharged by paying only Zakaat. If everyone has to degenerate into this type of mentality, whose duty will it be to attend to the many necessary and urgent charitable tasks of the Ummah? Everyone is under Shar'i obligation to contribute according to the means Allah Ta'ala has bestowed to him / her. The Qur'aan Majeed states:

"On that Day (of Qiyaamah) you will most certainly be questioned about the bounties (Allah Ta'ala had bestowed to you)."

BANKROLLED BY U.S.

In furtherance of the plot to subvert Islam, the U.S.A. has bankrolled an array of 'Islamic' projects in over 20 countries. Among these projects are:

- In Bangladesh, Musjid officials are being trained on 'development' programmes.
- Restoration of historic Musjids in Egypt, Pakistan and Turkmenistan.
- Restoration of a prominent Sufi shrine in Kirgizstan.
- Preservation of antique Islamic manuscripts including 20 copies of the Qur'aan.
- In Madagascar an inter-mosque *(sic!)* sports tournament.
- A variety of so-called 'Islamic' media—book translations, television and radio.
- Lessons in secular education stressing religious 'tolerance'.
- In Indonesia more than 30 Muslim organisations are being funded. Among the programs for Indonesia are "media production, workshops for so-called muballigheen (preachers), reformed curricula for schools from rural academies to 'Islamic' universities.
- Also in Indonesia are the diabolical "Islamic think tanks" whose instructions are to foster a body of

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OUT TO CONQUER THE HEARTS

MISERABLY DEFEATED ON the battlefields of Iraq and Afghanistan, the U.S.A. has opened up another front–another dimension–in its desperate bid to impose its hegemony on the world of Islam. The conspiracy now is to conquer the hearts and minds of Muslims with dollars. Towards this end a vast propaganda machine of the U.S.A. is in operation in the lands of Islam.

ZINDEEQS

The agents of America operating the propaganda machinery in Muslim lands are the *zindeeqs* and *munaafiqeen* (heretics and hypocrites) masquerading as Muslims. They are primarily the western-educated *juhala* who believe themselves to be the 'intelligentsia'.

In dozens of countries America is quietly funding Muslim schools, political workshops, so-called Islamic radios, 'Islamic' TV stations, MPL and similar products, renovation of Mosques, building 'Islamic' schools, forming and funding 'Muslim' think tanks, etc.

In 2002, Paul Wolfowitz declared: "This is a battle of ideas and a battle of minds." A year later, in 2003, Condoleeza Rice concurring, said: "To win the war on terror, we must win a war of ideas."

PROPAGANDA

Two important propaganda machines established to convolute and debase the minds of Arab Muslims are Radio Sawa, a pop-music news station, and Al-Hurra, a satellite-television news network.

The aim of the America's new 'Muslim World Outreach' strategy is to strengthen the position of Muslim 'moderates'–in other words the *westernized zindeeqs* as well as other Muslims who have sold their souls and Imaan for dollars. These are the agents of shaitaan who organise the seminars, conventions, workshops, think tanks, MPL exercises and the like–all for attaining the kuffaar goal of subverting and eliminating Islam. They all are members of the Academy of Iblees who has formulated an elaborate scheme to dismantle Islam. But Allah Azza Wa Jal declares in the Qur'aan:

"Verily, We have revealed the Thikr, and most certainly We are its Protectors."

"They (the kuffaar and their zindeeq lackeys) conspire to extinguish the Noor (Islam) of Allah. But Allah will complete His Noor even though the kaafiroon abhor it."

"They plot and Allah plots. And, Allah is the best of plotters."

It is this concealed dimension of Divine Operation which always unexpectedly intervenes to throw out of gear and into disarray and defeat the plots and plans of those who conspire against Islam. Whatever plot the U.S.A. hatches in whatever dimension and sphere, it is most assuredly doomed to failure. The most meticulous planning by the human conspiratorial mind is reduced to nothing when Allah's Will intervenes.

"SUFI'ISM"

The scheme to win hearts in the Muslim world envisages even support for 'Sufi' groups. Of course, there will be many willing agents to cooperate with the enemies in this field. The Ahl-e-Bid'ah, the Grave-Worshippers and the many deviate 'sufi' tareeqahs in West and North Africa are fertile ground for germinating the seeds of the American conspiracy. These baatil sufi groups which have absolutely no relationship to the Tasawwuf of the Qur'aan and Sunnah are viewed as 'a tolerant branch of Islam', when in all truth they are the very antithesis of Islam.

Those who are unaware may be surprised to know that during the reign of the now extinct Soviet Union, while Muslims were ruthlessly persecuted, tortured and eliminated in thousands, while their Musaajid and Madaaris were shut down and destroyed, while Islam was abolished, the *darghas* (mausolea) of *shirk* were kept flourishing. Opium-smoking *mujaawars* (caretakers) were allowed freedom to operate the grave-structures for the simple reason that the minds of grave-worshippers and saint-worshippers, befogged with the satanic effects of *shirk*, are fertile territory for the production of the brand of 'islam' which is described as the 'tolerant branch of islam' which the enemies believe is imperative for the maintenance of their grip on the Muslim World.

"And, not a leaf falls from a tree, but Allah is aware."
(Qur'aan)

THEY ARE NOT TO BE BLAMED —

"Do not follow in the footsteps of shaitaan, for verily, he is your avowed enemy." (Qur'aan)

THE QUR'AAN AND Ahaadith repeatedly warn us to be on guard against Shaitaan, our declared enemy.

On the occasion when Iblees was cursed by Allah Ta'ala and expelled from the heaven, he rebelliously and derisively said: *"What! Is this the one (i.e. Aadam) whom you have honoured above me. If You grant me respite until the Day of Qiyaamah, I shall most certainly overwhelm his progeny except a few." (Surah Al-Israa, aayat 62).*

Ejecting shaitaan, Allah Ta'ala responded: ***"Ensnare and destroy of them whomever you are able to gain control over with your voice (i.e. with music and singing), and attack them with your cavalry and infantry, and become a partner with them in their wealth and children, and make promises to them. And, Shaitaan does not promise them anything but deception." (Surah Israa, Aayat 64)***

From these verses of the Qur'aan, the following facts emerge with clarity: (1) Shaitaan is our open enemy. We have been warned in no mistaken terms. (2) Allah Ta'ala, in His Wisdom, has allowed Shaitaan the power and ability of proceeding with his tasks and duties of ensnaring and destroying mankind.

Shaitaan has a job to execute. The Mu'mineen have been alerted by Allah Ta'ala to be on guard against this heavily fortified and armed enemy. The Qur'aan repeatedly warns us of the traps of Iblees and clarifies that those who allow themselves to fall into Shaitaan's conspiracies and traps are blameworthy and will be punished by Allah Ta'ala.

The Qur'aan does not apportion blame to Shaitaan and his myriad of agents for the moral, spiritual and worldly destruction we embrace by following in the footsteps of Shaitaan. When the Mu'min follows in the footsteps of Shaitaan in flagrant violation of Allah's warning and prohibition, then suffers hardships, calamities and humiliation in consequence, he should blame himself. He has absolutely no right to blame Shaitaan, Mr. Bush, Mr. Blair and the other kuffaar whose natural duty is to aid and abet Shaitaan in the plots against Islam.

THEIR FUNCTION

The U.S.A. and its coalition are operating fully under the command of Shaitaan. They are merely executing the tasks which their commander-in-chief, Iblees, has imposed on them. It is ludicrous and absurd to blame either Shaitaan or Mr. Bush for the suffering which we have brought on us by our own misdeeds, evil and satansim which are the consequences of following in the footsteps of Shaitaan.

While we, the Mu'mineen, have duties and functions to perform, so too has Shaitaan. It is an integral part of our Imaan that Allah Ta'ala has created Shaitaan, made him accursed and allowed him unfettered freedom to execute whatever plans and plots he conspires for ruining the progeny of Aadam (alayhis salaam). The Qur'aan is categoric and explicit in this declaration.

Just as the earthquake, the hurricane, the flood and all other disasters act by Allah's command and have their specific tasks and goals, so too does Shaitaan have. Since our wanton transgression has morally, spiritually and intellectually deranged us, we absurdly blame the earthquake, the hurricane, the flood, Mr. Bush and Mr. Iblees for the humiliation these forces of satanism inflict on us.

Just as the fire faithfully performs its natural and inherent function of burning, so too does Shaitaan and his league execute their natural functions with the Permission of Allah Ta'ala. Only a mad person will take up cudgels with the fire and hurl epithets at it for gutting a building.

DERANGEMENT

The intellectual derangement of Muslims in this day is conspicuously visible. It manifests itself in the vulgarity and abuse we hurl at Shaitaan and Mr. Bush. In so doing, we display insanity and only confirm the ludicrous level of mental retrogression in which we are stagnated.

Rasulullah (sallallahu alayhi wasallam) himself instructed us to abstain from reviling our own reflection which we see in the mirror. In other words, he said that the rulers are the reflection of our deeds. A people get a government which they deserve. A nation which deserves humiliation on account of its active pursuit of the path of disgrace and satanism, should embrace the humiliation with understanding and patience when they are afflicted with it.

CRITICISM

Those who are heaping criticism on Shaitaan for the plight of Muslims in Iraq, Afghanistan, Palestine, Kashmir and elsewhere truly lack in intelligence or their intelligence has become severely convoluted, hence the display of mental imbalance by abusing Shaitaan who does nothing but what he is supposed to do, and besides which he cannot do anything else

We should direct the criticism at our own selves—at our evil and immorality, at our kufr, shirk and bid'ah, at our aping the ways of Shaitaan whom we are stupidly swearing. Only madmen find fault with America who is accused of having 'caused' the deaths of thousands of Iraqi children by the imposition of UN sanctions. Only morons among Muslims rail against America for having dismantled the Taliban regime. Only total ignoramuses attribute the humiliation we suffer to the doings of America, Israel and Shaitaan.

The total spiritual blindness does not allow such insane people to understand what the Qur'aan conveys in the following aayat:

"Say (O Muhammad!): 'O Allah! You are the King of all territory. You bestow sovereignty to whomever You wish, and you snatch away sovereignty from whomever You wish…"

Nor do they understand what Allah Ta'ala means in the following aayat:

"Verily, the earth belongs to only Allah. He bestows (its dominion and sovereignty) to whomever He wishes among His servants."

And, they lack the haziest idea of the applicability of the Divine Promise stated in the aayat:

"Perhaps Your Rabb will destroy your enemies and grant you political sovereignty. (But) then He will watch how you acquit yourself (when you have become rulers)."

RECRUITS

There is no dearth whatsoever in the Ummah of recruits for the conspiracies of Shaitaan. With complete ease Shaitaan and his agents recruit men from all strata of the Ummah to execute the plot to destroy Islam. When Muslims themselves actively aid and abet the conspiracies of Shaitaan and the West, never can it be intelligent to abuse Mr. Bush and hurl epithets of abuse at these kuffaar 'servants' of Allah Ta'ala.

UNDERSTAND

It is imperative that Muslims understand well and remember that our situation of abject humiliation which qualifies us to be the 'muck' and the 'scum'

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BANKROLLED BY U.S.

(Continued from page 8)

'scholarly' (zindeeqi) research to show Islam's 'compatibility' with liberalism, democracy and 'human rights', i.e. American style human rights which condone ripping out the fingernails of hapless and helpless Muslims with pliers.

U.S. officials operate secretly through third parties to train madrasah teachers and to induce them to introduce branches of secular education in their institutions. Pakistan is the main country targeted with this project. The intelligence agency works through private foundations and the Pakistani government to produce "model madrasahs" or institutions which will tolerate western kufr and immorality.

FRUITS OF THE PLOT

ELSEWHERE IN THESE pages we have mentioned the U.S. conspiracy to capture the 'hearts and minds' of Muslims. The conspiracy to colonize the hearts and minds of Muslims has already yielded some of its fruits as the following press report testifies:

AFGHANISTAN'S ISLAMIC CLERICS PLAN 'MULLAH TV'

KABUL; Radical Afghan clerics on Tuesday unveiled plans to launch the country's first Islamic television channel since the fall of the fundamentalist Taliban regime more than three years ago. A group of hard-line religious scholars, or mullahs, based in the capital Kabul said the station would counter what they say are immoral and un-Islamic programmes being broadcast by other channels.

"We plan to launch our own TV channel and through this channel we will broadcast Islamic programmes," said Qyamuddin Kashaf, a spokesman for the Ulema Council, the group behind the plans. " *(Daily Times)*

Fourteen centuries ago, Rasulullah (sallallahu alayhi wasallam) warned the Ummah of this type of 'ulema council' which we recognize to be a cog in the kuffaar conspiratorial machine presently operating at full speed in the lands of Muslims. Nabi-e-Kareem (sallallahu alayhi wasallam) designated this type of ulema council, *'Aimmah Mudhilleen'* or evil imaams who mislead Muslims'. He said: *"Verily, I fear for my Ummah the Aimmah Mudhilleen."*

These evil specimens of 'learned' men abound in all countries, We have them here too in South Africa manning the shaitaani radio stations which are also cogs in the very same kuffaar conspiratorial engine.

What is a 'radical mullah'? He is a member of the league which the Qur'aan describes as *Ikhwaanush Shayaateen* (Brethren of the Devils). These 'radical mullahs' are glaring examples of enemies from within. They are in collaboration with their dollar-masters in the plot to 'radicalise' and destroy Islam. This type of learned men whose goal in life is the acquisition of miserable wealth by miserable means are the material which the aliens recruit with great ease to spread the snare of their plot. But never will they succeed in the despicable attempt to thwart the Plan of Allah Azza Wa Jal.

THE SHAITAANI RADIO STATIONS OF SOUTH AFRICA

IT SHOULD NOT escape the attention of Muslims that the so-called 'Muslim' and 'Islamic' radio stations operating in South Africa are also cogs in the very same kuffaar conspiracy to undermine Islam.

The content of their broadcasts reveals their hidden agenda—their plot to liberalize, modernize and destroy Islam. When a 'Muslim' radio station finds it tolerable to disseminate the viewpoints of homosexuals, gays Shiahs and Bid'atis; and when the greater part of its air-time is devoted to nonsense, trivialities, singing and music, then it should not be difficult for Muslims to recognize and understand that these appendages of shaitaan are all agents of the outside conspirators.

The whole miserable lot are in the pay of their alien masters. Some of the recruits in these stations, concerned with only the money, especially the molvis serving in these haraam tools of conspiracy, may be too dim to recognize the alien handlers of these stations. And, even if they are able to discern the hand of conspiracy, they simply cannot be bothered as long as the dollars are forthcoming.

The underlings may not understand the global plot. But those at the helm are not in the dark. They know who their paymasters are, for they are their agents hired to recruit the morons in the street for this pernicious game.

It cannever be permissible for those who are Muslims at heart to listen to these evil radio stations whose task is to dig at the foundations of Allah's Deen.

Like the Afghan 'radical mullahs', the South African radio molvis will soon be furnished with an 'islamic' television station by their alien masters. May Allah Ta'ala destroy the appendages of shaitaan and the institutions of shaitaan, Aameen.

YOUR HALAAL-HARAAM GUIDE

HALAAL AND HARAAM issues constitute a vital part of Imaan and of the Muslim's moral character. It is imperative for advance and progress in the spiritual domain to know and act according to the demands of halaal and haraam. These are issues which should affect every Muslim. Indulgence in haraam and mushtabah (doubtful) severely corrodes and corrupts the *Rooh.*

HALAAL FOOD

Nowadays, the term *'halaal'* is of topical import. It is a word which is greatly misused and misdirected for pecuniary motives. It is no longer discussed in relation to its Shar'i concept. Its importance nowadays is confined to two avenues:

(1) Advertising and promoting the sales of non-Muslim business-houses.

(2) Filling the coffers and pockets of self-styled 'halaal authorities'.

There is no other dimension of *halaal* known to the masses in general and to unscrupulous molvis, sheikhs and imaams. *Halaal* is no longer understood in the context of *Taqwa* because the term *Taqwa* itself has become a detestable concept to the molvis and sheikhs of the *dunya* and to the purveyors of the scrap papers dubbed *'halaal certificates'*.

ACCURSED

These accursed scraps of paper have opened up a wide avenue for consumption of *haraam* food substances. *Haraam* meat, haraam chickens and haraam processed foods churned out by non-Muslim factories are all marketed as 'halaal'. With such carrion the purveyors of these accursed scrap certificates have eliminated whatever little inhibition Muslims of weak Imaan had in the matter of haraam food.

THE GUIDE

Thousands of products are manufactured and marketed by non-Muslims. It is quite natural and necessary for Muslims to desire an awareness of what they are consuming. But, the 'halaal authorities' in the haraam certificate game cannot offer true guidance to Muslims in this field.

The best guide is to check the list of ingredients which appears on the wrappers. This is a better and a surer method of knowing what one will be consuming. The 'halaal' marking and certification is totally unreliable, in fact, misleading. Even pork has been marketed as 'halaal' and 'certified' by the *jaahil* unscrupulous 'halaal' authorities, intentionally or unintentionally. In the former case it is a matter of kufr. In the latter, it is gross dereliction of duty which is *fisq* of a dastardly kind.

'HALAAL' PORK

A report from Malaysia states:

"In one case, cans of minced pork from China have carried halal logos. In Kuala Lumpur, a restaurant has been raided and sausages and burgers from two food processing plants have been seized and tested for pork……..

'This kind of thing is going to kill our reputation,' said Nadzim Johan, chief of a Muslim consumer group that says it has 30,000 members nationwide…...The habitual abuse of this logo is not doing a good thing for the country..' he added, referring to the halaal certification mark food manufacturers use……

Lawmakers have demanded that manufacturers who falsely claim to meet the standards be whipped……"

In South Africa there has been massive abuse in this field over the decades by both manufacturers and so-called 'halaal authorities.' In fact, the worst marauders of the Imaan and Akhlaaq of the masses in this sphere were and still are the haraam 'halaal authorities'.

In view of these haraam authorities being commercially-motivated, the criterion will always be money. Since the focul point of the 'halaal' certificate game is money, the different 'halaal authorities' have developed deep-rooted antagonism for one another, not on the basis of any Deeni issue, but purely pecuniary considerations. One 'halaal authority' even offered 'halaal certificates' at cut price in its bid to expand its nefarious trade

Muslims should understand the following facts to avoid being bamboozled by the 'halaal authorities':

- A Muslim trader does not require a halaal certificate from anyone. It is accepted that a Muslim will stock only halaal. However, if it transpires that any Muslim trader is dishonest and violates his Imaan by stocking haraam as well, then it becomes the duty of those who are aware to expose the miscreant.
- Paying a fee for the scrap of paper called 'halaal certificate' is baatil—not permissible. If anyone wishes to inspect one's premises, such inspection should be unhesitatingly allowed. Only one who has haraam to conceal will object to an inspection.
- It is haraam to pay for such inspections. The miserable haraam 'authorities' perpetrate major sins by their extortion of tens of thousands of rands for their scraps of paper and outings.
- It is not permissible to buy any meat products and chickens from any non-Muslim business irrespective of any 'halaal certificate' which the business possesses. A 'halaal' certificate does not transform the non-Muslim's meat products into halaal. It is Waajib to totally refrain from purchasing any meat products from non-Muslim shops and outlets.
- Place no credence on 'halaal' certificates, 'halaal' emblems, logos and the like. Do no consume products on the strength of anyone's scrap certificate nor on the basis of a 'halaal' logo, stamp or emblem appearing on a label. Pork has been marketed under 'halaal' emblems on a number of occasions.

The Arab countries are notorious for importing meat products from a variety of kuffaar countries, from even communist countries. It is impossible to adequately supervise the numerous plants manufacturing thousands of different products. Abuse, malpractice and downright crookery have happened and happens frequently at the plants and within the ranks of the haraam 'halaal' authorities.

Not so long ago, Kuwait had to ban certain products when pork was discovered mixed in the meat. Pork sausages were also once given to a South African Muslim at a shop in Makkah Mukarramah.

- Check the list of ingredients on the labels of products. If gelatine or alcohol is listed, the product is obviously haraam. There is no such thing as halaal animal gelatine in South Africa. All South African gelatine is haraam carrion. This haraam carrion has been certified 'halaal' by the haraam 'halaal' self-styled authorities.
- If the ingredients consists of a string of chemical names or symbols which you are unable to decipher, the best course is to abstain. If a haraam ingredient is recognized in the cleverly disguised list, then obviously the product is haraam. If unable to ascertain whether camouflaged ingredients are haraam, then the product enters the *mushtabah* (doubtful) zone.

It becomes *mushtabah*, not on account of unawareness of the ingredients, but on the basis of awareness of the widespread use of haraam ingredients, and the fact that many substances with these chemical symbols are haraam animal products.

The rule pertaining to *mushtabah*, is abstention by the command of Rasulullah (sallallahu alayhi wasallam).

- Canned fruit and canned vegetables of plants processing only fruit and vegetables may be consumed. Contamination with haraam meat substances occurs at plants which process both meat and vegetables at the same facility.
- All synthetic juices are made with alcoholic concentrates. Therefore, consume only 100% pure fruit juice.

BE YOUR OWN HALAAL AUTHORITY. DO NOT RELY ON THE PURVEYORS OF SCRAP PAPERS WHICH ARE USED TO EXTORT MONEY FROM TRADERS AND MANUFACTURERS.

THEY ARE NOT TO BE BLAMED —

(Continued from page 9)

of humanity, is the consequence of Allah's Command in precisely the same way in which the domination of America and others over us is the Command of Allah Azza Wa Jal.

We have flagrantly violated Allah's prohibition of following in the footsteps of Shaitaan. Muslims have by their own volition hoisted western civilization over the heads of the Ummah. In so doing, they have followed and are following in the footsteps of shaitaan. This much is our own deed rendered out of our own volition.

CONSEQUENCE

In consequence of this, our own evil action, comes the Command of Allah Ta'ala to Mr. Bush and his coalition to pummel and humiliate this disobedient Ummah which is hell-bent on practising spiritual and moral self-immolation. The Ummah has done this by appointing Mr. Bush our leader, hence Allah has appointed him our ruler to 'disfigure our faces', to penetrate our homes and Musaajid, to dishonour our womenfolk and children, to wrench from us our lands and our sacred heritage—to convert us into the *'muck which comes down with flood-waters.'*

"Then We sent against you (O Mu'mineen!) such of Our (kuffaar) servants who were powerful in war. Then they penetrated the homes……."
(Qur'aan)

IMPOTENT

In actual fact, Shaitaan and Mr. Bush are impotent. Their ostensible potency is a misconceived perception in the imagination of those who have become thoroughly impotent in every sphere of life.

The Ummah's worldly impotency is the product of its state of extreme moral and spiritual corruption. The world of Islam reeks with the vile stench of disobedience, immorality, bid'ah, ilhaad, kufr, injustice, selfishness and transgression of every sort. In consequence of this noxious state of affairs, this Ummah has become totally impotent and paralysed.

This moral and spiritual paralysis is so toxic that inspite of Muslims possessing all the mundane means and ways of the kuffaar—inspite of them procuring the most sophisticated equipment which American technology offers, they hopelessly fail even in the mundane realm to gain the accomplishments which their kuffaar masters have achieved.

THE SECRET

This morally degenerate and spiritually bankrupt Ummah of this age has lost its direction. In a drunken stupor it stumbles along, repeatedly getting kicked and bashed by its enemies whom it has appointed its leaders, and whom Allah Ta'ala has made our rulers.

In its intoxication of immorality, the Ummah simply cannot comprehend that the secret of Muslim power and ascendancy does not lie in technology, material wealth and scientific advancement. Our success and victory are the products of morality and spirituality structured on the Qur'aan and Sunnah.

THE PLOTS

Awareness of the plots of Shaitaan's agents serves no purpose. Whether we know or not, it is immaterial. If we become aware of the global conspiracies against us, it serves no constructive purpose, for Muslims are impotent to neutralize these plots.

On the other hand, if we are unaware of the plots, we cannot be harmed if we have developed the proper measure of morality and spirituality. Confirming this, the Qur'aan declares:

"If you have taqwa and sabr, never will their plot be able to harm you."

"If they (the kuffaar) plot to deceive you, then sufficient for you is Allah and the Mu'mineen who follow you."

"Never will the deviant one be able to harm you if you have acquired guidance (i.e. follow the guidance of Islam)."

HIJAAB? LICENCE FOR HARAAM

ALLAH TA'ALA COMMANDING Muslim women, states in the Qur'aan Shareef: ***"And, remain inside your homes, and do not make an exhibition (of yourselves) such as the displays of Jahiliyyah (the pre-Islam days of ignorance and immorality of the pagan Arabs)."***

The first and foremost requirement of Hijaab (Purdah) is the *Waajib* requirement of remaining indoors. Emergence from the home for women when not occasioned by a true need allowed by the Shariah, is flagrant violation of the Qur'aan's prohibition, as well as of many Ahaadith of Rasulullah (sallallahu alayhi wasallam).

When there is a valid reason, the Shariah allows women to emerge from their homes fully covered, with their normal, flowing Islamic dresses concealed by means of unattractive outer-cloaks *(jilbaabs / burqahs).*

STYLISH

The type of long Arabian dresses which women of purdah-pretence nowadays wear is not a Shar'i *jilbaab*. Such dresses may be worn within the home precincts. It is not permissible for a woman to parade around in public with this type of gown / dress without it being concealed by a large outer-cloak which completely conceals the shape of the body and the style of the dress.

The long black dresses called *'abaayah'*, are not the *jilbaab* which the Qur'aan and Sunnah order for women to wear when circumstances of need compel them to leave the home confines.

The purpose of the *jilbaab* is twofold: Concealment and to render the female unattractive to the vulgar gazes of *fussaaq* and *fujjaar* males, as well as to the accidental gaze of good men.

However, our womenfolk, totally ignorant of the true meaning of *Hijaab* and uncaring of the commands and prohibitions of the Shariah, commit deception with attractive long Arabian style dresses. While they do understand their immoral motives for donning these stylish dresses in public and for not wearing the *jilbaab* of the Qur'aan, they seek to deceive others by conveying the idea that they are women of Purdah when in reality the opposite is their state.

DECEIVE

Every woman is aware of the condition of her heart. While she may deceive others with her flamboyant Arabian style dress to give the impression of Purdah observance, she cannot deceive herself and Allah Ta'ala. About the corruption lurking in the nafs, the Qur'aan says:

"In fact, insaan has thorough awareness of (what is lurking) in the nafs, even if he puts forth excuses (to cover up and justify his/her acts of deception)."

The *burqahs* too, nowadays, do not satisfy the Shariah's order of *jilbaab*, especially the half-size and quarter-size deceptive 'burqahs'. In fact, such 'burqahs' are lewd garments donned to deceive.

LICENCE

In these times, two items of *Hijaab* have been adopted as a licence for haraam emergence from the home and prowling in the streets and market-places. The one is the fictitious 'jilbaab', and the other is the fictitious 'niqaab'.

The fictitious 'jilbaab' is not a Shar'i *jilbaab* which as mentioned earlier is *a large unattractive cloak concealing the entire body from above the head to the feet*.

The fictitious 'niqaab' is not a Shar'i *niqaab which should conceal the whole face without exposing the eyes*. It is unlike the piece of cloth which most women don to attract the opposite sex with their eyes.

These two fictitious items have emboldened women who are bereft of Purdah of the heart—the heart which is the seat of *haya* and *purdah*—and are regarded as licence to wander around outside the home at will and desire. Consequently, women in droves roam in public places, even in casinos, whereas it is haraam for them to be. They mistakenly labour under the notion of observing purdah with their stylish Arabian dresses and little rags on their faces.

Similarly, they perpetrate self-deception by believing that they are *purdah-nasheen* ladies of Islam when they wander around the world sitting in the driving seat of vehicles with little rags tied around their faces, As for the treachery lurking in their hearts and the surreptitious glances cast hither and thither from behind the niqaab if it is a full cover, or cast by the exposed eyes from above the piece of rag supposedly covering the face, Allah Ta'ala is well aware. Neither Allah Ta'ala nor intelligent men are duped by this outer façade of deceptive 'purdah'.

Remember that the first and foremost requirement of *Hijaab* is to remain glued within your homes as commanded by the Qur'aan and the Sunnah.

NASEEHAT FOR THE ULAMA

BY

HADHRAT MAULANA ASHRAF ALI

"NOWADAYS GIFTS AND donations are necessarily accompanied by some corruption. If the Ulama prevent their tongues from soliciting funds, Allah Ta'ala will have the means delivered in ways which baffle the mind. Will Allah Ta'ala forget the Ulama if they truly engage in His services?

The attribute of independence should be cultivated only for the sake of Allah Ta'ala. The world will then come forward itself. Stretch your hands to beg from only Allah Ta'ala, not to anyone else. The Ulama have abandoned this way (of independence), hence there is no effect in their words. Keep the gaze focussed on only Allah Ta'ala. He will ensure the accomplishment of His works.

SALF-E-SAALIHEEN

Repose trust on only Allah Ta'ala. Insha'Allah, there will be no starvation. Be active in the service of the Deen. The service itself attracts people. But the intention should never be to attract people.

Embark on only such service which you are able to manage yourself. If there are no funds, never be perturbed. If our hearts become reformed, we shall emulate the ways of the Salf-e-Saaliheen in rendering service to the Deen. They had no need for big structures to execute service for Allah Ta'ala. Every Aalim would teach at his home.

While I am not advocating the suspension of the Madaaris, I emphasise the observance of the limits. (In other words, the Ulama should not disgrace themselves by hankering after the wealth of people even if it is for Deeni causes.)

I take oath by Allah and say: If the Ulama execute their duties with sincerity, people will of their own accord come forward to assist.

If due to lack of funds the Madrasah has to close down, let it close down. I say to the Ulama: In such a state, sit at home, work and earn your living. If someone comes for lessons, teach him. If there is no food, rather die in a corner of your home, but do not stretch your hands to others. On the Day of Qiyaamah, tell Allah Ta'ala: 'I have done whatever was in my power. For doing more, funds were needed, but which I lacked. Those who had funds had refused to give.'.

At that time, the necks of people will hang in shame and fear.

What is the aim of service (of the Deen)? It is the *radha (pleasure)* of Allah. When there were the means to render service to 100 students, this was done. Now (due to lack of funds) if there is only means to accommodate and teach five students, the thawaab is the same, and along with this the burden is lightened.

Even if the collection of funds is for a noble Deeni purpose, then too it involves some disgrace. This to me is evil. The common evil is that it is a disgrace to the Deen. As for the Ulama, their asking for funds brings disgrace to them, and within a short while all shame is eliminated. Such Ulama become denuded of the effects of *Ilm.*

THE DUBIOUS METHODS OF SANHA

A MUSLIM TRADER registers the following complaint against SANHA:

(1) "If we inform Sanha that their certificate is no longer required, they immediately place on the Masjid boards that 'such and such' company's certificate has been withdrawn. This gives the highly erroneous impression to the Muslim public that the products of the company are haraam.

(2) If anyone phones Sanha to enquire about any Muslim business which is not Sanha approved, the stock reply is: 'Not certified by Sanha'. This creates doubts regarding the products of the business.

Is this not a type of deception committed by Sanha. Should the trustees of Masaajid allow Sanha to affix its notices on Masjid boards? In doing so, are the Masjid trustees not aiding in harming brother Muslims?

ANSWER

The notice placed on Musjid boards in this manner is a contemptible stratagem. It is a move calculated to harm a Muslim. If Sanha has valid reason for believing that the products of the Muslim who is averse to its 'halaal' certificate, are haraam, it should proclaim so. It should not resort to subtle propaganda to create doubts about the products of Muslim businesses without any Shar'i grounds.

The reason for affixing the unwarranted notice on the Musjid board is a subtle attempt or a ruse to discredit the Muslim who has no desire to allow himself to be Sanha's subject of extortion. It is a haraam attempt to pressurize the Muslim trader to acquire the certificate and cough up the exorbitant sum demanded. Payment for the certificate is extortion and riba. If Sanha has no grounds for believing the products to be haraam, then it is absolutely haraam for it to disparage and discredit Muslims in this dubious manner.

What is the motive for publicising that a certain Muslim shop / factory does not have a 'halaal' certificate issued by Sanha? If the certificate was withdrawn because the Muslim refused to cough up the haraam extortion demanded, Sanha should state the reason for the withdrawal of the certificate. If the reason for the withdrawal is a Deeni matter, Sanha should publicise it as well. What is the motive for pasting on Musjid boards notification of withdrawal of a certificate if such withdrawal is the consequence of refusal to pay for the certificate and inspections?

The best manner in which to solve this problem is for all Muslim businesses to throw out these certificates and to sell their products on the basis of their Imaan's certification. A Muslim does not require any stupid, useless scrap of paper to certify his products. And, a non-Muslim's products do not become halaal on the basis of these scraps of paper.

GOBBLING UP THE UMMAH

RASULULLAH (sallallahu alayhi wasallam) said: *"Soon will the nations from every corner (of the earth) call on one another to devour you just as people are invited for a feast." Someone asked: "Will this be on account of (Muslims being) a few?" Rasulullah (sallallahu alayhi wasallam) said: "In fact you will be innumerable, but you will be muck like the muck of floodwaters. Allah will most certainly instil 'wahn' in your hearts and remove from the hearts of your enemies fear for you." It was asked: 'O Rasulullah! What is wahn?'. He replied: "Love of the world and fear for Maut."* There is now no need to revile others for the evils within us. As long as we wander in our stupor of transgression and aping the western way of life, we must be prepared to embrace disgrace and defeat. Anyone who objects to this conclusion should take up cudgels with Rasulullah (sallallahu alayhi wasallam) for the epithet of 'muck' he has awarded us.

Questions and Answers

THE MAJLIS
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(Continued from page 5)

tification of their gross dereliction of their Waajib obligation. The lesser of the two evils confronting them is to maintain silence, to abandon the 'hikmat' argument and to seal their lips when other Ulama proclaim the Haqq. If they do not desist, they may find themselves making tawaaf of their extracted intestines in Jahannum. May Allah Ta'ala save us all from such disgraceful chastisement. Aameen.

AMR BIL MA'ROOF

THE VITAL IMPORTANCE OF COMMANDING HAQQ AND FORBIDDING EVIL

Hadhrat Abu Darda (radhiyallahu anhu) narrating from Rasulullah (sallallahu alayhi wasallam) said: *"Command righteousness and prohibit evil, otherwise Allah will appoint over you such tyrannical rulers who will show no respect to your elders nor mercy to your little ones. Your pious men will then supplicate to Allah against the rulers, but He will not accept their duas. They will implore for help against the rulers, but such aid will be denied to them. They will seek forgiveness and (even this) will be denied."*

(Ihyaaul Uloom)

This should be an adequate jolt for those Ulama who have abandoned their Waajib obligations. When even duas against tyrannical rulers will be rejected, of what worth are the epithets of criticism and vilification hurled at these tyrants appointed by Allah Ta'ala to punish us transgressing Muslims?

Q. A latecomer made Tayammum in order to participate in Janaazah Salaat. If he had engaged in wudhu, he would have missed the Janaazah Salaat. Can he perform his Fardh Salaat with this same Tayammum?

A. No, he cannot perform any Salaat with this Tayammum. The Tayammum was valid for only the Janaazah Salaat which was about to be missed. He has to make wudhu for Salaat.

Q. While using a toothpick, I noticed some blood on it. Does this break wudhu?

A. If you spat and the colour of the saliva was more red, then the wudhu had broken otherwise not. The mere appearance of a red mark on the toothpick does not break wudhu.

Q. What is the position of chickens which are fed with najaasat (impure substances, even dead animals minced and mixed with other things)?

A. It is Makrooh (reprehensible and not permissible) to consume such impure, diseased flesh even if the chickens have been correctly slaughtered. Such impure 'food' is physically and spiritually injurious. It does not behove a Muslim to eat such filth.

Q. Is it permissible for a female to wear an imitation ring made of plastic?

A. It is not permissible. Rings of only gold and silver are permissible.

Q. A bank has a new type of account in which the account-holder can win a million rand. A deposit of at least R100 has to be made. A fee is not paid to enter the draw nor does one forfeit any sum which is deposited in the account. Is this prize-money permissible?

A. The prize money is interest, hence haraam. It is the same as the usual interest the banks give on one's savings. The only difference is the large amount and the manner in which the money is acquired. But in terms of the Shariah it is interest which will have to be given to charity without a niyyat of thawaab.

Q. I have been told that it is necessary to say *'Assalaamu Alaikum'* when entering the Musjid even if people are engaging in Salaat, Tilaawat, etc. Is this correct?

A. It is not permissible to make Salaam when people are performing Salaat or engaging in Tilaawat, dua, etc.

Q. A Muslim woman married a Shiah man. Is the nikah valid? If not valid, what is the status of the children?

A. The nikah of a Muslim woman with a Shiah is not valid. The children of this haraam union are illegitimate.

Q. Is there a Masnoon dua to recite when one yawns?

A. There is no Masnoon dua for this occasion. According to the Hadith, one should prevent the yawning as far as possible. If one is unable to prevent it, then close the mouth with the back of the left hand.

Q. How is it to recite the Qur'aan without the head being covered?

A. A Muslim's head should be covered with Islamic headgear at all times. It is necessary that he covers his head when making Tilaawat of the Qur'aan Shareef.

Q. Is it permissible to publish the Qur'aan in English or any other language without the original Arabic text?

A. This is not permissible. The Arabic text has to appear.

Q. In most of the processed dog and cat foods haraam meat and other haraam substances are used. Is it permissible to feed dogs and cats with such foods?

A. It is neither permissible to feed animals with haraam substances nor to sell such impure haraam items.

E Y E - S I G H T

Imaam Shaafi (rahmatullah alayh) said: *Four acts weaken eyesight:*

(1) Looking at impure things.
(2) Looking at a person who has been hanged.
(3) Looking at the female organ.
(4) Sitting with the back towards the Qiblah.

Q. It has been said that the process of *Qalbul Maahiyat* takes place in soap-manufacture, hence soap is permissible even if haraam animal fat is used in it. What is the ruling if pig-fat is used?

A. Although the process of *Qalbul Maahiyaat* (total transformation into another substances) occurs even if pig-fat is used in soap-manufacture, it is the view of our Akaabir Ulama that abstention is *Waajib*.

PREDICTIONS

AMONG THE FEATURES of *Nubuwwat* are predictions made by the Nabi. The materialization of such predictions attests to the truth of the Nabi.

Rasulullah (sallallahu alayhi wasallam) had made many predictions which have already been fulfilled, and some are unfurling in front of our eyes while many more will still come into being as the days go by. One prediction which has just materialized in our day is the U.S.A. coalition of forces.

At the bottom of page 11, we have mentioned the relevant Hadith in which Nabi-e-Kareem (sallallahu alayhi wasallam) mentions the gathering of the forces of the kuffaar to devour the Muslims. This is precisely happening in our day.

Everything Muslims do in their endeavours to extricate themselves from this morass is doomed to failure. As long as the true Sunnah of Rasulullah (sallallahu alayhi wasallam) is not introduced into every facet of our lives and as long as aping the western lifestyle is not abandoned, the present rotten state of the Ummah is the natural consequence with which we have to be contented.

MAJLIS ON THE WEB

(www.themajlis.net)

Some concerned brothers have set up a website which contains some past and present issues of The Majlis and Al-Haq. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlisul Ulama of South Africa, we do believe that it contains nothing other than our material.

NOT ONLY IMAAN

"Allah has promised those among you who have Imaan and practise A'maal-e-Saalihah, that most assuredly He will make you the rulers on earth just as He had made those before them the rulers……." (Qur'aan)

RABIUTH THAANI 1426 — MAY 2005

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"When sins become rife in my Ummah Allah will overtake them with a universal punishment." — Hadith

THE EVIL SYSTEM OF 'HALAAL' CERTIFICATION

THE QUR'AAN —the Shariah of Islam—brands haraam food products *'MAITAH'* or carrion. Maitah is spiritually as well as physically diseased and injurious.

Lured and spurred on by monetary designs, men have banded together in organisations to achieve their monetary and worldly designs in the name of the Deen and at the expense of polluting the Imaan of the ignorant and avaricious masses by convincing them of the 'permissibility' of devouring carrion under the confounded and accursed 'halaal' logos which they churn out for only money, and for nothing else.

ULAMA

The most despicable votaries of the rotten 'halaal'-certification trade are the molvies who have acquiesced to being bed-fellows with the conglomerate of luckless souls who have absolutely no care and concern for the Aakhirah and the Accountability in the Divine Court.

These molvies who support and condone the satanic trade of this haraam enterprise have brought insult and disgrace, not only on themselves, but on the sacred Edifice of Ilm-e-Deen. Did they pursue higher Deeni Uloom academically to become loathsome and silly inspectors to 'supervise' the plants of the pork-devourers and to promote their wares?

Whoever abstains from doubtful things, verily he has saved his Deen and his honour." (Hadith)

Did they acquire the Ilm of the Deen to break down Muslim inhibition to haraam by watering down the age-old Muslim revulsion of accepting meat products from the hands of non-Muslims? The worst type of 'learned' man is the one who pursues the knowledge of the Deen for the acquisition of the dunya.

While the primary and fundamental obligation of the Ulama is to safeguard the Shariah, admonish the masses and resolutely execute the Waajib duty of *Amr Bil Ma'roof Nahy Anil Munkar*, the molvies aligned with the rotten 'halaal' certification ventures, abandoning their sacred office, and hankering after the pittance which the certification entrepreneurs pay, squander their time and the public's money acquired by way of haraam monetary transactions.

"Verily, the Ulama are the Heirs of the Ambiya." (Hadith)

Men who are supposed to be among the *Warathatul Ambiya*, moving in the Shadow of the Nabi to execute the Mission which He had delivered from the Heavens to mankind, stupidly expend their brains and energy to devise methods for promoting the meat products and sales of the devourers of *khinzeer and khamr*.

INHIBITION

Members of the old generation can testify that there was a time in our community when Muslim gangsters and liquor consumers would not dare to consume haraam meat. Despite their immoral and criminal life style, they meticulously observed the Shariah's proscriptions pertaining to haraam meat.

The natural aversion for haraam meat which their parents had instilled into them from childhood had cultivated a formidable resistance and inhibition to haraam food. This attitude has been eroded and in fact eliminated in our time by the peddlers of 'halaal certificates' on the basis of which they have assuaged the aversionary disposition of the Muslim masses.

"……..carrion, blood, and the flesh of swine—verily it is rijs (filth)—Qur'aan

Today, even molvies, have no inhibitions and no aversion for carrion. They devour haraam carrion—chickens, meat and pies—like the carnivorous vultures who have been created specifically for this function. For the sake of their mercenary vocation, they have abandoned the incumbent duties and obligations concomitant to the Uloom of the Deen.

"Verily, from among His (Allah's) servants only the Ulama fear Him."— Qur'aan

For a certitude can it be averred that the Asaatizah at the Madaaris did not impart the Knowledge of the Deen to their students for the purpose of promoting the sales of those who sell liquor, pork and carrion. They entertained great hopes that their protégés would be moving in the Light of the Nabi's Shadow as beacons of Hidaayat, not as menial inspectors of bloody abattoirs and as despicable supervisors of non-Muslim meat plants which cannot ever be thoroughly supervised.

ROTTEN

The halaal-certification trade is thoroughly rotten to the core. Almost all worldly things have good and bad. But this unholy trade which these people ply is unique in that it has only bad—no virtue whatsoever. Even the Qur'aan Majeed declares the advantages in liquor and gambling. But this accursed business of selling 'halaal' certificates under Deeni guise is bereft of any advantages. Its inherent attribute is to incrementally open avenues, one after the other, for further erosion of Muslim inhibition to haraam consumption by 'certifying' more and more of the haraam establishments.

(Continued on page 6)

"TAKAFOL" IS RIBA INSURANCE

'TAKAFOL' IS CONVENTIONAL riba insurance which is being fallaciously promoted as an acceptable 'Islamic' brand of insurance.

Proponents and purveyors of this riba insurance disguised very deceptively in the hues of the Shariah's concept of *Waqf*, are at pains to convince Muslims that their insurance project is different from the conventional insurance which even they acknowledge is *haraam.*

The two fundamental constituents which render all insurance *haraam* are *Riba (interest)* and *Qimaar (gambling).* Even after laboriously presenting labyrinthal postulation in the abortive endeavour to accord Shar'i legality to the old wine of insurance marketed in the very same old bottle, albeit with a different label of deception, the votaries of this riba insurance have miserably failed to substantiate their fallacy.

"Shaitaan promises you (scares you with) poverty and he commands you with immorality, while Allah promises you forgiveness from Him and kindness." (Qur'aan)

LAYMEN

One need not be a scholar or a Molvi to see through the extremely thin veneer coating the insurance product offered under the 'Takafol' label. The nature of the prohibition of this insurance is so conspicuous that even ordinary laymen will not be deceived. Even after just a cursory perusal of the 'Takafol' insurance agreement, if they are concerned about the Shariah and Allah's command to abstain from riba and qimaar.

Before anyone ventures into 'Takafol' insurance, it is imperative that he studies the agreement which he has to sign. No one should be deceived by the transparent undercoat with which the 'Takafol' insurance agreement is painted. The following terms employed in the agreement are meaningless and deceptive: Waqf, donation, Islamic brotherhood, and the Qur'aanic verse.

WAQF?

'Takafol' insurance is not a valid Shar'i Waqf institution. The rules of *Waqf* do not apply to this riba venture. It is abundantly clear from the agreement that 'Takafol' is a pure monetary dealing—an exact replica of conventional insurance which is haraam.

"There will dawn over mankind an age when a man will not be concerned with the source (of his income), whether it be from halaal or from haraam." — (Hadith)

Only a meagre 10% of the 'profit' yielded by investment of the premiums is given to charity. Besides the occasional payout for losses sustained by insured persons, the 'surplus' profit is distributed as dividends to those who have purchased insurance cover. The assertion that the Takafol venture is a waqf fund is thus a blatantly fallacious claim.

DONATION?

The claim that the monthly premiums which the insured persons have to incumbently pay in order to maintain the validity of their insurance cover, are 'donations' is astonishingly absurd. With unashamed temerity, the 'Takafol' insurance agreements stipulates:

"You must pay the contribution by the contribution due date. Where such contribution is by way if debit order, the onus will be on you to ensure that your monthly contribution is met by the financial institution. If you fail to pay any monthly or annual contribution within 15 days after the due date, you shall no longer be a beneficiary of the Takafol Waqf Fund."

Yet, this Agreement shamelessly avers that the incumbent monthly and annual 'contribut-

(Continued on page 7)

Questions and Answers

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Q. Modernists are lately making much negative propaganda regarding the prohibition of women attending Musjids. Please explain the Shariah's view on this issue.

A. In the past we have explained this question in detail. Our book, *Women in Musaajid'*, is available from the Y.M.M.A, P. O. Box 18594, Actonville 1506. As for those modernists who are stupidly propagating the idea of permissibility for women to attend the Musjid, it appears that they suffer some hormonial derangement, hence they, like Qadhafi, the *khuntha,* always desire to be in female company. Rasulullah (sallallahu alayhi wasallam) had ordered the expulsion from Madinah Munawwarah of such physically and mentally deranged and defective people who are known as hermaphrodites, and *khuntha mushkiel* in the Shariah.

All Muslims are aware of the Shariah's view on this issue. Everyone is aware that from time immemorial—from the very age of the Sahaabah—women were required to perform Salaat in their homes, not in the Musaajid. All over the world, among all Muslim nations, be they black, white, brown, yellow or of any other hue, the practice always was and still is, for women to perform Salaat in their homes. The recent practices of women gate-crashing into the Musaajid and the trend to demarcate secluded areas in the Musjid for females, are the ways of deviates. One simple, unambiguous Hadith of Rasulullah (sallallahu alayhi wasallam) will suffice to clinch this argument. Nabi-e-Kareem (sallallahu alayhi wasallam) said: *"The best Salaat of a woman is her Salaat in the remotest corner of her home."* Nothing abrogates this clear directive of Rasulullah (sallallahu alayhi wasallam). The plethora of nonsensical arguments and drivel which deviates and murtadds present in the attempt to negate the Shariah's prohibition, is devoid of substance.

Q. A son works in his father' shop. Although his father sees to the expenses of the son's home and family, he does no pay him a fixed wage. Will the son be within his rights to ask his father to pay him a wage?

A. It is not permissible for the son to demand wages from his father. A wage contract between father and son is not valid in the Shariah because it is Waajib on the son to render service to his father**.**

FOUR CALAMITIES

Rasulullah (sallallahu alayhi wasallam) said: "When the Last of Time (in close proximity to Qiyaamah) dawns, Allah Ta'ala will eliminate four things: He will eliminate barkat from the earth; mercy from the hearts; justice from the rulers, and shame from women." All four calamities are becoming increasingly prevalent in our age.

Q. Is it permissible for Muslim women to wear pants made of denim fabric?

A. It is not permissible for even Muslim males to wear such pants.

Q. A Maulana said that during Muharram, the Masnoon fasting is only one day, on the 10th. Fasting two days is not Sunnat.

A. The Maulana Saheb has erred. One should fast on two days, either 9th and 10th or 10th and 11th.

Q. It is said that during Fardh Salaat, one should not skip one Surah among the short Surahs. If a short Surah is recited in the first raka't, the next short Surah thereafter should be recited in the second raka't. If not, then at least two Surahs should be skipped. Which are the short Surahs referred to?

A. The short Surahs are from Surah Zilzaal until Surah Naas.

Q. I started Zuhr Salaat very late. After having made one raka't, Asr time commenced. What is the position of my Zuhr Salaat which I completed during Asr time?

A. The Salaat is valid. However, if this delay was due to carelessness, then you had sinned.

Q. Is it permissible to buy and consume any food items which are related to non-Muslim religious customs, e.g. hotcross buns, easter eggs, etc.?

A. It is not permissible to buy, sell or consume such items. These food items are prepared on specific religious occasions and they have religious significance. Allah Ta'ala has provided Muslims with thousands of halaal and non-Mushtabah food items. It is most despicable for the Muslim's heart to incline to spiritually contaminated foodstuff.

Q. Is the use of condoms permissible?

A. Minds polluted with the immorality of the western cult of life dwell on such immoral items. It should be understood that the primary motive underlying the production and distribution of these items of shaitaan, is 'safe' zina (fornication). Fornication has spread like wildfire in the wake of these filthy instruments of zina. It is haraam for Muslims to use such vile instruments of zina. Besides the evil spiritual effect, these despicable items cause physical injury as well.

Q. A casino has opened up in Durban. Most of the exhibitions, car shows, graduation ceremonies, etc., which used to take place at other venues, now take place within the casino complex. As a result, many Muslims who used to frequent these shows when they were held elsewhere, are now entering the casino complex to participate and attend the accompanying attractions. Please comment.

A. Muslims of healthy Imaan will understand the evil and prohibition without even being told. Casinos are places of immorality on which the Wrath and Curse of Allah Ta'ala descend. Those who frequent such immoral places are under Allah's Wrath. Even though the physical punishment may not always be descending, spiritual punishment and misfortunes perpetually settle on the participants.

Q. Jalsahs and public programmes of the Deobandi Maulanas in our time are increasingly assuming the form and style of the jalsahs and programmes of the Bareilli group. Naats, nazams, group thikr, feasting and the like are common to the gatherings of both groups. The only difference is that the Bareillis have their compulsory meelaad accompanying every function. What is happening to the Ulama of Deoband?

A. Normal decadence is setting in. The further one journeys from the source of light, the darker it becomes. Regrettably, the same fate which overtook the Bareilis, is now gradually being adopted by even our Ulama. The liberalism, bid'ah and haraam activities of the Ahl-e-Bid'ah and the modernists are settling over our learned men, our Madaaris and khaanqahs. The Janaazah of Haqq is in the process of being carted away from our Institutions which were at one time the bastions of Haqq and the Beacons of Divine Light. The very same fate which has destroyed and obliterated Jamiah Azhar of Cairo and other great Islamic institutions of learning in Arabia and Central Asia, is now gripping almost all our Deeni institutions, not only here in South Africa, but in India and Pakistan as well. The Uloom of the Deen is no longer being imparted nor pursued for the sake of Allah Ta'ala and the Aakhirah. It is being pursued for mercenary and nafsaani motives, hence today Tasawwuf means *halqah thikr, khatm-e-khaajgaan, jalsahs, singing songs (nazams) and poetry.* And, knowledge at the Madaaris is being pursued for name, fame, and earning a livelihood. Qiyaamah cannot be too far away.

Q. Many Muslims have male servants in their homes. Is it necessary for the women in the home to observe purdah for male servants keeping in mind the need to be always in communication with them?

A. Purdah is Waajib. The constant 'communication' is an aggravating factor and makes purdah more stringent. In fact, it is not permissible to have male servants inside the home. It should also be remembered that it is Waajib for the males to observe strict purdah for the female servants in the home. Most people are extremely careless in this respect. Many, many cases of moral turpitude occur in this domain.

Q. Some people use dead chickens as bait to catch fish. What is the Shariah's ruling? And what about selling such bait?

A. Dead chickens are carrion. It is not permissible to feed carrion to even dogs. It is not permissible to use carrion as bait to catch fish. Selling carrion is haraam. The money acquired from such sales is haraam.

Q. Is cell phone 'music' permissible?

A. It is just as haraam as all other music.

Q. Medical fees are exorbitant and the costs for major surgery or private hospital treatment is beyond the financial means of most people. The position of state hospitals is deplorable. In these circumstances is it permissible to take out a medical scheme?

A. All medical schemes in vogue are riba-qimaar contracts, hence not permissible. Furthermore, most medical schemes taken out on a voluntary basis are the preserve of the wealthy. The premium payments are beyond the means of most people. Muslims should not cast their gaze to haraam ways and means. We are supposed to repose our trust on Allah Ta'ala. He suffices for us. When sickness overtakes us, Allah Ta'ala will make some arrangement. The Qur'aan Majeed says: „He who fears Allah (adopts taqwa), He (Allah) opens up an avenue for him, and He feeds him from such a source which he never even imagined of.‟ — (Qur'aan) Regarding the compulsory form of medical aid in which employers make deductions from wages without the workers having any option, the benefits of this scheme may be acquired. In a compulsory scheme, there is no valid contract, hence no riba. The worker may, therefore, accept the benefit of the medical aid as a gift. But it is not permissible to enter into these schemes voluntarily.

Q. I suffer from an ailment on my finger. The only treatment which helps is a kind of a liquid which is waterproof. If this is not

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applied, the ailment spreads to the other fingers as well. What is the position of my wudhu and ghusl?

A. Both wudhu and ghusl are valid. This is similar to a bandage or plaster. Masah on the bandage/plaster suffices. Since water is passed over the impervious layer which the liquid forms, it is an adequate substitute for masah. Your ghusl and wudhu are valid as long as the ailment is not cured.

Q. A new method of contraception is on the market. A patch of plaster is put on one's arm. It has to be changed once a week, and it gives the same results as contraceptive pills. Is it permissible to use this new method?

A. All forms of contraception hitherto existing and all forms which will still be invented, are unnatural ways and means. All methods which suppress and interfere with the natural bodily functions created by Allah Ta'ala are most assuredly harmful and injurious to the body. This applies to even the tablets which some women take to suppress their monthly haidh (menses) cycle. The effect of these tablets is the creation of complications, sickness, displacement of the normal cycle and the unpredictability of the cycles. Confusion between *haidh* and *istihaadhah* is also among the effects of the unnatural tablets which compels the absorption and assimilation of filth and impurities by the body. At one time the contraceptive pill as well as other methods of contraception were marketed as 'safe' measures. But later, the western medical establishment itself confirmed the great harms of these unnatural methods invented to fight the *Taqdeer* of Allah Ta'ala. We are not aware of this new plaster method. However, despite its overt 'safety', we are almost certain that time will expose the harms of even this method. Nevertheless, if there is a real, valid, pressing need to use it, for example, the ill-health of the woman, it will be permissible. But, do remember: no one can thwart the decree of Allah Azza Wa Jal. The soul whom He has decreed to appear on earth, shall do so regardless of whatever contraception is used.

Q. Commenting on the recent alcohol-content of Coke, SANHA in a statement says: *"Coke bottling plants however, exclusively bottle Coke products and do not bottle any alcoholic beverages. This was confirmed by our personal visit to a Coke-Bottling Plant."* Sanha also assured that "Coke do not add any liquor in the manufacture of Coke products". What does The Majlis say on this issue?

A. The Majlis had spoken on this issue about 25 years ago and thereafter, again, on several occasions. We have also published a booklet explaining the alcohol-content of almost *all* soft drinks, not only Coke. Sanha speaks drivel. These incompetent men are not rendering any service to the Deen with their accursed 'halaal' certification. On the contrary, they are a disaster for the Imaan and Akhlaaq of Muslims. The statement of Sanha clearly displays a brief and a bias for Coke. In fact, Sanha is acting as a spokesman for Coke Bottling Plant.

When Coke says that they do not add 'liquor' or 'alcohol' to their soft drinks during the process of manufacture, they have in mind the meaning of 'liquor' in their culture. Thus, to them 'liquor' is what is sold in the bottle stores—the wines which people purchase to get drunk—whisky, sherry, vodka, gin and all the other rot which derange the minds of men. But in the Shariah every intoxicating liquid is liquor/alcohol regardless of the small quantity. Rasulullah (sallallahu alayhi wasallam) said: *"Every intoxicant is haraam." "Whatever in great quantity intoxicates, a little quantity too is haraam."*

Sanha's defence of the Coke Bottling Plant does not negate the alcohol-content of its soft drinks notwithstanding the claim that 'liquor' is not added. Coke and most soft drinks do contain alcohol. Only a thoroughly dumb man or a man who has a rabidly prejudiced in favour of these drinks, will try to deny this truth which the non-Muslim laboratories confirm. In fact, the manufacturers of the concentrates/ essence used by the soft drink makers, also confirm that these concentrates contain a very high percentage of alcohol even if it is not called 'liquor'. The alcohol-content of the flavours used to produces the drinks is anything up to 95%.

While Sanha prides itself with its system of 'inspection', it is still wet behind the ears. It lacks proper expertise in this field. This is amply born out by its statement: *"This was confirmed by our personal visit to a Coke Bottling Plant."* While Sanha's amateurish inspection can 'confirm' that Coke does not bottle conventional liquor, it is utterly baseless for it to say that Coke does "not bottle any alcoholic beverages." It can only venture this fallacy if it discards Islam's meaning of 'alcoholic beverages'. And, this it has done by accepting the western meaning of 'alcoholic beverages'.

We categorically claim with confidence that *Coke does add alcohol as an ingredient to its soft drinks.* When we had made this claim and published it in The Majlis more than 20 years ago, a Coke executive director from Johannesburg came to interview us. He was confident that he would be able to disprove our contention, get an apology, and a retraction published. During the discussion when he realised that we had cornered him, he pleaded ignorance of the alcoholic concentrates which were being added to produce the variety of flavours. He promised to investigate. He never came back to us. In fact, we told him that the Coke Co. should sue us if they can prove our claim to be false. He never came back to us because he understood that we were fully apprized of the alcoholic concentrates which are vital constituents of soft drinks. Minus the alcoholic concentrates, you have only a mixture of water and sugar. During our inspection of the P.E. Coke Plant, while everything was shown to us, the 'dark' room was kept locked. When we insisted to inspect it, they very reluctantly unlocked the door. All the bottles of 'liquor' (liquor in Islamic terminology and meaning) were stacked in the dark room. Imagine them denying awareness of the alcohol-content of the concentrates in the dark room when we pointed this out to them. So, Sanha should desist from speaking nonsense and not think that those who understand can be bamboozled by its defective visiting to the manufacturing plants. We reiterate that Coke, Sparletta and other soft drinks all are made by adding heavily laced alcohol—the concentrates—to syrup-water. Let Sanha now deny this.

Q. Is it permissible for women to wear imitation jewellery?

A. All imitation jewellery besides a ring, is permissible for women. Only gold or silver rings may be worn.

Q. Can any other Tasbeeh besides the usual Tasbeeh be recited in Ruku and Sajdah?

A. According to the Hanafi Math-hab, it is Sunnatul Muakkadah to recite the usual Tasbeeh. It is Makrooh to recite any other Tasbeeh in Ruku and Sajdah. In fact, according to the Hambali Math-hab it is Waajib to recite the Masnoon Tasbeeh.

Q. A man said to his wife: "If you cut your hair, you are divorced." If the wife does not cut her hair herself but asks someone else to cut it, will the ruling differ?

A. Even if someone else cuts her hair, Talaaq will come into effect.

Q. When someone dies in our family, members of the family congregate at the home of the deceased. A lady from the community is contracted to prepare the food for us. The food is not simple. Exotic Italian food, pasta, steak, salad, chicken, etc., etc. are the dishes. It is like Eid. Cakes and refreshments are also served. The mourners and sympathisers all join in the feast. This feasting continues for a couple of days, up to the 1st weekend. What is the view of the Shariah on this type of feasting?

A. This type of feasting and merrymaking on the occasion of death are most despicable and haraam. Such waste and frivolity, especially on death occasions have no place in Islam. These are bid'ah customs. It is not permissible to even eat this food. At most, some family members may prepare food for the bereaved inmates of the home only. Outsiders, should not join in. No one should be invited. Death is not an occasion of feasting and merrymaking. It is a time to reflect and understand that tomorrow it is our turn to embark on this fateful journey into *Barzakh.*

THIS HARAAM CUSTOM

About this haraam merrymaking function organized on death occasions, someone wrote:

"The Irish have a tradition called 'WAKE'. They organize a party after the funeral to celebrate the life of the deceased. They tell stories and anecdotes about the deceased. Then they get drunk. Our society, I am sorry to say, seems to be re-modelling itself towards this Irish tradition…..The cost of yesterday's death-function meal was approximately R3,000."

Indeed, all haraam customs are adopted from different kuffaar cultures.

Q. I am a layman and in need of guidance. A Maulana visits our town twice every year since the past 7 years. Over the past five years the Maulana conducted khaanqah, and also I'tikaaf of the last ten days of Ramadhaan. Programmes are tight throughout. The ladies programmes are held daily for two hours. Though we do have a radio transmitter at the Mosque and most houses have radios, the visiting Maulana does not allow switching on these transmitters. He insists that the women should travel to the Mosque where they sit in the hall and listen. These ladies travel about 10 km alone or with a driver. Is it proper to allow these ladies to travel these distances to listen to the bayaan of the Maulana?

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A. The conduct and attitude of this Maulana Saheb are decidedly in conflict with the Shariah, Taqwa and good morality. It is haraam for the ladies to drive and travel 10 km alone or with a ghair mahram driver. The Maulana's insistence on the women's emergence is in diametric conflict with the Qur'aan's command for them to remain indoors. His attitude is extremely repugnant and fishy. Why would he impose the haraam burden on women to emerge from the sanctity of their homes, travel 10 km in the company of a ghair mahram or alone just to listen to his bayaans. The aggravating factor is that although the women can comfortably sit in the safety of their homes listening to the bayaan via the transmission system installed in the Musjid, he intransigently insists that they act in violation of the Qur'aanic prohibition to attend his bayaan. It is necessary to terminate these visits of the Maulana Saheb. Under Deeni guise, there appears to be *fitnah* lurking.

Q. Is the 10 day Ramadhaan I'tikaaf an *infiraadi* (individual) or an *Ijtima-i* (congregational) ibaadat? Most of the people need a break because the daily schedules are tight and extensive. Feeding roughly 100 people daily for 10 days —Sehri, Iftaar, Dinner after Taraaweeh and again after the night bayaan at about 11 pm. The Maulana's host and his mureeds are compelled to participate in this khaanqah activity every year. The participants have a hypocritical stand. The majority talks negatively of this state of affairs. Please comment.

A. The 10 day Ramadhaan I'tikaaf is an *infiraadi* ibaadat. It is not a congregational ibaadat. The gluttonous feasting, especially during the month of Ramadhaan, is vile in particular. Only beasts devour food in the manner described by you. This is indeed a ridiculous set up which the Mauana Saheb has fabricated under guise of Tasawwuf. It is haraam to impose the hardship of preparing meals for so many people, especially during Ramadhaan. The negative talk is sufficient evidence for the unlawful impositions on the womenfolk. The people who participate in this feasting are also blameworthy. It is not permissible to impose the burden of feeding so many people, so many times a day, and that too, in Ramadhaan.

Q. According to Hadhrat Mufti Shafi (rahmatullah alayh), burning incense in the Musjid is a Sunnat practice which should be revived, yet The Majlis has labelled it a bid'ah. Please comment on this conflict.

A. There is no conflict. When even a Sunnat which is not Muakkadah, becomes a salient feature of the Ahl-e-Bid'ah, then it becomes necessary to refrain from the Mustahab or Sunnat act. This is a well-known principle to the Ulama. Burning incense, especially on Friday night is an incumbent practice of the Ahl-e-Bid'ah. In a place where this practice is not a bid'ah, it will be appropriate to implement it.

Q. If one owns more than one property which are utilized to generate income, are the values of these properties subject to Zakaat?

A. There is no Zakaat on fixed property even if income is received from the properties. Zakaat is paid on the income if the cash is still in one's possession when one's Zakaat year ends. If the rent received from the properties have been spent, then there is no Zakaat on this depleted income. Zakaat will be incumbent on fixed property only if it was purchased with the intention of reselling it.

Q. A Maulana has been employed to be the Imaam of a Musjid. After one and half years he suddenly started holding the Asaa during the Jumuah khutbah.

A. Holding the asaa for the Jumuah khutbah is an incumbent characteristic of the people of Bid'ah. They consider the asaa to be Waajib, hence it is bid'ah. The Maulana Saheb must have been influenced by some miscreants to adopt the way of the Ahl-e-Bid'ah.

Q. Some time ago I gave my business to my son to escape the heavy burden of debts. However, I still use funds from the business to finance some of my other projects. I intend to go for Nafl Hajj, but I was advised to rather pay the debts instead of going for Nafl Hajj. I wish to go for Hajj as I feel that I am not responsible for the debts as my son is now the owner of the business. Also, the debts are business debts not personal debts. Please advise.

A. Personal or business debts are the same. The debts belong to you, not to your son even though he is working and paying. The creditors did not absolve you of the debts. Furthermore, the business still belongs to you. The gift of the shop was not executed correctly. You are still taking money from the shop for your other projects. This indicates that your son is not the true owner. If your son is unable to pay your debts, you remain liable. It is infinitely better to pay the debts. Cancel your plans for Nafl Hajj.

LOVE THE MUSJID

Rasulullah (sallallahu alayhi wasallam) said:

"When a Mu'min loves Jama'at (Salaat) and the Musjid, he will not leave this world until it has been decreed that he will drink from the fountains of Jannat, eat from the fruits of Jannat and intercede on behalf of a hundred members of his family."

Q. There is a piece of land opposite the Musjid. This land was on sale for more than a year. Everyone in the community was aware of this. About a month ago a Muslim of this locality purchased the land. Some members of the Musjid committee objected to him purchasing the land. They claim that from the beginning the Musjid committee was interested in this land. The committee had approached the owner of the land on numerous occasions, but due to the high price did not buy it. According to the committee the Musjid had the first right of purchase. Secondly, they claim that the purchaser was dutibound to first inform the Musjid committee of his intention to buy the land. Although the purchaser did send someone to inform the Musjid committee of his intention to buy, they did not respond at that time. Many Muslims were interested in buying the land, but the Musjid committee prevented them.

- **Was it permissible for the Musjid committee to prevent others from purchasing the land?**
- **Is it correct that the Musjid has the first right of buying the land?**
- **Was it binding on the purchaser to inform the Musjid committee of his intention to purchase the land?**
- **Does the Musjid committee have any right of objecting to the sale?**

A. *Haqqush Shufah (Preamptive right to purchase)* relates to adjacent land, not land on the opposite side. Another requirement is the willingness and ability of the immediate neighbour to pay the price the owner of the land wants. In view of both these conditions not found, the Musjid has no preamptive right to buy the said piece of land, neither does it have any moral right because the land was put up for sale for more than a year. Everyone was aware that the land was up for sale. The Musjid committee had refused to pay the price. It was wrong and un-Islamic to prevent others from purchasing the land. It was selfish of the committee to adopt such underhand tactics to prevent others from exercising their lawful Shar'i right. If a non-Muslim had purchased the land, the committee would not have reacted in this selfish manner. Although the purchaser had informed the Musjid committee, he was not under legal obligation of the Shariah to inform them. The permission of the committee was not a requisite for the purchase of the land. The committee has no right of objecting to the purchase.

Q. I request that The Majlis research and publish its findings on the computer games in which the youth indulge in today. The evil, satanic and immoral sexual content is extremely explicit.

A. What is there to research in zina—adultery and fornication? Every Muslim who indulges in fornication is fully aware that it is not permissible to even look at a ghair mahram woman. There cannot be a Muslim on earth who happens to be spiritually rotting in these filthy, noxious and stercoraceous computer 'games' who does not know that this moral muck and filth are haraam. Any person who recites the Kalimah and indulges in this type of *najaasat* with the idea that it is permissible, is in fact not a Muslim. If he/she was born a Muslim, he/she leaves the fold of Islam the moment he/she believes that this type of zina is lawful.

Furthermore, the type of research you have suggested entails us sitting in front of the computer ruining our eyes, mind and heart watching the very filth which you are condemning. This issue does not require any research. It requires *Amr Bil Ma'roof Nahy anil Munkar*. The Ulama, Imaams and parents have to constantly admonish their flocks on this evil. There is a tremendous lack of parental *ta'leem* and *tarbiyat*, as well as an almost total abdication of the Waajib obligation of Prohibiting evil by the Ulama in this age.

Q. If a wife works and earns, does it still remain the obligation of the husband to see to her *nafqah* (household expenses)?

A. There are several angles to this question. If the woman is compelled by the husband to work and earn, then he is still responsible for her maintenance. If she works outside the home with his consent, then both are guilty of major sins. In this case, he is not obliged to pay *nafqah*. If she is forced by her husband to work, whether it is a home-based work to earn, or whether she has to work outside the home, then it remains Waajib on her husband to fully maintain her. In all cases, her earnings are her own property over which her husband has no right.

Q. Have you approved the financial

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schemes of Westbank? Some Ulama say that the Mujlisul Ulama has sanctioned it.

A. The matter is still in the discussion stage. We have not as yet sanctioned any product offered by Westbank. There are still some issues which need attention by Westbank. Hopefully, these will be resolved. But at this stage there are still some clauses which render Westbank's *Ijaarah* (Leasing) Agreement invalid in the Shariah. As far as the other schemes presented by FNB-Westbank are concerned, the details have just been made available to us. We are busy studying these.

Q. A husband said to his wife in anger: "*We are already half divorced.*" Is this a valid Talaaq?

A. One Talaaq Raj'i (Revocable Divorce) came into effect by this statement.

Q. In most Musjids around Dewsbury, England, the Committees are charging membership fees, as if to say that the Musjid is some kind of club. Is this permissible?

A. Membership fees are haraam. Membership fee is an imposition which comes under the purview of Riba. It is haraam interest. It is not permissible to charge membership fees for being members of any organisation, whether Musjid, Madrasah or any other kind of association. Membership fees are particularly abominable when related to a Musjid.

Q. Is copyright permissible in Islam? If not, why?

A. Copyright, patent right, and the like are haraam. In past issues of The Majlis we had explained this prohibition more than once. We are presently printing a book on this topic. As soon as the book is ready, we shall, Insha'Allah, announce it in The Majlis.

Q. I have heard some people saying that if a plant such as a rose plant is put on the grave, the athaab of Allah does not come. Also, if some berries are planted and the birds come and eat, they recite Tasbeeh for the mayyit. Is this correct?

A. Whatever is not substantiated by the Qur'aan and Sunnah is conjecture no matter how logical and beneficial it may appear. No one can claim with certitude that Athaab is lifted if wild birds eat from the berries planted on a grave or by the Tasbeeh of the flower. Placing flowers on the grave is not permissible because this is a custom of non-Muslims, and it was never ever done by Rasulullah (sallallahu alayhi wasallam), the Sahaabah, the Taabieen and Tabe-Taabieen. If there was merit in this practice, Rasulullah (sallallahu alayhi wasallam) would have encouraged it. What could be said in this regard is that on only one occasion in his entire lifetime did Rasulullah (sallallahu alayhi wasallam) split a twig in two and placed one half on each of the two graves when it was revealed to him that the inmates were undergoing severe punishment. When placing the twigs, Rasulullah (sallallahu alayhi wasallam) *expressed the hope* that the punishment *may* be lightened as long as the twigs remained fresh and recited Tasbeeh. He did not categorically claim that the punishment will be terminated nor did he ever repeat this act on any other grave, nor did the Sahaabah and the Salf-e-Saaliheen thereafter adopt this as a Sunnat practice. It was never implemented. From this we understand that we should not seek to surpass Rasulullah (sallallahu alayhi wasallam) and the Sahaabah in matters of the Deen. There is no more effective method for benefiting the mayyit (deceased) than Dua-e-Maghfirat and rendering acts of virtue on his/her behalf.

Q. Are all Shiah sects non-Muslim due to their outrageous beliefs?

A. Some centuries ago there were some Shiah sects who were Muslims despite their deviation. They did not subscribe to the kufr beliefs which Shi'ism in general propagates. We are not aware if members of such sects still exist or not. But, Shi'ism as we see it today is kufr.

Q. I have been told that the Salafis reject the four Math-habs. Is this true?

A. Yes, it is true. They have a rabid aversion for the Four Math-habs of the Ahlus Sunnah Wal Jama'ah.

Q. In a Musjid a musalli going out, passes about 3 metres in front of someone performing Salaat. Does his Salaat break?

A. No, his Salaat does not break. Passing in front of musallis should be avoided.

Q. A young Maulana from Jalalabad propagates that it is not Sunnat to engage in the congregational dua after Fardh Salaat. His attitude has eroded the significance of this dua, hence many musallis who used to participate in the *Ijtimaa'i Dua* no longer do so. What is the status of this Dua after Fardh Salaat?

A. Making Dua after Fardh Salaat is Sunnat. It is a very *Maqbool* time according to the Ahadith. The *Ijtima'i Dua* has always been the practice of the Akaabir Ulama and the Auliya. The young Maulana hailing from Jalalabad should have initiated his reckless propaganda while he was studying at Jalalabad. He should have opposed his Asaatizah on this issue. Then he should have gone to Daarul Uloom Deoband which is just an hour away, and convince all the Ulama there of their error in participating in the *Ijtima'i Dua.* Then he should have journeyed to Saharanpur, less than an hour's bus ride, and tackled all the senior Ulama over there by engaging them in debate on this practice. What has constrained this inexperienced youngster to criticize a practice which the Ulama-e-Haqq—all the Akaabireen of Deoband—have always adhered to? These Akaabireen were on the forefront in the fight against Bid'ah and Baatil. All of them were branded as kaafir by the Qabar Pujari Bid'ati Jamaat for their resolute stand against bid'ah. Now, the new kind of molvi comes to wag his tongue against the *Sunnat* practice of the Akaabireen. What they considered Sunnat is *Sunnat.* The inexperienced follower of intemperate opinion enslaved to the wildly fluctuating promptings of the nafs should understand that true *hidaayat* lies in subordination of our opinion to the established and unanimous decrees, verdicts, practices and proclamations of the Akaabireen whose knowledge, piety and practices are all rooted in the Qur'aan and Sunnah and passed on to them from the Salf-e-Saaliheen. It never was the practice and style of our Akaabireen to dig out ibaadat practices from the kutub. They acquired their ibaaadaat from above—from seniors by way of *Isnaad*—a Chain of Authority linking to the Sahaabah.

Q. I read in an Islamic newsletter that the wall of Dhul-Qarnayn is located in a place called Durbend in the former Soviet Union. Is this true?

A. No one knows the location of the Barrier erected by Dhul-Qarnayn (rahmatullah alayh). What you have read is pure conjecture. There is no validity for this.

Q. I bought some clothes and received 10% discount. However, I returned the clothes for a refund. There was no defect in the goods. I was given a refund of the actual price. I told them to deduct the 10% which they had given me, but they insisted on giving me the full price. In other words, I made a 10% profit. Is it proper for me to accept and use this money?

A. After you had paid for the goods, you became the owner. When you returned the clothes which were not defective, you were in actual fact selling your own property. At that juncture you were the seller and the shop accepting the clothes was the buyer. It is permissible to negotiate a new price. The profit of 10% which you made is therefore halaal. However, there remains a lingering doubt. If the shop is a supermarket, hypermarket or a big wholesaler and the refund was made arbitrarily by the cashier, then it is possible that the cashier used his/her discretion to refund to you a sum more than what you had actually paid, and was not acting according to company policy or practice. If this is so, then while the sale is still lawful, it enters into the *Mushtbahah* (Doubtful) category. It is, therefore, advisable that you give the 10% extra to charity.

Q. Is it permissible to perform Salaat with Tayammum on a plane?

A. As long as water is available on the plane and you are able to make wudhu, Salaat with Tayammum will not be valid. Making wudhu on the plane, although inconvenient, can be done. All those who perform Salaat on planes, perform with wudhu. Wearing *Khuffain* makes Wudhu easier.

Q. Please explain the difference between TV and Computer pictures.

A. There is no difference whatsoever regarding the prohibition of pictures of animate objects whether the pictures are made by the TV method or the computer method, the digital camera, or any other method existing and still to be invented. All pictures of animate objects regardless of the method and instruments of production are haraam.

Q. I have an uncle who works for an insurance company. If he invites us or gives us food as a gift, is it permissible to eat his food and accept his gifts?

A. Since his earnings are haraam, his gifts and food are likewise haraam. It is neither permissible to accept his gifts nor to consume his food. His invitation should be declined. Explain to him in a humble and nice manner the reason for declining. In this way you will be doing him a favour.

Q. Is it permissible to consume processed food manufactured in Islamic countries if the products contain doubtful additives?

A. There are no *Islamic* countries existing today. Haraam ingredients are used in all Muslim countries in the same way these are used in non-Muslim countries. It is necessary to abstain from processed food containing these doubtful additives, especially E-numbers even if made in Muslim countries.

Q. How should a carpet soiled with urine be purified?

A. In the same way as *najis* (impure—napaak) garments are cleansed by washing and squeezing. To facilitate purification of the carpet, a vacuum cleaner with water could also be used. Fresh water should be flushed onto the soiled area and sucked out with the machine. The process should be repeated several times until

(Continued on page 12)

THE EVIL SYSTEM OF 'HALAAL' CERTIFICATION

(Continued from page 1)

SUPERVISION

Their much vaunted system of supervision is a myth. Never be deceived and misled by claims of proper and adequate supervision of non-Muslim businesses houses and factories.

"Say, in liquor and gambling is great sin, as well as benefits for mankind. And, their sin is greater than their benefits." (Qur'aan)

Correctly and adequately supervising the thousands of factories, abattoirs and shops to ensure 100% compliance with the so-called stringent conditions of the haraam certificates is a virtual impossibility. Those Muslims in the street who devour the certified carrion on the strength of the confounded certificates, in actual fact do so, not because they have any confidence in the scraps of paper which these certificates really are, but because of their own nafsaani greed which has found a smoke-screen in the 'halaal' certificates for its expression

".....But He (Allah) has made beloved to you Imaan and He has adorned it in your hearts, and He has made detestable to you kufr, immorality and transgression, Verily, they are the people of guidance."— Qur'aan

The quality of Imaan has descended into an advanced stage of deterioration. Such people crave to devour carrion. The plethora of haraam certificates issued by mercenaries and those who have betrayed their Amaanat, provides a plausible excuse for giving practical expression to the inordinate cravings of people who no longer feel any aversion for haraam meat.

It has therefore been observed that even when a 'halaal' certificate is withdrawn, primarily for pecuniary motives, people carry on devouring the certified carrion long after the announcement of withdrawal was made.

NO PROTECTION

Withdrawal of a haraam certificate and its proclamation are unable to rectify the corruption which the issuance of the certificate had wrought. If the situation prevailing at the 'certified' carrion plant has deteriorated to such an evil level of corruption which constrains the withdrawal of the certificate, such action offers no protection against consumption of haraam by the masses.

Firstly, the announcement made does not reach all Muslims. Even after a considerable time has lapsed, then too, innumerable Muslims remain unaware of the withdrawal of the certificate. Meanwhile, they continue to devour the carrion.

"Among the Signs of the Hour are the elimination of Knowledge (of the Deen), the spread of ignorance, the consumption of liquor and the prevalence of fornication." (Hadith)

Secondly, the addiction to the haraam products has already cultivated a spiritual recklessness which tends to make people indifferent to the withdrawal. We are aware of ostensibly good people who had continued to devour haraam chickens despite their awareness of the withdrawal of the certificate.

RAINBOW

Some years ago, the Jamiatul Ulama had issued Rainbow Chickens a 'halaal' certificate. At that time almost 100,000 chickens were being slaughtered daily. Then, to speed up the process in order to meet the export market, Rainbow introduced automatic slaughtering in flagrant violation of the terms of the 'halaal' certificate.

Hundreds of thousands of chickens were being slaughtered by the machine—no hand-slaughtering and no recitation of Tasmiyah. The Jamiat frantically remonstrated and endeavoured to rectify the position, but Rainbow refused because it already was in possession of the cheaper MJC 'halaal' certificate. It, therefore, saw no need to submit to the Jamiat's 'halaal' certificate conditions. The Jamiat was thus forced to withdraw its certificate.

"Why do their Rabbaaniyoon and Ahbaar (their Ulama) not prevent them from their sinful utterance and consumption of haraam? Indeed, vile is it what they used to perpetrate." (Qur'aan)

Meanwhile in the interim, i.e. during the negotiating process, the machine was killing hundreds of thousands of chickens which were all packed in Jamiat-certified packets, marketed and sold. Muslims were relishing on the 'halaal-certified' carrion.

It took a very long time for the news of the withdrawal to filter through. Weeks and months thereafter, numerous Muslims were still consuming the haraam carrion.

When Rainbow ultimately realised that in Natal the MJC's certificate was not operable, they again negotiated with the Jamiat. They finally complied and machine-slaughtering was terminated. The Jamiat then fell into the same error of re-issuing a 'halaal' certificate.

This type of corruption is an ongoing process. Every now and again a 'halaal' certificate has to be withdrawn. But the consumption of carrion continues.

DISCREPANCIES

In the past we had discovered too many discrepancies to confirm the evil of the 'halaal' certification business. Since the primary motive is money, the 'halaal' personnel are always inclined to surreptitiously cover up malpractices. The revelation of discrepancies undermines confidence and the integrity of these organisations, hence they display an attitude of paranoism when malpractices are discovered and publicized.

CONCERN

The concern is not to safeguard the Imaan and Akhlaaq of the community. Of prime importance is the status of the confounded certificate. The 'halaal' officials will therefore conclude with factory managements to prevent any independent Muslim person or organisation from making sudden and random inspections of the certified factories and business houses. There is much to hide hence 'unofficial' inspections by independent Muslims un-connected to the mercenary groupings are most unwelcome.

"And, do not confuse Haqq with baatil nor conceal the Haqq whilst you are fully aware." (Qur'aan)

PROGRESS

Muslims should understand that it is not possible to progress morally and spiritually as long as the food they ingest is contaminated. Haraam food utterly destroys the spiritual immune system thereby eliminating resistance to evil and immorality

Najaasat and *haraam* food produce shamelessness and immodesty akin to immorality. And these are among the despicable attributes of *khanaazeer*.

An abundance of halaal food is available for Muslim consumption. There is therefore absolutely no need to hanker after the *maitah* which the haraam certificates promote.

Hadhrat Abu Zarr (radhiyallahu anhu) said: "O Rasulullah (sallallahu alayhi wasallam)! Give me advice."
Rasulullah (sallallahu alayhi wasallam): "Make taqwa incumbent on yourself, for verily, it is the head of all affairs."
Abu Zarr: "O Messenger of Allah! Give me more advice."
Rasulullah (sallallahu alayhi wasallam): "Make incumbent on yourself tilaawat of the Qur'aan, for verily it is a Noor for you on earth and a treasure for you in the heaven."

HALAAL-TAYYIB

"O People! Eat from the halaal tayyib things of the earth, and do not follow in the footsteps of shaitaan. Verily, he commands you with evil and immorality, and that you say about Allah what you know not."
(Qur'aan)

Consumption of haraam food-carrion-breeds lewdness in the nafs. Haraam food breaks down the resistance to haraam, hence the Qur'aan Majeed warns against eating anything which is not *halaal and tayyib* (lawful and wholesome).

As a result of constant eating of haraam food, the human being degenerates into flagrant transgression, hence the Qur'aan Majeed, immediately after the command to eat halaal and tayyib food, says: *"..and do not follow in the footsteps of shaitaan."*

When the Muslim's resistance to evil collapses as a consequence of haraam food, then he becomes the camp-follower of shaitaan. When this happens, he freely and recklessly indulges in *soo' (evil)* and *fahshaa' (immorality)* stated in the aforementioned aayat.

Ingestion of haraam food produces *zulmat* (spiritual darkness) in the heart while halaal-tayyib food develops *noor* (spiritual lustre). The basis of taqwa in the unanimous opinion of the Mashaaikh of every age is to eat halaal food. The slightest contamination ruins the lustre of the spiritual heart. Precisely for this reason does the Qur'aan Majeed command the Ambiyaa (alayhimus salaam):

"O Rusul (Messengers)! Eat what is halaal and practise deeds of righteousness."

SANHA'S LAMENT— ITS HARAAM EXORBITANT FEES

IN VINDICATION OF its unjustified *haraam* fees, SANHA laments:

"The fees charged by SANHA have always been commensurate to services which are provided.

SANHA is a non-profit organisation that levies licensing fees in lieu of services rendered to effectively investigate, supervise and monitor Halaal establishments.

It does not only rely on donations to meet the salaries of its staff and inspectors who undertake regular inspections all over the country.

Notwithstanding this, rumours surface regularly on the "exorbitant" fees charged by SANHA. Regrettably proof is never supplied and the charge remains as 'hearsay'.

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SANHA'S PRICE STRUCTURE FOR ITS HARAAM FEES

Beef/Sheep Abattoir R1.50 per Beef Carcass & R 0.75c Per Sheep Carcass
Poultry Abattoir: Upto 5000 birds per day R1,000 per month
Butcheries R200 per month
Franchise Restaurants R300 per month. Cafes/Take Aways R100.

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Before commenting on the *haraam* nature of Sanha's fees, we reproduce hereunder a letter of announcement which was issued by Mahomed's Halaal Butchery & Abattoir of Clocolan, Free State.

"ATT: ALL CUSTOMERS
RE: WITHDRAWAL FROM SANHA

We wish to advise all our customers, that as from May 2002, we have decided to withdraw from our membership/certification with SANHA. This is due to a breakdown in negotiations over certification costs to carry the SANHA label/logo. At present, it costs us roughly R10,000 a year (certification and inspection charges) for SANHA membership, and as a business person yourself, you will understand that on a cost benefit analysis, this is a no-win situation as all our products are already HALAAL.

MAHOMED'S BUTCHERY, and our marketing agent, GOLDEN DELIGHTS BILTONG, Johannesburg, are both solely Muslim owned companies. In fact MAHOMED'S ABATTOIR is the only Muslim owned Halaal government approved

(Continued on page 9)

"TAKAFOL" IS RIBA INSURANCE

(Continued from page 1)

ions' are *'donations'*. Forfeiture of the paid premiums in the wake of failure to pay a subsequent premium on due date is a brazen act of usurpation of the money which is extracted from the insured clients. Those who devour such haraam money acquired by riba and qimaar under guise of 'halaal' insurance, ingest into their bodies *suht* —haraam money which according to the Hadith of Nabi (sallallahu alayhi wasallam) produces *"flesh suitable for only for the Fire."*

"A body nourished by suht (haraam) will not enter Jannat. Every flesh (i.e. human body) nourished by haraam—the Fire is more deserving of it."— (Hadith)

EXCESS?

Which concept embodies the factor of the payment of an *'excess'* when an insurance claim is made for recovery of a loss sustained? Everyone knows that this is a peculiarity of only riba-qimaar insurance. The 'Takafol' conventional insurance agreements states:

"Excess—you will be liable for any excesses as stipulated on your Participation Agreement except to the extent varied in the Statement of Cover."

INSURANCE

Conceding to insurance, the 'Takafol' agreement states:

"If there is any other insurance or Takafol Agreement covering the same item at the time of a loss, The Fund will only pay our rateable proportion of any loss or damage."

This is their interpretation of *Waqf, donation, Islamic brotherhood and compliance with the spirit of the Qur'aanic verse cited in the Agreement.*

The worst of the blatantly fallacious claims of 'Takafol' insurance is the averment that the compulsory monthly premiums are *'donations'*.

PREMIUM

The pivot of the 'Takafol' insurance scheme, just as all other conventional kuffaar insurance, is the compulsory monthly payment of premiums which the 'Takafol' agreement species and emphasises in unmistaken terms. There is absolutely no difference between the 'Takafol' insurance premium and the premium of all the other forms of haraam insurance. The only misleading difference is the term *'donation'*. While the non-Muslim financial institutions call the monthly contributions made by the insured persons, premiums, the Takafol traders call it 'donation'. But in terms of the Shariah these monthly payments are not donations.

Anyone who studies the 'Takafol' insurance agreement will understand that this scheme couched with Islamic terminology is the same **haraam** insurance as every other type of haraam insurance available in the riba market.

"Traders will be resurrected on the Day of Qiyaamah as immoral persons except those who feared (Allah), were pious and honest." (Hadith)

INHERITING INSURANCE

THERE CAN HARDLY be any Muslim who remains unaware of Islam's prohibition of insurance despite large scale indulgence in this evil of riba. Nevertheless, we still deem it an obligation to occasionally remind and admonish Muslims of the terrible consequences in the Aakhirah of haraam earnings.

POLICIES

Many Muslims take out insurance policies which mature while they suffer in their graves. After their death, the haraam money is devoured and squandered by the beneficiaries of the insurance policies.

According to the Shariah, only the amount which the deceased had paid as premiums or fees, etc., forms part of his estate. When the insurance company pays the beneficiaries the insurance amount, it is Waajib that they calculate the sum total which the deceased had paid to the company. This amount should be distributed among the heirs in accordance with their respective shares of inheritance.

The entire excess has to be compulsorily given to charity without niyyat of thawaab. The excess which is *riba*, does not belong to the heirs. It is haraam money which has to be eliminated. Reckless and inordinate greed on such occasions overwhelm many people who cast aside their Imaan to benefit from the ill-gotten pittance.

14 Marines Killed

3 August 2005

THE U.S. MILITARY today announced that 14 Marines were killed in a roadside bomb blast in western Iraq and an American journalist was shot dead in Basra.

An American amphibious assault vehicle travelling near to Haditha, a town on the Euphrates River was hit by the bomb. This is the second major Mujahideen attack against the marines in the past three days, and one of the deadliest attacks—acknowledged by the U.S. Military– since the beginning of the war.

According to U.S. released figures, so far 1820 American soldiers have been killed—60 in the past month alone.

Burning Ember

"Then there shall dawn an age when the one who holds onto the Deen will be like one holding a burning ember."
(Rasulullah – sallallahu alayhi wasallam)

UNDER HIS PROTECTION

Said Rasulullah (sallallahu alayhi wasallam): *"This Ummah will always remain under the Hand of Allah and under His protection as long as its Qurraa' (Qur'aan Reciters and Ulama) do not veer off into crookedness; as long as its pious men do not elevate its immoral people; as long as its evil ones do not revile its noble ones. When they commit these acts, then Allah will appoint over them their tyrants who will inflict on them an evil punishment (persecution and torture). Then Allah will smite them with starvation and poverty."*

Musharraf, Mubarak, Qadhafi and the tyrants of their ilk are not fortuitous intruders in the arena of Muslim politics. They are cogs in Allah's machinery of punishment for a flagrantly transgressing Muslim Ummah.

The reign of tyrants and oppressors in all the lands of Islam is a fulfilment of this prophecy of Rasulullah (sallallahu alayhi wasallam). The Ummah needs to do some deep soul-searching and view its own villainy in the faces of its rulers which are the perfect mirrors reflecting the truth of our noxious moral and spiritual conditions.

SUBSTITUTION OF NAMES

Changing names does not produce any difference in the *Ahkaam* (Rulings) of the Shariah. In this regard Rasulullah (sallallahu alayhi wasallam) said that in the later eras in close proximity to the Final Hour, liquor will be legalized by Muslims by the stratagem of substitution of names. For example, it will be called alcohol-free beer despite the presence of the intoxicating agent.

In a similar fashion are haraam trade dealings 'legalized' by deviated molvies and sheikhs. 'Takafol' insurance is just one such unlawful monetary transaction. Despite the clear presence of *Riba and Qimaar*, the haraam dealing is called *'waqf'* and the *riba* payments/premiums are termed *'donation'*.

DEAF AND BLIND

"When people flaunt knowledge, abandon practice (according to knowledge), profess verbal love while they hate with the hearts, and when they sever family ties, then Allah will curse them. He will then make them (spiritually) deaf, and blind their (spiritual) eyes."

While all these evils are conspicuously visible in Muslims in general, the evil of flaunting knowledge bereft of practical deeds is the speciality of the men of learning of this age.

The men of Ilm should examine their hearts and honestly diagnose their spiritual and moral ills. They will then not fail to discern the applicability of this Hadith to this age of 'ulama' whose worse vice is the total lack of *khashiyat – fear of Allah.* It is this utter denudation of fear for Allah Ta'ala which has spawned the vices of *Kitmaanul Haqq* (concealing the Truth) and abandonment of the obligation of *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding righteousness and prohibiting evil). It is this evil in the learned ones, which has overwhelmed the hearts with love for the dunya.

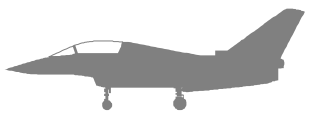
THE CAMOUFLAGE OF E-NUMBERS

The introduction of the **E**-number designations for chemical additives in processed foods has effectively camouflaged many haraam ingredients. A very convenient cover for concealing haraam ingredients has been discovered by western capitalists who are well aware of Muslim Deeni inhibitions.

The primary purpose for the invention of the E designation, was to conceal the haraam-content of processed foods. Tons and tons of haraam fat, including pork fat, are processed in factories to produce a variety of chemical additives which are designated with E-numbers.

Besides the health hazards which these poisonous substances pose, the spiritual poison on account of the haraam raw materials from which these substances are derived, is worse. It is, therefore, imperative for Muslims to abstain from products which contain these deceptive and misleading E-numbers.

The **E** was specially designed to deceive and mislead.



THE IRAQI CONFLAGRATION



UNDOUBTEDLY, THE U.S.A. with its coalition did not bargain for the raging fire which is engulfing them in Iraq. Despite elaborate measures adopted by the U.S.A. to stifle the truth by censorship, by confiscating the cellphones of journalists and of the public in the arena of the conflict, and by banning and arresting those who report the truth, the reality of the Iraqi quagmire and conflagration remains no secret. The truth has become conspicuous--so conspicuous that high ranking officials in the U.S. government and military are acknowledging the reality of the deteriorating situation and the expansion of the 'insurgency', and of the American dilemma.

THE BEST

Mujahideen sources disseminate much news via the internet on the Iraqi war. However, the best news to corroborate the Mujahideen accounts is always the confirmation of the enemy itself. We reproduce excerpts from the western media to show the plight of the U.S. and its coalition partners.

Defying U.S. Efforts, Guerrillas in Iraq Refocus and Strengthen

THE NEW YORK TIMES 24 July, 2005
(Report by Dexter Filkins and David S.Cloud) Baghdad, Iraq

"Despite months of assurances that their forces were on the wane, the guerrillas and the terrorists battling the American-backed enterprise here appear to be growing more resilient and more sophisticated than ever.

A string of recent attacks, including the execution of moderate Sunni leaders and the kidnapping of foreign diplomats, has brought home for many Iraqis that the democratic process that has been unfolding since the Americans restored Iraqi sovereignty in June 2004 has failed to isolate the insurgents and, indeed has become the target itself.

……..…And the insurgents are choosing their targets with greater precision, and executing and dramatizing their attacks with more sophistication than they have in the past.

American commanders say the number of attacks against American and Iraqi forces has held steady over the last year, averaging about 65 a day.

But the Americans concede the growing sophistication of insurgent attacks and the insurgents' ability to replenish their ranks as fast as they are killed.

"We are capturing or killing a lot of insurgents", said a senior Army intelligence officer, who spoke on condition of anonymity because he was not authorized to make his assessments public. "But they're being replaced quicker than we can interdict their operations. There is always another insurgent ready to step up and take charge."

At the same time the Americans acknowledge that they are no closer to understanding the inner workings of the insurgency or stemming the flow of foreign fighters, who are believed to be conducting a vast majority of suicide attacks. The insurgency, believed to be an unlikely mix of Baath Party die-hards and Islamic militants, has largely eluded the understanding of American intelligence officers since the fall of Saddam Hussein's government 27 months ago.

The danger is that the violence could overwhelm the intensive American-backed efforts now under way to draw Iraq's Sunni Arabs into the political mainstream, leaving the community more embittered than ever and setting the stage for even more violence and possibly civil war.

Fakhri al-Qaisi, a conservative Sunni leader, warned that if the isolation of Iraq's Sunnis was not soon reversed, the insurgents would grow even stronger. "They will make suicide bombs, and they will destroy all", Mr. Qaisi said. Such results appear to be exactly what the insurgents are trying to bring about.

On Tuesday, masked insurgents gunned down two moderate Sunni leaders who had been helping to draft Iraq's permanent constitution. The killings carried out in the middle of a busy Baghdad street in heavy traffic, appeared to be calculated to squelch the voices of moderate Sunnis, and to prevent anyone else from stepping forward.

The immediate effect seemed to play right into the insurgents' hands: moderate Sunni leaders announced that they were suspending their efforts to help draft a constitution, laying down several conditions for their return.

Insurgents have killed moderate Sunni leaders before, but the shootings of Mejbil al-Sheik Isa and Damin al-Obeidi on Tuesday were especially striking: the men were killed after months of coaxing by Iraqi Shiite leaders and American officials intended to bring moderate Sunnis like them into the constitutional process.

The killing of the Sunni leaders came just three days after one of the worse suicide attacks since the American invasion, and one that was clearly intended to draw the country closer to a full-blown sectarian conflict.

Last Sunday, in the Shiite town of Musayyib, about 40 miles south of Baghdad, a suicide bomber dashed beneath a truck full of liquefied gas and blew himself up, igniting a giant fireball that killed more than 70 people and wounded at least 156. The truck, which amounted to a gigantic bomb itself, had been hijacked in western Iraq and parked next to a Shiite mosque.

The deadliness of the attack, and its obvious sectarian intent, prompted unusual expressions of alarm from Iraq's Shiite leadership, which had until now spoken with confidence of Iraq's ability to avoid sectarian strife. Grand Ayatollah Ali al-Sistani, the country's most powerful Shiite leader, called on the Shiite-dominated government "to defend this country against mass annihilation."

Then, on Thursday, the rebels struck again, kidnapping the top Algerian diplomat in Iraq and a colleague. The gunmen snatched Ali Billaroussi, the top envoy, and Azzedine Belkadi, in Mansour, one of Baghdad's best neighbourhoods, in broad daylight.

The abduction of the two diplomats followed the kidnapping and killing earlier this month of Ihab al-Sharif, Egypt's top diplomat, who had been designated to become the Arab world's first ambassador to Iraq. The kidnappings seemed designed to intimidate foreign governments, particularly Muslim governments, into withholding full diplomatic relations with the fledging Iraqi government.

As with the slaying of the moderate Sunni leaders, the kidnappings have seemed, so far, to have secured exactly what the insurgents wanted. No Arab government has yet sent an ambassador to this country.

……..And in the case of the bombing in Musayyib, Iraqi officials said the gas truck, owned by the Oil Ministry, had been hijacked by insurgents on its way from Baghdad to Falluja several days before the bombing. To get to Musayyib, the truck probably passed through numerous military and police checkpoints, yet somehow, it reached its destination.

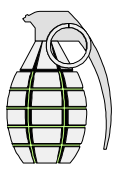
…..Still part of the explanation for the insurgents' resiliency stems from their own shrewdness. American commanders believe that the rash of diplomat kidnappings came after the Jordanian militant Abu Musab al-Zarqawi formed a cell in Baghdad specifically for abducting diplomats.

One other recent development in the insurgency--and possible explanation of its ability to bring in recruits from around the Arab world--is the reach and sophistication of its public relations.

Most of the main insurgent groups -- like Al-Qaeda in Mesopotamia and Ansar al Sunna--regularly post updates of their exploits on the Web. Scarcely a day passes when one of the groups has not announced another attack with either video or printed notice.

A communiqué released Friday by Ansar al Sunna, for instance, boasted of an attack on an American Humvee in the northern city of Samarrra. The Humvee, the communiqué said, had been destroyed with an "explosive package".

"Four crusaders who were in it were killed.", the notice said. "God is Great", the notice concluded in the usual way. "Glory to God, his Messenger, and to the Believers."



EVEN U.S. WITHDRAWAL UNSAFE

THE SITUATION IN Iraq has deteriorated to such an extent that the U.S. is extremely uneasy about the logistics of even a withdrawal. Martin Sieff UPI Senior News Analyst states in his report:

"...However, some U.S. sources cautioned that there could be major risks in giving the Iraqi government and security forces detailed advance information about future U.S. troop withdrawals. Both the Iraqi government and the new security forces have been heavily infiltrated, they said, by insurgency agents. The insurgents continue to enjoy excellent intelligence that enables them to attack Iraqi security forces and even massacre them in large gatherings. They remain able to kill officials in the new state structure at will around the country.

The U.S. forces' ability to protect Iraqi officials apart from the most senior remains "minimal" one U.S. military source said. Therefore sharing information about the details, times and routes of U.S. withdrawals with Iraqi authorities and forces could greatly increase the risks of disruptive insurgent attacks upon them."

BRITISH CONFESSION

"The presence of British and U.S. troops is fuelling the Sunni-led insurgency which has killed hundreds of people, British Foreign Secretary Jack Straw said in comments published on Tuesday.

In an interview with Britain's Financial Times, Straw said it was crucial Iraq's draft constitution was ready by a mid-August deadline to pave the way for a troop withdrawal. "Because – unlike in Afghanistan – although we are part of the security solution there, we are also part of the problem." *(Excerpt from Reuters Foundation, 2 August 2005)*

US PLANS IRAQ TROOP CUTS AS REVOLT RAGES

(By Martin Sieff UPI Senior News Analyst – 27 July 2005)

The struggle against the Iraq insurgency passed a crucial tipping point with the current prime minister calling for major US troop withdrawals and the US, ground commander there acknowledging they will probably come next year.

The commander, however, made clear he did not expect the insurgency to have dropped by then significantly below the current level…….

In Washington, well-placed military sources told UPI that "as many as 20,000 or 30,000" US troops might be withdrawn from Iraq next year. That would bring the current force levels of around 140,000 – which many US military officers privately, and most counter-insurgency experts publicly, agree are already far too low to deal with the insurgency – down to only 120,000 or 110,000 troops.

Gen. George Casey, the top U.S. commander in Iraq, did not give any figures but said the troop withdrawals already being contemplated for as early as next year were "fairly substantial".

Casey made his comments the day after a particularly grim series of incidents in Iraq. Four U.S. soldiers from the Georgia National Guard were killed in Baghdad by a single roadside bomb Tuesday, and 16 Iraqi government soldiers were killed when their buses were machine-gunned by insurgents.

THE EVIL SYSTEM OF 'HALAAL' CERTIFICATION

SANHA'S LAMENT—ITS HARAAM EXHORBITANT FEES

(Continued from page 6)

abattoir in the Free State.

MAHOMED'S BUTCHERY invites any member of the public to inspect its premises to satisfy themselves that we do comply with the SHARIAH ruling surrounding Halaal.

Furthermore, it distresses us that in today's times, Halaal has become a function of having to pay membership fees. We believe that Halaal certification is not a function dictated to by financial reward.

Should any member of the public wish to inspect our premises to satisfy themselves that we are indeed Halaal, please feel free to contact the above numbers.

HAJEE A.M.MAHOMED *P.O. Box 302 Clocolan*
9735.—40 Roenzi Street, Clocolan
Tel. 051-9430540

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Before we comment on the haraam exorbitant fees, the following facts should be noted:

(1) Mahomed's Butchery cancelled its membership with Sanha in account of the exorbitant R10,000 'licence' fee demanded.

(2) There was no breach of the Shariah's halaal requirements.

When the butchery withdrew and Sanha cancelled its 'halaal' certificate, did Sanha notify the community of the reason for the withdrawal of the certificate? If not, what are the cogent reasons for the silence?

When a confounded 'halaal' certificate is withdrawn, there is bound to be suspicion. The public at large will presume that the products of the establishment are no longer halaal. The monetary aspect and the exorbitant fees are unknown to the man in the street. If the matter is not adequately clarified, the impression of the products being haraam will most certainly be conveyed by the withdrawal of the certificate.

REPUTATION

It was the incumbent duty of Sanha who had netted thousands of rands in the form of **exorbitant and haraam** fees from the butchery, to at least have had the common decency and the Islamic honour to notify the public of the correct reason for the withdrawal of the certificate.

On the contrary, Sanha opted for silence, thereby permitting a grossly erroneous perception to be created about the products of the Muslim butchery. In its attitude of silent slander, Sanha is grievously at fault for harming the reputation of a Muslim But pecuniary interests dictate such attitudes.

COMMERCIALISATION

The food products of a Muslim are deemed halaal by the Shariah. In the absence of strong indications, it has to be necessarily accepted that the food products of a Muslim are halaal. As such, a Muslim establishment is not at all in need of a silly 'halaal' certificate. The silliness of the haraam certificate acquires gravity when it is utilized to extract and usurp money.

"O People! Do not mutually devour your wealth in baatil (haraam ways).." .– (Qur'aan)

If evidence establishes that a Muslim trader deals in haraam food products, then it will be every Muslim's right to expose the culprit. There is no need for the existence and withdrawal of a certificate for this purpose. In the absence of evidence, it is unlawful to cast aspersions on the integrity and reputation of any Muslim trader.

SANHA has embarked on an evil endeavour to monopolize 'halaal' proclamation for the sake of money. Commercialisation of halaal proclamation is indeed a lucrative 'trade', albeit a haraam one. It promises earnings of hundreds of thousands of rands. It is therefore not at all surprising when fabricators of 'halaal' certificates are at each others throats, the one attempting to knock out the other.

Both the MJC and SANHA ply the same haraam trade. Antagonism between them was therefore quite predictable. After all, it has been said: *"Money is the root of all evil."*

When money is pursued in ways not condoned by the Shariah, then the hell which lurks within the nafs of man breaks loose.

The commercialisation of the 'halaal' trade has brought irreparable spiritual damage to Muslims. The intense onslaught to rope in all the non-Muslim business establishments, and to sell them the haraam certificates is too juicy a carrot to relinquish, even if it means the ruin of the Imaan of the Muslim masses by feeding them carrion under a silly, haraam logo. The rivalry between these organisations plying this despicable trade in the name of the Deen is expected to intensify. The lure of money is too formidable and too enticing.

MONETARY GAIN

May Allah Ta'ala guide those who are mis-manipulating the Deen in this callous and haraam way for the acquisition of monetary gain. It is better for these chaps to scavenge, cut grass and wash the cars of people for a living, than to fill their bellies and nourish their bodies with money extracted from traders who regard these 'licensing' officers with venomous aversion, curse and wrath. They remind one of the *Banya* moneylenders of India who like parasites suck the blood of their debtors.

Sanha Logo

THE EXORBITANT HARAAM 'LICENSCING' FEES

IF A FEE R10,000 per annum is not exorbitant, then it is a clear indictment of the callousness which greed has transformed the hearts into. In Sanha's opinion R10,000 payable annually for its certification and inspection is inadequate.

Every Muslim whose mental faculties have not been disturbed, and who has no bias in favour of Sanha, will be aghast at this revelation. A man pays R10,000 from his hard-earned money for a perfectly worthless scrap of paper and for unwanted confounded inspections and hated intrusions into his private domain, then too Sanha has the temerity and utter shamelessness to fight with him in its craving for more money. And, when the brother refuses to increase the already exorbitant ransom sum, his business reputation is threatened, in fact assailed, by withdrawal of the accursed certificate accompanied by a mediated silence as to the reasons for the cancellation.

R1,000 PER MONTH

The lowest rate of Sanha's fees is R1,000 per month for a small chicken slaughterhouse which handles anything under 5000 chickens a month. Leave alone 'exorbitant', this is sheer extortion—haraam usurpation of the sweat of Muslim brothers.

BEEF AND SHEEP

Sanha's fee for beef is R1.50 per carcass and for sheep 75 cents per carcass. Depending on the number, Sanha's gain can run into tens of thousands of rands. A thousand carcasses means R1,500.

It is entirely expected of the haraam licensing clique to continuously complain about the 'inadequate' fees despite the already exorbitant amounts which traders are indirectly pressurized to pay. This expectation is based on the natural propensity of raw *hirs* (avarice) which constantly intensifies because yesterday's R10,000 appears to be a small amount today. The unjustified luxuries which these 'halaal' certifying organisations crave for and appropriate for their members, constantly requires more money. The 'fees' have therefore to be increased by the application of pressure which is tantamount to blackmail.

"The wealth of a man is unlawful (for another) except (if given) with a happy heart."—(Hadith)

PRESSURE

The threat of cancellation of a 'halaal' certificate with the resultant negative publicity and possible loss of sales is a very potent instrument of blackmail..

Small traders and cafes have to pay from R100 to R300 per month for 'enjoying' the 'halaal' certificate. No trader pays with a happy heart. The tactics of 'halaal' certificate bodies have constrained even Muslim traders to submit under indirect pressurization to acquire these certificates. It is felt that their sales will be adversely affected if the 'halaal' logo of some 'reputable' organisation in this game is not acquired.

In particular Muslim traders who possess these certificates, pay up under duress with their hearts brimming with curses for these 'licensing officers' of shaitaan's establishment.

This extremely reluctant attitude of traders to pay, is reflected in Sanha's lament: *"Problems of debt collection……..Bad debts increased as debtors fail to pay timeously outstanding over long periods."*

All shame has evaporated. Every bit of skin has been seared from the face by the indulgence in haraam fees, hence Sanha regards unpaid 'licensing fees' as debts. There is absolutely no Shar'i basis for holding unpaid riba as a debt on those who unfortunately acquired the 'halaal' certificate. No one is obligated by the Shariah to pay the *Riba* of 'licensing' fees and 'membership' fees. In fact, it is haraam to pay such fees.

FEES? The shar'I position

Apart from the exorbitance and extortion which 'licensing' fees for 'halaal' certificates as well as membership fees are, there is no Shar'i basis for the permissibility of charging such fees even if the amount is a nominal one, say R10 per annum.

The halaal-certificate body charges traders, besides its flat minimum amount, a royalty on each carcass or chicken slaughtered. Let us consider firstly the flat minimum rate of R1,000 per month for a trader who slaughters no more than 5000 chickens daily.

This charge cannot be accommodated by any Islamically lawful trade classification. It is neither Bay' (Sale), nor Ijaarah (in which a wage is paid), nor can it be categorized under any Shar'i valid trade/commerce classification.

The R1,000 which is extracted under duress from the trader is not

(Continued on page 10)

THE EVIL SYSTEM OF 'HALAAL' CERTIFICATION

(Continued from page 9)

F E E S?
T h e s h a r 'I p o s i t i o n

in lieu of any material commodity supplied by Sanha nor is it a wage for valid employment. Sanha's haraam inspector is not in the employ of the traders. The inspector has been hired by the chaps sitting in the office. But they are paying him for his roaming from money which they acquire in a haraam manner from disgruntled traders.

While Sanha claims that it is providing services (sic!), these are not 'services' imposed by the trader as an employer on the inspector as his employee. The 'service' is imposed on the inspector by his bosses who are not the traders. The errands which the inspector runs to keep Sanha in the business, are not work which is done as a duty imposed by an employer on an employee in so far as the trader is concerned.

In fact, the inspector of Sanha is viewed with a strong aversion in the way a hard-pressed debtor views the moneylender when he calls around to collect his interest payments. The terms of the haraam certificate compel the trader to reveal the secrets of his business. He is constrained to reveal to the inspector the number of carcasses he has handled to enable the imposition of the month's exorbitant charges where the fee is levied on the number of carcasses.

In brief, the monthly sum levied is haraam riba and extortion in terms of the Shariah. The trader is not the employer of Sanha's man nor is this man performing any duty entrusted to him by the trader.

PER CARCASS?

The chickens and animals are owned by the trader. Sanha is not a co-owner of the animals. It has no share in the carcasses which the owner sells. On what Shar'i basis does Sanha then claim this royalty (riba)? What entitles it to a share of the profit which the trader receives on his stock? It is haraam to demand that an owner pays an outsider—one who has no share in the animals—a sum of money for every carcass he slaughters/sells.

The fee levied on a carcass by Sanha is haraam riba. It is incumbent to refund all the haraam charges to their respective owners.

SANHA and all similar organisations caught up in this Islamically unlawful business should understand that they are all subsisting on haraam income.

CARRION

"Verily haraam has been made for you carrion, blood and the flesh of swine….." (Qur'aan)

THE MYTH OF SUPERVISION

NO ONE SHOULD allow himself to be duped by the claim of proper supervision of the processing, manufacturing and trading premises and records, etc. of the innumerable non-Muslim food establishments.

The inspectors of the certifying organisations are not omnipresent. Besides the lack of this attribute, there are other factors which inhibit/thwart proper supervision. Among such factors are *hirs* (greed) for money and *fisq* (flagrant lawlessness) of personnel. To compound it, there is the downright dishonesty of manufacturers who possess sufficient expertise to deceive the 'halaal' inspectors.

When they adeptly conceal the true state of their financial affairs from even tax officials, deceiving the 'halaal' inspectors poses no problem, especially when the traders feel that they are being extorted and pressurized to pay unjust fees.

DISCREPANCIES

From time to time discrepancies develop. The past bear ample testimony for such developments. The initial reaction of the sellers of 'halaal' certificates is invariably to cover up the rot by 'negotiations and dialogue' aimed at rectifying the wrongs and violations perpetrated.

Meanwhile, during the process of the discussions, the Muslim public being totally uninformed, continues consuming the products which the discrepancy has rendered haraam. It is only after a break down in the discussions or failure of the establishment to rectify the position, does the halaal 'authority' deem it expedient to make an announcement and to withdraw its certificates.

Some notorious 'halaal' certifying bodies do not even consider Shar'i violations grounds for revoking the 'halaal' certificate. The only valid ground according to them for cancelling a 'halaal' certificate is a discrepancy pertaining to the money issue. If their monetary palates are not sufficiently assuaged, the certificate is liable for confiscation. When cancellation does occur in such circumstances, the truth is never revealed to the Muslim community. The impression which will be traded is that the high standard of 'piety' of these marauders of the Imaan of the masses, has compelled the withdrawal of the certificate when in fact it is a matter directly aligned with the pocket-linings of those who issue these haraam certificates.

SOME CONSCIENCE

Others again, who may not have fallen to this despicable level of *fisq*, may still have some form of Imaani conscience flickering in them. When the discrepancies are too glaring and there appears no hope of the trader addressing and rectifying the violations, they feel constrained to cancel their certificates.

DAMAGE

But the spiritual damage has already been done and its process is incremental since considerable time is needed for the information to filter through to all levels of Muslim society and in all places.

And, in many cases—not some cases—even after the news of the certificate's withdrawal has become public, people simply continue to relish in the haraam food. They have already become addicted to devouring the product and are not prepared to abandon it merely on account of the withdrawal of the scrap of paper which had initially encouraged them to consume the carrion.

WITHDRAWAL

SANHA has withdrawn a number of its certificates in the past. Several meat abattoirs which at one stage were certified 'halaal' by SANHA, were later taken off its 'halaal' list, and certificates were withdrawn.

After withdrawal of the 'certificates', how long did the consumption of the haraam meat of these abattoirs continue? These were abattoirs spread throughout the country, even in remote places where haraam discrepancies were continuously perpetrated while the 'halaal' certificates were 'in operation'.

Rasulullah (sallallahu alayhi wasallam) said:

"Halaal is conspicuously clear and haraam is conspicuously clear. In between these two are the Mushtabaat (Doubtful things). Numerous among mankind are unaware of these (doubtful things). He who abstains from Mushtabahaat, saves his Deen and his honour. And he who plunges in it, will plunge into haraam." ── (Hadith)

SANHA must assume full responsibility for all the haraam carrion which Muslims had consumed in the wake of the withdrawal of the certificates. Some ostensibly concerned Muslims, weeks and even months after the withdrawal of the certificates would feebly defend themselves for eating the carrion by presenting the excuse of being unaware of the new haraam status of the meat.

INSUFFICIENT

The Muslim community as well as SANHA and all bodies of its ilk should understand that it is wholly insufficient for SANHA, etc. to shrug off the matter of withdrawal of a certificate by saying: *"Kindly be informed that the following Abattoirs are no longer supervised and certified by SANHA."*

CULPABILITY

Only fools are duped by such silly statements. SANHA should understand that far from being absolved of its notoriety of having desensitised Muslim inhibitions to haraam carrion, its culpability has only increased **and** worsened because in the first instance, it had promoted, advertised and 'certified' the carrion. SANHA had assured Muslims of the *hillat* (permissibility) of the non-Muslim's meat products.

The mention of a certificate's withdrawal never rectifies the position nor adequately addresses the moral and spiritual damage which consumption of carrion brings in its wake.

THE HEART'S POLISH

"The polish for corrosive hearts is to remember Maut in abundance and Qur'aan Tilaawat."— (Hadith)

HARMFUL EFFECTS OF ADDITIVES

CAUTION

"Chemical additives are known to affect a child's behaviour and in many cases can lead to behavioural problems later on. For example, in a 2002 UK government--funded study conducted by the UK's Asthma and Allergy Research Centre, a group of 277 three-year-olds were assessed for one month. Each day for two weeks, the children were given fruit juice laced with four artificial colourants.

The other two weeks, the children were given a similar fruit juice without the additives. Neither the children nor their parents knew which fruit juice was being administered at any given time.

Parents were asked to assess problem behaviours such as interrupting, fiddling with objects, concentration difficulties and temper tantrums. The results of the study showed that the artificial additives were a potent cause of behavioural problems in children.

The researchers commented that significant changes in children's hyperactive behaviour could be produced by removal of colourants and additives from their diet.

Chemical additives in food and drinks are usually designated by an E-number and the following chemical E-numbers should be avoided:
E102, E110, E122, E123, E124, E127,

(Continued on page 12)

THE IRAQI CONFLAGRATION

U.S. MILITARY STARING AT DEFEAT

"….But Casey's (the top commander of the U.S. military in Iraq) second condition was, in fact, a remarkable admission that even with the current troop levels, U.S. military leaders acknowledge that they do not realistically hope to break the insurgency or even significantly depress the levels of violence from it over the next year or so.

Yet even as things are, as one U.S. military analyst told UPI on condition of anonymity, "We're operating at the margins. We're running to stand still."

Another highly respected U.S. military expert, speaking on condition of anonymity, Tuesday said that the levels of U.S. forces in Iraq were far too low to be able to secure the country against the current level of the insurgency and that the trend of the insurgency over the past two years had been "consistently upward" in terms of the number of incidents recorded by U.S. forces and in terms of the number of casualties inflicted, especially on Iraqi civilians and military forces.

"We're not making forward progress," he said. "The insurgency has great untapped resources. The insurgency isn't defeated. It just isn't so. The overall trend is up."

AMERICA'S IRAQI WOES

"Indeed, Washington is now less concerned about the insurgents than the unwillingness of Iraq's politicians to make compromises for the sake of national unity. Pentagon planners want to send a spine-stiffening message: the Americans won't be there forever. U.S. domestic factors are also forcing President Bush's hand.

The Bush administration wants to pre-empt growing public pressure for withdrawal, which could give the insurgents a Vietnam-like strategic goal. Military planners, meanwhile are deeply concerned about driving away Army careerists and recruits if current deployments are forced into 2007. If the U.S. Army has to do another rotation into Iraq in the fall of 2006 to keep force levels up to their current 138000, it "goes off a cliff", says retired Gen.Barry McCaffrey.

The question is whether the insurgents will see the U.S. plan as a rush to the door. And whether they and Iraqi militias will come to dominate the country in the vacuum left by U.S. forces, leading to civil war. A too-rapid withdrawal could even hand a victory to the foreign jihadists streaming into Iraq. "What we have is a plan for pulling our troops out, not a strategy for success," says Andrew Krepinevich, a Washington strategist. "That's more of a Vietnam solution: "Peace with honour." The phrase proved hollow back then. The Pentagon is betting it won't this time." *(Newsweek)*

ABILITY OF THE INSURGENTS

"U.S. military analysts believe that only 5 to 10 percent of the insurgents are of foreign origin. And although this number includes most of the suicide bombers, it does not include the gunmen who continue to operate at will, carry out assassinations around the country, they said.

In many cases, gunmen killed their victims in front of their own families and didn't even bother to hide their faces behind masks, these U.S. sources said.

"The ability of the insurgents to kill large numbers of Iraqis remains unimpaired," the respected military analyst cited above said. "They kill at all levels. They even kill washer-women working at U.S. bases. When they make a threat, they carry it out. Their ability to kill people is only increasing." *(IPI Senior News Analyst, Martin Sieff)*

AMERICANS CALL FOR WITHDRAWAL

The American Federation of Labour (AFL) and the Congress of Industrial Organisations (CIO), the largest union movement in the U.S.A., called for the rapid withdrawal of U.S. troops from Iraq.

"An unending military presence will waste lives and resources, undermine our nation's security and weaken our military," the AFL-CIO said in a resolution adopted at the federation's convention in Chicago.

The federation which has 11 million members severely criticized President Bush for having misled the public about the war.

Suicide Attacks Biblical Basis

While a search through the Qur'aan has not provided a basis for 'suicide' attacks, such a basis has been found in the Christian Bible.

The Biblical justification for the innumerable 'suicide' attacks in Iraq should set Bush and his counter-terrorist agents on the right track in their search for the origins of the phenomenon they have termed 'international terrorism'.

Instead of making the Madrasahs and the Qur'aan scapegoats for the anarchy which prevails all over, they need to look, besides inside themselves, in their own Bible. They will be astonished to discover that the Bible is the only Book which spiritualises and sanctifies suicide attacks.

The Bible states:

"Samson said to the servant who held his hand: "Put me where I can feel the pillars that support the temple, so that I may lean against them."

Now the temple was crowded with men and women; all the rulers of the Philistines were there, and on the roof were about three thousand men and women watching Samson perform.

Then Samson prayed to the Lord: "O Sovereign Lord! Remember me! O God! Please strengthen me just once more, and let me with one blow get revenge on the Philistines for my two eyes."

Then Samson reached toward the two central pillars on which the temple stood. Bracing himself against them, his right hand on the one and his left hand on the other, Samson said: "Let me die with the Philistines!" Then he pushed with all his might, and down came the temple on the rulers and all the people in it. Thus he killed many more when he died than while he lived,."

(Judges 16:26-30)

An examination of these verses of the Bible establishes that:

- Samson prayed to his Lord to enable him to kill thousands of men and women with a single blow.
- He set out with his act of destruction with the intent of suicide and taking as many as possible with him.
- His motive was personal revenge.
- He executed his suicide operation and achieved his aim.
- His suicide attack was directed, not only at the rulers, but at thousands of civilians as well. They all perished along with him.

Surely, it can be claimed with certitude that the Bible offers inspiration for acts of terror. The counter-terrorist agencies need to expand their research to bring the Bible within its purview.

"MASSIVE SUPPORT"

"The insurgency among the 30 percent or so Sunni minority in central Iraq continued to enjoy massive popular support and extensive, decentralized organization."

(U.S. military sources according to Martin Sieff, UPI Senior News Analyst)

U.S. SOLDIERS KILLED

On Saturday (30 July 2005), five U.S. soldiers were killed and two wounded in two bomb attacks on their patrols in the Iraqi capital, the U.S. military said.

One soldier was killed and two wounded when their military vehicle was blown up in the capital's south district of Dora. Another four U.S. soldiers were killed in a second bomb attack in southwest Baghdad, Sergeant David Abrahams said.

The deaths brought the total number of U.S. military personnel who have died in Iraq since the March 2003 invasion to 1793 according to an AFP tally based on Pentagon figures." *(AlJazeera)*

The unreliability and deliberate falsification of the truth by the Pentagon are no longer secrets. According to Mujahideen sources, many thousands of U.S. troops were killed.

The successes of the Iraqi Resistance fighters against the U.S. and Iraqi militaries are too numerous to report. According to the public announcement of the U.S. military, the Iraqi Resistance stages an average of 65 attacks every day. This in itself is a good barometer for measuring the level of the fighting and American reverses.

AFGHANISTAN

The Jihad in Afghanistan is increasingly emulating the tactics and methods of the Iraqi Resistance. Clashes with the U.S. military and Afghan mercenary forces are on the increase.

Neither the U.S. military nor the U.S.-installed 'authority' controls Afghanistan. Mujahideen roam about the entire length and breadth of the country with impunity, staging operations against the enemy.

True to its historic form, Afghanistan has resisted all U.S. attempts and endeavours to subdue it. U.S. and its Afghan protégé forces are largely confined to barracks and small 'safe' areas. The greater part of Afghanistan is out of bounds for the invaders. The testimony of Russia should be adequate to confirm this claim.

The Russian Defence Minister, Sergei Ivanov, speaking to journalists in the city of Petropaviovsk-Kamchatsky, said:

"Most of Afghan territory is not controlled by anybody but the Taliban." Ivanoc was speaking about Afghanistan as the only 'excuse' for the presence of U.S. military forces in Central Asia.

Ivanhov said the situation in Afghanistan is very 'contradictory' because while the Taliban roam free in most of Afghanistan, there are "no active military" operations taking place.

Discussing the duration of the U.S. presence in Central Asia, Ivanov said that "it would be good to define for how many years the war in Afghanistan is going to last: 23, 30 or 250 years". Ivanov also claimed that "other countries are actively interfering" in the southern and eastern parts of Afghanistan, though he did not say which countries."

(Free Arab Voice –2nd Aug. 2005)

CLASH WITH U.S. MARINES

"US marines used tanks and aircraft to battle fighters in western Iraq on Sunday (31 July 2005) after the Americans came under attack from a village schoolhouse, the US military said. Eleven fighters were killed, the military said. (No mention is made of U.S. casualties).

The battle started when marines from Regimental Combat Team-2 were attacked with mortar fire from fighters firing from a schoolhouse in a village near Haditha, 220km northwest of Baghdad.

The building was rigged with explosives and fortified with at least three .30 caliber machine guns in the windows, a military statement said.

US Abraham tanks and jet aircraft attacked the school, setting off secondary explosions from the munitions stored inside, the statement added."

(Al-Jazeera)

THE BATTLES RAGE ON

With scores of violent incidents, Mujahideen attacks and raging battles taking place daily, it is impossible to report on the multitude of exploits of the Mujahideen in Iraq, and the grave plight of the U.S. military and its Iraqi security proteges.

The Mujahideen websites present reports on the battlefront episodes which are largely suppressed and distorted by the U.S. military and its embedded journalists. However, the intensity and abundance of Resistance attacks and the many pitched battles the Mujahideen fight against the U.S. military, have thwarted U.S. efforts to impose a total blackout on information.

Reports from the U.S. military commanders portray a bleak picture of the U.S. military in Iraq. Some recent battlefront reports are reproduced by way of sample.

Questions and Answers

THE MAJLIS
P.O. BOX 3393,
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

one feels confident that all impurity has been eliminated. If a machine is not available, the carpet will simply have to be removed, washed and placed in the sun to dry. It does not matter how expensive the carpet may be. The Deen is priceless and the *Ahkaam of the Shariah are invaluable*. If the carpet is too big and has been fitted wall to wall, then the affected part has to be cut and removed. It may later be sewn again.

JAMA'AT SALAAT

Rasulullah (sallallahu alayhi wasallam) said: "Whoever is steadfast on Jama'at Salaat, Allah will bestow to him five special gifts: Removal of the constriction of the qabr; the blowing of fragrant breezes from Jannat in the qabr; lightening of hisaab (reckoning in Qiyaamah); passing over Siraat as swift as lightning; drink from the wines of Jannat."

Q. While travelling in a car, during an argument with my wife, I lost my temper and uttered: "Talaaq, Talaaq, Talaaq, and again Talaaq, Talaaq, Talaaq." What is our marital status? A sheikh from an Islamic institute says that Talaaq did not take place.

A. The sheikh is a deviate. Only deviates issue such corrupt 'fatwas'. Your marriage had ended the moment you had uttered the Talaaqs. Three Talaaqs finally and irrevocably terminate the Nikah.

Q. Are nazams with thikr in the background permissible?

A. Such nazams (songs) and using thikr for such nafsaani entertainment are haraam. The purpose of thikr is not entertainment. Thikr is the highest act of ibaadat for which Allah Ta'ala has created us. It is despicable to abuse Allah's Name in this contemptible nafsaani manner. Shaitaan is adept in the art of deceiving people under Deeni and 'ibaadat' guises.

Q. Are *Raatibul Gadat* gatherings permissible? They get together reciting various Surahs aloud in chorus.

A. These are bid'ah gatherings. It is not permissible to participate.

Q. Please state the Shariah's ruling on 'big walk' functions conducted for charity and other purposes. Thousands of Muslims gather to participate in a 10 km walk for charity. Sheikhs and Imaams, men, women and children all participate. Does Islam allow this kind of behaviour?

A. Any ordinary Muslim with healthy Imaan can understand the evil of such a 'big walk' stupid practices. One need not be an Aalim to understand the many wrongs concomitant to this kuffaar practice. One only needs Imaan and eyes, not even spiritual eyes. Only physical eyes and a mind unpolluted with the evils of western life are the requirements for understanding the Shariah's revulsion and prohibition of this type of haraam practice. The participation of shiekhs and imaams is a sign of the impending Hour which Rasulullah (sallallahu alayhi wasallam) predicted. In one Hadith it is said: *"Verily, I fear for my Ummah the deviated imaams who will mislead (my Ummah)."*

We are witnessing this event being enacted by the deviated so-called sheikhs and imaams. They are morally deranged and corrupted, hence they take the masses along with them into the bowels of the eternal Fire of Jahannum. About these sheikhs and imaams who mislead their ignorant flocks, Rasulullah (sallallahu alayhi wasallam) said:

"Soon will there be in my Ummah such people in whom these lusts (of the nafs) will permeate, just as a rabid dog has afflicted the one whom it has bitten. Not a vein or a joint of (the bitten person) will remain in which the disease has not embedded itself."

SAFETY FROM UNIVERSAL ATHAAB

"We saved (from Our Punishment) those who had prohibited evil, and We apprehended with Athaab (Our punishment) the transgressors. Indeed, vile is the evil they used to perpetrate." — – (Qur'aan)

Safety and Protection for the Ulama lie in the observance of the obligation of *Amr Bil Ma'roof Nahy Anil Munkar.*

Q. Is it permissible to buy and sell cell phones with built-in cameras?

A. A cell phone even with a built-in camera is an item of valid use. The sin of misuse is on the user. It is permissible to buy and sell such cell phones just as it is permissible to buy and sell guns and knives. Those who wrongly use these instruments are responsible for the sins.

Q. I have been told that Ishraaq and Dhuhaa (Chaasht) are one and the same Salaat. Is this correct?

A. According to the Hanafi Math-hab, these are two separate Salaats.

Q. How is it to join the Asr Jamaat which Shaafis perform during a time which is still Zuhr for Hanafis?

A. Hanafis should not perform Asr Salaat when it is still Zuhr time according to their Math-hab. They should not join the Jamaat performing Asr during the Hanafi Zuhr time.

Q. What is the Sunnat method of applying oil to the hair and beard?

A. We have not come across any narration on this. Perhaps some other Ulama have. Anyhow, in terms of principles, pour oil on the right hand and apply first to the right side, then to the left side.

DISHONESTY

A man who used to give short weight was dying. A buzrug who was present instructed him to recite the Kalimah. The dying man was unable to recite the Kalimah. Instead of the Kalimah, he said: "I am unable to recite the Kalimah. The needle of the scale (when I attempt to recite the Kalimah) pierces my tongue."

Similar fates are in store for those who are dishonest and rob others of their rights.

HARMFUL EFFECTS OF ADDITIVES

(Continued from page 10)

E129, E131, E133, E142, E150C, E151, E153, E154, E155, E210-E224, E226, E227, E228, E232, E249, E250, E251, E252, E284, E285, E320, E321, E512, E533B, E621, E942, E954, E1440.

...In some children, MSG (monosodium glutamate) appears to have the ability to trigger symptoms such as headaches, nausea, giddiness, muscle pains, and heart palpitations."

(Dr. Christopher Imrie, Port Elizabeth – The Herald)

The Majlis is read in...

Algeria, Australia, Bangladesh, Barbados, Botswana, Burma, Canada, China, Denmark, Egypt, England, Ethiopia, Fiji Islands, France, Germany, Ghana, Holland, India, Indonesia, Israel, Italy, Japan, Jordan, Kenya, Kuwait, Lesotho, Liberia, Macedonia, Madagascar, Malawi, Malaysia, Mauritius, Morocco, Mozambique, Myanmar, New Zealand, Nigeria, Norway, Pakistan, Philippines, Poland, Portugal, Reunion Island, Saudi Arabia, Senegal, Sierra Leone, Singapore, Slovenia, South Africa, South America, Sri Lanka, Sudan, Swaziland, Sweden, Taiwan, Tanzania, Thailand, The Gambia, Tokyo, Turkey, Uganda, United Arab Emirates, USA, West Indies, Zambia & Zimbabwe.



MAJLIS ON THE WEB

(www.themajlis.net)

Some concerned brothers have set up a website which contains some past and present issues of The Majlis and Al-Haq. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlisul Ulama of South Africa, we do believe that it contains nothing other than our material.

RAJAB 1426 — AUGUST 2005

ZAKAAT NISAAB	R1,000
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RAMADHAAN 1426 / OCTOBER 2005

THE MAJLIS

"VOICE of ISLAM"

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"Verily, a man whose heart is bereft of the Qur'aan, is like a desolate house."-Hadith

"THE WORST UNDER THE CANOPY OF THE HEAVENS"

"SOON WILL THERE DAWN AN AGE OVER THE PEOPLE WHEN THERE WILL REMAIN NOTHING OF ISLAM BUT ITS NAME, AND NOTHING OF THE QUR'AAN BUT ITS TEXT. THEIR MUSAAJID WILL BE BEAUTIFUL STRUCTURES WHILE BERETF OF HIDAAYAT (GUIDANCE). THEIR ULAMA WILL BE THEIR WORST MEMBERS UNDER THE CANOPY OF THE HEAVEN. FROM THEM WILL EMERGE CORRUPTION, AND THE CORRUPTION WILL REBOUND ON THEM."
(Mishkaat)

THAT AGE HAS *already dawned on us. Scenes of the predicted evils are unfolding in front of our eyes, but most Muslims have opted for deliberate blindness to mitigate their acquiescence and participation in the lustful evils which the 'learned' ones have fabricated in the name of Islam.*

There is no Muslim whose intelligence has perchance remained unstained with the corruption of this world who will fail to understand and observe the materialization in this age of this prediction of Rasulullah (sallallahu alayhi wasallam).

Many in our Ulama Fraternity will take umbrage because of the highlighting of this corrupt situation prevailing in their ranks. But when the umbrage gnaws into their hearts and produces reactions of enmity and frothing at the mouth, they should momentarily reflect and consider who had proclaimed that *an age will dawn when the worst of Allah's creation under the canopy of the vast heaven will be the Ulama.*

If after having assured and reassured themselves that it was indeed Rasulullah (sallallahu alayhi wasallam), yet they are able to express their ire in an attitude of mendacity, at those who draw their attention to the proclamations of the Nabi whom they profess to believe in and follow, then such a vindictive demonstration while overtly directed at the admonisher, is in reality a covert criticism directed to Rasulullah (sallallahu alayhi wasallam)—the one who had notified and warned us of the age in which the worst of Allah's creation will be the Ulama—i.e. the Ulama-e-Soo', (the evil learned ones) about whom he had also said:

"Verily, I fear for my Ummah the Aimmah-e-Mudhilleen."

They are the Ulama-e-Soo'—the evil learned ones who mislead Allah's creation and pave for them the path of Jahannum.

MISDEEDS

The misdeeds and corruption of the learned ones in this age, in all the lands of Islam, have exceeded all bounds of corruption. In fact, it is now evident that the Ulama-e-Soo' of this Ummah have out-classed the Ulama of the Yahood and Nasaara in the perfidious trade of selling the *Ahkaam* of the Deen for a miserable price.

They have surpassed the Ulama of Bani Israaeel in the satanic exercise of deflection and misguidance, taking the unwary and ignorant masses far, very far from *Seeratul Mustaqeem* with their flagrant evil and acts which Islamically speaking, enter the domain of immorality, the chief agents of propagation being the satanic radio stations operating under Islamic guise, and manned by the worst specimens of ulama-e-soo', who are among the worst curses and calamities which have befallen and ruined this Ummat.

COMPOUNDED EVIL

The report on Qur'aan competition appearing on this page presents a shocking illustration of the degree of corruption, spiritual and moral degeneration which has smitten the Ulama-e-Soo'

EVIL 'HIFZ' COMPETITION

On 24th Jamadith Thaani 1426 (31st July 2005) in a Musjid in Cape Town a competition dubbed 'hifz competition' was held. Approximately 30 Egyptian so-called shaikhs and 15 so-called local aalims darkened the gathering with their unholy presence. This vile herd of supposedly learned drones were the 'judges' in the competition to award prizes to those who made the 'best' mockery of Allah's sacred Kalaam, the Qur'aan Majeed.

Men and women in their droves polluted the sanctity of the Musjid with their inauspicious presence.

The evil event was sponsored by corrupt 'learned' men—men in human bodies, but with the hearts of wolves (Hadith).

"And the Rasool (complaining to Allah) said: "O my Rabb! Verily, these my people have made this Qur'aan an object of neglect."
(Qur'aan)

Prizes in the form of money were doled out. A satanic radio station was present, and video cameras further polluted the sanctity of the Musjid. All the Egyptian sheikhs, including the local sheikhs, were clean-shaven—*fussaaq* of the first order.

IMMORAL

In the name of the Qur'aan and the Deen, an immoral fete was organized in the House of Allah Ta'ala. The shocking reality is the total elimination of the Imaani bearings of those who advertise themselves as men of learning. Neither the natural instincts of their Imaan nor the dictates of their academic Islamic education were able to open up their blinded spiritual eyes and their clogged spiritual arteries to understand the evil acts which assigned that unholy gathering into the realm of the worst major sins.

The intermingling of sexes, the presence of an evil shaitaani radio, the beardless fussaaq, the picture-making, the mockery to which the Qur'aan was subjected, the ostentation (riya) and the pride (takabbur) are more than adequate to convince even an ignorant concerned Muslim of the evil of this fete.

THE EVIL OF QUR'AAN AND HIFZ COMPETITIONS

"Do not trade My aayaat for a miserable price." (Qur'aan)

THE GLORIOUS QUR'AAN, every Muslim knows, is the Kalaam (Word) of Allah Ta'ala. There is nothing more sacred than the Sacred Kalaam of Allah Ta'ala. It is the Muslim's highest and dearest object of reverence. Any act which detracts from the loftiness and sanctity of the Qur'aan Majeed is accursed and invites the Wrath of Allah Azza Wa Jal.

COMPETITIONS

The Qur'aan Majeed as everyone is aware, has been in this Ummah for over 14 centuries. The institutions of Qira't and Hifz were initiated by Rasulullah (sallallahu alayhi wasallam) and continued down the centuries to the present day. The highest grade of Qurrah (Qur'aan reciters) and Huffaaz were produced in millions in the history of Islam. But never in the annals of Islam was the Qur'aan subjected to the nafsaani mockery and shaitaaniyat which the present day evil learned men parading as Ulama and religious guides perpetrate purely for despicable worldly and emotional aims and objects.

PRIZE-WINNING

The incentive of money as prizes is a dastardly evil. The glory, grandeur and loftiness of Allah's Word are miserably put up for sale in despicable displays accompanied by a host of evil activities.

"Verily, Allah elevates some people with this Kitaab (Qur'aan), and He disgraces others with it."
(Hadith)

(Continued on page 6)

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SANHA-THE 'HALAAL AUTHORITY' IN THE HARAAM MESS

"The life of this world is but play and amusement while the Abode of the Aakhirah is best for those who have Taqwa. What do you have no sense?"
(Qur'aan)

SANHA, the self-appointed unqualified 'halaal authority' poses as a body of men concerned with halaal and haraam issues. Its practical activities demonstrate the hollowness of its claims. SANHA's brazen and rude participation in the haraam *Hi-Flyers Lenasia Spring Fair*, should be an adequate eye opener for deceived Muslims who ignorantly believe that men who flagrantly violate the Qur'aan and Sunnah by their blatant participation in a haraam fair of *fisq* and *fujoor* possess the moral and Deeni competence to be assigned the trust of supervising issues of halaal and haraam. Let them divest their minds from this misconception.

When the Shariah is blatantly and flagrantly violated by participation in a fair which Islam brands as immoral, then such participants can never be entrusted with the *Amaanat* of supervising the foods which Muslims consume. The Qur'aan Majeed has the following message for Muslim consumers and for those who follow in the footsteps of shaitaan to participate in haraam, thereby misleading Muslims: *"O People! Consume from the earth what is halaal and tayyib. And, do not follow in the footsteps of shaitaan. Verily, he is your open enemy. Verily, he commands you with evil and immorality (such as participation in haraam fairs), and that you fabricate on Allah what you know not."*

(Qur'aan)

All those Molvis who are affiliated and associated with SANHA have to assume collective responsibility, liability and sin for the flagrant indulgence in fisq and fujoor of the organisation. They should question themselves and answer: 'Did you acquire ilm-e-deen to cover-up the evil and immorality of the partners with whom you frolic?'

Q. There is a Muslim club called Crescent Running Club. Among its activities are mixing of sexes. Wives mix with men who are not their husbands, yet some of them perform their Namaaz. Is there any scope in Islam for such a club?

A. There is no need to answer this question. Every ignorant Muslim is aware of the evil of zina. Intermingling is the stage set by shaitaan for indulgence in zina. The reason for mentioning this question here is to remind Muslims that participation in a club of this nature is not any different from the perpetration of zina.

Q. What are the Shariah's requirements regarding the funeral rites for a stillborn child?

A. The stillborn child will be bathed without observing the Masnoon ghusl method if the foetus is not fully developed, but buried in the normal Masnoon way. If the stillborn is a fully developed child, Masnoon ghusl will be given, but Janaazah Salaat will not be performed.

Q. Is it permissible to erect four walls around the grave without plastering over the grave?

A. The erection of such walls or any other structure on or over or around the grave is haraam.

Q. Is it Sunnat to make dua after walking 70 steps from the grave, after having buried the mayyit?

A. This is a bid'ah practice. It is not permissible.

Q. The mother of a deceased child is a Muslim and the father a non-Muslim. How should the child be buried—as a Muslim or non-Muslim?

A. In all cases where one parent is a Muslim, the child will be regarded as a Muslim and buried as such.

Q. When the muath-thin is absent, and present in the Musjid are only the Imaam and one musalli who is beardless, wears his trousers below his ankles, does not wear a topi and has renounced the Hanafi Math-hab which he used to follow, who should recite the Athaan and the Iqaamah?

A. The Imaam should recite both the Athaan and the Iqaamah. The faasiq should not be allowed the honour of calling the Athaan and the Iqaamah. Rasulullah (sallallahu alayhi wasallam) said: *"When a faasiq is honoured, the* Arsh *of Allah shudders."*

Q. Is it permissible to invest in the Unit Trust schemes which Muslim banks offer?

A. It is not permissible. The deals offered by the Muslim-owned banks are not free from riba.

Q. I asked a friend to pay my Zakaat. He did so with his own money. After he paid my Zakaat, I forwarded the money to him. Is my Zakaat validly discharged?

A. Yes, your Zakaat is validly paid.

Q. Is it permissible to buy and deal in shares on the stock exchange?

A. It is not permissible to deal in these riba and baatil 'shares'.

Q. Is it permissible to participate in the Oasis Crescent Equity Fund and in Al-Baraka Equity Fund?

A. It is not permissible.

Q. Is bovine gelatine halaal?

A. Bovine gelatine and all animal gelatine are haraam. Products containing animal gelatine are haraam.

Q. Is it permissible for a Muslim to sponsor a golf tournament?

A. Such sponsorship is not permissible. It is sinful to support a haraam act in any way.

Q. Last year during the Taraaweeh Salaat announcements were made in our Musaajid regarding Sajdah Tilaawat in the 23rd Juz. Since the Sajdah at this juncture is a Sajdah Shukr for Shaafis, they were advised to remain standing while Hanafis make the Sajdah which is Waajib for them. Please comment on this issue.

A. According to the Shaafi Math-hab, the Sajdah in Surah Swaad in the 23rd Juz, is Sajdah Shukr. It is not permissible for Shaafis to make Sajdah of Shukr in Salaat. If they do make such a Sajdah, their Salaat becomes baatil. In view of this categorical ruling of the Shaafi Math-hab, Shaafis have to remain standing while the Hanafis make the Sajdah.

Q. Why is it that most Muslim businessmen pay their staff very poorly? They would rather donate large amounts to Tsunami victims, Bangladesh, Palestine, Iraq, Khanqas, etc. But they seem to think that paying their staff properly is not meritorious. Their wives get the best of everything while we cannot afford to buy a good set of clothes for our wives. They go out in jamaat, Hajj and Umrah, and they waste so much money on their children. They buy cars for their children. Please comment on this attitude of the businessmen.

A. It appears from your complaints, impatience (lack of Sabr), and deficiency in the belief of Allah's Providence (Razzaaqiyat) that you are more in need of *Naseehat* than the businessmen who exploit their workers. Rasulullah (sallallahu alayhi wasallam) instructed that you should focus on those who have less than you. Then, you will recognize the abundance of bounties Allah Ta'ala has favoured you with. You will then express shukr (gratitude) for the Rizq Allah Ta'ala has decreed for you. If you focus on those who have more than you, *hasad* (envy) will develop in you. You will then complain as you are doing now, and be ungrateful for the *ni'maat* which Allah Ta'ala has bestowed to you. Businessmen and their workers all have their own quota and variety of evils and sins in which they indulge. If businessmen are exploiting their workers, it is undoubtedly un-Islamic and wrong. But your complaints, your ingratitude to Allah Ta'ala, and your dissatisfaction with your divinely decreed measure of Rizq will not solve the problem of employer-exploitation. Don't worry about the wives and children of your employer. Don't react with *hasad* (jealousy) when they spend on themselves and make charitable contributions. Far from solving your problems, you only multiply and worsen them. Impatience and jealousy on account of the possessions of others and malice for those who have more than you and who refuse to give to you, whether justly or unjustly, are in fact complaints directed against the apportioning of Rizq by Allah Ta'ala. Allah Ta'ala has created people in different classes—the rich, the poor, the middle class, the suffering and the prosperous. Leave the wrongdoers and oppressors to Allah Ta'ala while you express your shukr and satisfaction to Him. Make sincere dua for betterment of your lot.

Q. A woman wanted to cut her hair. Her husband said: 'If you cut your hair, you are divorced.' What if she, herself, does not cut her hair, but asks someone else to cut it? Will Talaaq come into effect?

A. Yes, one Talaaq-e-Raj'i comes into effect even if she asks someone else to cut her hair.

Q. Can a woman go on a journey alone with her 13 year old son?

A. While a baaligh son is a valid mahram with whom a woman is allowed to travel, nowadays, 13 year olds, even if they are physically baaligh, are intellectually immature, inexperienced and irresponsible. The attributes of a

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mahram are lacking in a 13 year old, hence he is not a proper guide and guard for his mother on a journey. The mahram has to possess the ability to be fully in charge of the female accompanying him. He should be able to make decisions and dictate the terms in accordance with the Shariah. This is unexpected of today's 13 year olds, rare exceptions excluded.

Q. Research has established that Jiddah was once more than 77 km from Makkah, but now it is less than 77 km. If a person who is not a musaafir in Makkah goes to Jiddah for some work for a day, will he have to perform Salaat fully in Jiddah?

A. We have always been informed that Jiddah is more than 77 km. from Makkah Muazzamah. **If**, it is indeed less than 77 km, then a muqeem going to Jiddah for less than 15 days will remain a muqeem in Jiddah as well. He will have to perform four raka'ts. Qasr will not be permissible.

Q. The latest contraceptive method is the application of a plaster to one's arm. For this method to be effective, the plaster has to be kept on for a few days. What should be done if ghusl has become Waajib?

A. If ghusl is incumbent, the plaster simply has to be removed. Ghusl is not valid with the plaster applied. Since there is no valid need for the plaster, masah on it will not be permissible.

Q. A man marries a widow who has two minor children. Will these children inherit in his estate?

A. They do not inherit in his estate.

Q. I am teaching my 7 year old daughter to wear niqaab and proper Islamic dress, but my husband opposes me. He does not want our daughter to wear a veil at this age. He says that I am too strict. Who is right?

A. Obviously you are right. Your husband is in error. Islamic training should be imparted to children from a small age. A girl of seven should be dressed correctly just as a young girl has to dress. Ta'leem and Tarbiyat begin at a tender age, not from the age of *buloogh*. A tree is bent when the stem is still tender. If the girl is left to dress like a non-Muslim until she is of mature age, she will dislike Hijaab dress and feel uncomfortable. Ignore the protestation of your husband and ensure that your daughter dresses correctly and wears niqaab when she goes out with you.

Q. When yawning, is it Sunnat to say '*Astaghfirullaah*'?

A. It is not Sunnat to say so when yawning. The only instruction of the Hadith is to restrain the yawning, and if constrained to open the mouth, it should be covered with the back of the left hand.

Q. Is it permissible to make dua to Allah Ta'ala by invoking the Waseelah (Medium) of Rasulullah (sallallahu alayhi wasallam)?

A. If the understanding of *Waseelah* is correct, making such dua is permissible. By *Waseelah* in this context is meant the rank and proximity to Allah Ta'ala which Rasulullah (sallallahu alayhi wasallam) has. When supplicating, one may say: *"O Allah! Accept my dua by the Waseelah of Rasulullah (sallallahu alayhi wasallam)."* Dua has to be made to Allah Ta'ala. One implores Allah Ta'ala to accept one's dua by virtue of the closeness Rasulullah (sallallahu alayhi wasallam) has with Allah Ta'ala. According to the Hadith, even the *Waseelah* of good deeds may be cited as a medium for acceptance of dua.

Q. Is there any significance in facing the Qiblah in a gathering?

A. Yes, it is Mustahab to sit facing the Qiblah in a gathering.

Q. Is permissible to smoke hookkah pipe?

A. Smoking hookkah is evil and haraam. It is just as evil as smoking cigarettes.

Q. I am a photographer. I earn my living by taking photographs of people. Is my income halaal?

A. Making pictures by any method is haraam. Your profession and trade are haraam. Your earning too is haraam.

MARRIAGE WITH FOREIGNERS

Muslim women who contemplate marriage with foreigners should be extremely cautious. Many foreigners have ulterior motives for marrying local women. They mainly arrange marriages of convenience for gaining citizenship rights. Wives are neglected and often abandoned without Talaaq. This causes much hardship for the woman stranded in a limbo of uncertainty. In most cases they miserably fail to maintain their wives. The men disappear while the women remain in Nikah. Annulling such marriages is very problematic and time-consuming.

Women are advised to exhaust all avenues of exploring the credentials of foreigners before entering into Nikah with them. Never be misled by emotional assurances and promises. When a decision to marry has been made, then insist that the man signs a *Tafweedhut Talaaq* undertaking. Such forms are available from us. In the event of desertion, the process of dissolving the marriage is simplified by the *Tafweedhut Talaaq*. Talaaq can then take place without reference to the deserter.

Q. Is it permissible to advertise in Muslim newspapers and magazines which print pictures and criticize the Sunnah practices of Rasulullah (sallallahu alayhi wasallam)?

A. It is a major sin to advertise in such evil and haraam papers. The advertisers are aiding and abetting in the destruction of the Deen by assisting the *murtadd* publishers of such kufr papers. Those who advertise in such haraam papers are equal in the sin of anti-Islamic propagation.

Q. If a person's earnings consist of mixed haraam and halaal money, will it be permissible to eat the food he offers?

A. Even a little haraam contaminates the whole. Taqwa demands abstention from such food. However, if the greater part of the man's income is halaal, then it is permissible for people with weak Imaan to consume such contaminated food. If the greater part of the earnings is haraam, then it is haraam for even people of weak Imaan to eat such food. Although the greater halaal quantity transforms the whole into halaal, it should not be understood that this absolves one from the sin of having acquired and mixed the haraam with the halaal. The amount of haraam money in the admixture has to be compulsorily returned to its owner if this is possible. If not possible, it should be given in charity to the poor.

Q. The Salafis say that Allah Ta'ala is not omnipresent. They claim that He is on the Arsh. In fact, they believe that those who say that Allah is omnipresent are kaafirs. What is the belief of the Ahlus Sunnah?

A. The Salafis are the worst *juhhaal* of this era. They are the blindest followers of baatil. They blindly follow Ibn Taimiyyah who is their first imaam. Their imaam of the current age is Al-Albaani. They follow an extremely narrow lane in their concept of taqleed. Hence they are the blindest followers. Allah Ta'ala declares emphatically in the Qur'aan Majeed: *"East and West belong to Allah. Whichever way you turn, there is the Presence of Allah."* This aayat explicitly states that Allah Ta'ala is omnipresent, be it the east or west or wherever it may be. Then the Qur'aan says: *"We are closer to you than your jugular vein."* We are required to believe as Allah Ta'ala orders in the Qur'aan and the Sunnah via the medium of Rasulullah (sallallahu alayhi wasallam). There is absolutely no need for interpretation nor for an effort to comprehend the manner in which Allah Ta'ala manifests His Omnipresence. How is He present here, there and everywhere at one and the same time—how is He present on the Arsh; how does He descend to the first heaven and how does He rise to the Arsh, etc., etc., are concepts beyond the comprehension of the created mind with its attributes of finitude and its clear limitations. We accept the aayaat of the Qur'aan regardless of the inability of our comprehension. These verses belong to the *Mutashaabihaat* (Allegorical) category. The Qur'aan commands us to say in regard to these verses: *"Those grounded in knowledge, say: 'We believe in them. All of them are from our Rabb."* This is ample refutation for the convoluted corruption of beliefs fabricated by the blind followers of Ibn Taimiyyah. In fact, their blindness has led them to even misconstrue what Ibn Taimiyyah propagated.

Q. Is it permissible for a Muslim commercial printer to print calendars on which photos of semi nude women have to be printed?

A. The Qur'aan Majeed states: *"Do not aid one another in sin and transgression."* Printing any haraam matter, whether pictures or otherwise, is not permissible.

Q. I read a booklet on Islamic finance written by a Muslim lawyer. He mentions a certain type of sale known as *Bay-ul-Wafa'* in which a mutual promise to cancel the sale and return the 'sold' property to the original owner at any time in the future when the 'buyer' repays the money. On the basis of this promise, the author is of the opinion that bank dealings can be Islamically legalized. Please comment.

A. A copy of the booklet has been made available for us. The basis of the author is both stupid and haraam. This question as well as other issues on which the misguided author has issued his baseless hit and run 'fatwas' require detailed refutation which we shall, Insha'Allah, proffer in book form. In short, the author's opinion is baatil bunkum.

Q. I have divorced my wife. Often thoughts of her come to mind and I derive pleasure

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when I think of our intimate relationship. Is this type of fantasizing permissible?

A. Talaaq renders the ex-wife a total stranger (ghair mahram). She has become to you just as any other ghair mahram woman. All aspects of Hijaab and prohibition have to be incumbently observed. According to the Hadith sexual pleasure derived with the mind/heart as a consequence of picturing a strange woman is zina of the heart. Hence, your fantasizing on your ex-wife is haraam zina of the heart.

FASTING

Rasulullah (sallallahu alayhi wasallam) said: "There are many fasting persons who gain nothing from their fasting except hunger." The aim of fasting is not mere abstention from food, drink and lawful sexual cohabitation. The physical act of Saum (Fasting) is the introductory step to the true Fast, viz., the spiritual Fast. The fundamental constituent of the spiritual Fast is total abstention from evil, sin, and futility. In the spiritual dimension of Saum, it is Waajib for the eyes, ears, tongue, limbs, mind and heart to fast, i.e. to abstain from all sinful acts associated with the specific bodily organ. Thus, the fast of the eye is to restrain it from looking at prohibited women; the fast of the ears is to prevent them from listening to evil talk; the fast of the tongue is to withhold it from gheebat and other evil talk. In this manner, every bodily limb and organ have to be compulsorily restrained from inclining to sin and evil. Minus the spiritual dimension of Saum, the physical fast is like the hunger which a chained dog experiences when food is withheld from it.

Q. Does a wet dream during fasting invalidate the fast?

A. The fast is not invalidated.

Q. Masah on Khuffain for a resident is valid for 24 hours. After 24 hours when the khuffain are removed, should the whole wudhu be renewed?

A. No, only the feet should be washed.

Q. Washing the hands before eating is Sunnat. Is this Sunnat fulfilled if one sits down to eat immediately after wudhu?

A. Washing the hands for meals is a separate Sunnat apart from Wudhu. Wudhu will not suffice for this Sunnat. After Wudhu, the hands should be again washed specifically for meals. When eating the hands should be moist with water.

Q. Is it permissible for Muslims to embark on a hunger strike to achieve political ends?

A. If such action causes death, it will be suicide, hence haraam. This type of action for the acquisition of permissible (mubah) benefits is not permissible.

Q. The branches of my neighbour's fruit tree overhangs on my premises. Is it permissible to eat of the fruit which is on the branches in my yard?

A. It is not permissible to eat this fruit. It is the property of your neighbour. Without his consent, it remains haraam for you even if the fruit falls into your yard.

Q. Will it be permissible for a Muslim woman to commit suicide to save her from being ravaged and raped by attacking kuffaar? There are no males to defend her. Rape as a weapon was used extensively by the brutal Serbs in Bosnia.

A. Suicide is not permissible. She is required to fight to death in defence of her honour. She should grab hold of any weapon or object to fight the immoral and cowardly rats. When she fights back, Allah's aid will be with her. If death has been decreed for her, she will fall honourably, unsullied by the filth which attacks her. In times and places of such threats, the honourable path of Jihaad must be instilled into the hearts of women. There is no death more honourable than *shahaadat.* A Muslim does not contemplate suicide. The same applies to the suicide bombers. They have chosen an ignoble route out from this ephemeral world. There is nothing but the hallo of valour and glory engulfing *shahaadat.*

Q. I am a secular student. Is copying in exams permissible?

A. Such dishonesty is not permissible. It is far below the honour of a Muslim to behave so cowardly. Copying in exams is tantamount to theft. It is despicable. The copier lacks honour and honesty. Even if the education is secular, copying is not permissible.

Q. Is it permissible for women to pierce their noses for insertion of a jewel?

A. This practice has recently been introduced by non-Muslims. Since it is done in imitation of non-Muslims, it is not permissible. In places where it is traditional since time immemorial, it is permissible. But for our women here in South Africa or elsewhere, it is haraam if in emulation of the latest fad.

Q. Is it permissible to sell dolls and toys of human and animal images to non-Muslims?

A. It is haraam to sell such toys to even non-Muslims.

THE MUMIN'S REWARD

"The Mu'min is rewarded for every act, even for the morsel of food he lifts to the mouth of his wife (out of affection for her)." (Hadith)

Undoubtedly, this Hadith of Rasulullah (sallallahu alayhi wasallam) will be adequate *naseehat* for those who handle the female slaves of Allah Ta'ala with the hands of *zulm.* Whenever a husband feels inclined to raise the hand of *zulm* or unleash the tongue of *zulm,* let him reflect on the Waajib affection commanded by Rasulullah (sallallahu alayhi wasallam) in the aforementioned Hadith. Insha'Allah, reflection (*Muraaqabah)* on this Hadith, by a concerned man, will cure his malady of *zulm.*

Q. Is it permissible to consume medicine which contains alcohol?

A. Haraam medicine may not be consumed normally. Only if there is no halaal alternative will it be permissible to take alcohol-containing medicine. There is no blanket permission for impure and haraam medicine as some shallow-minded muftis hooked to mundane addictions of the nafs opine. Mothers usually feed their infants haraam items (tonics, beverages, baby food, etc.) purely as a norm. Since these haraam items have become part and parcel of rearing babies kuffaar style, Muslims too have accepted the non-Muslim way of life, hence they see with their squint-eyed vision goodness and benefit in every act and practice of the aliens. Millions of Muslim mothers in remote areas rear their babies without recourse to the avalanche of haraam medical/health substances which the western industries churn out. The Imaan of a Muslim naturally repels haraam and najaasat.

Q. Is it permissible to buy halaal-certified meat products from a non-Muslim supermarket if there is a permanent Muslim supervisor?

A. Never be fooled by the myth of 'permanent Muslim supervision'. There never has been such supervision in this country nor is there such supervision. The claim of Muslim supervision is a myth—false—plain lies which the money-hungry haraam 'halaal authorities' hawk It is not permissible to buy meat from non-Muslims regardless of 'halaal' assurances given by the certifying self-styled 'halaal authorities'.

Q. Some Maulanas aligned with the Deobandi School of Thought cite a number of Ahadith which extol 'halqah thikr'. They also mention statements of senior Deobandi Ulama to substantiate the validity of 'halqah thikr'. But, I see that The Majlis opposes this form of thikr.

A. The shallow-minded molvis of this age are in fact citing these Ahadith and the statements of the senior Deobandi Ulama in refutation of the self-same Akaabir Deobandi Ulama who had devoted their lives to fighting and eliminating bid'ah practices and bid'ah forms of halqah thikr. These Akaabireen were fully apprised of the relevant Ahaadith which the small fries are citing today. Yet they condemned the 'halqah thikr' practices of the Bareillis and other bid'ati groups. Since the present crop of junior molvis is not grounded in ilm and taqwa nor have they understood what is being prohibited and what is permitted, they react just as the Ahl-e-Bareilli bid'atis. When our senior Ulama such as Hadhrat Thanvi, Hadhrat Gangohi, Hadhrat Khalil Ahmad and many others criticized the halqah thikr and other bid'ah practices of the Qabar Pujaari sect, the Bareillis presented the very same Ahaadith and the very same arguments which the new crop of shallow-minded Deobandi molvis are today citing in refutation. These incompetent molvis will cite, for example, Hadhrat Maulana Ashraf Ali Thanvi's statements to refute his own criticism of bid'ah. They will cite Ahadith to negate the stand and fatwa of all our Akaabireen. They do so solely to cover up their new bid'ah practices. In the insane craving to project themselves as shaikhs of tasawwuf, they find that their only method of attracting followers is to impress people in public places with an outward show of mysticism. Thus, they organise head-shaking and swaying gatherings in Musaajid to fool and befuddle unwary and ignorant people. With the nafs bloated with riya, ujub and other morally corrupt attributes, they garrulously perpetrate their public halqah sessions of riya in gargantuan endeavours to increase their personal 'halqahs' (circles of followers). They even field canvassers to rope in stupid people to be initiated into the 'halqah' tariqah. May Allah Ta'ala save the Ummah from these deceits which abound today in reli-

Questions and Answers

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gious garb.

Q. Secular-minded Muslims claim that the Hadith which says that Hadhrat Hawwa (alayhas salaam) was created from the left rib of Hadhrat Aadam (alayhis salaam) is fabricated. They do not believe the story of Hadhrat Hawwa's creation. What is the state of their Imaan?

A. Such secular-minded people are not Muslims. There is not the slightest doubt in the *Nusoos* (clear Ahadith of absolute certitude) on the issue of Hadhrat Hawwa's creation from the left rib of Nabi Aadam (alayhis salaam). Anyone who denies this incontrovertible Truth loses his Imaan.

Q. Some R5 coins are worth more than R5. The coin which was initially minted can today be sold for R50 or more. Is this permissible?

A. If the coin is sold for notes, the sale is permissible. If it is exchanged with other R5 coins of the same metal, then it will be a haraam riba transaction.

Q. Are copyrights, patent rights and similar kinds of rights called intellectual property permissible in Islam? Is it permissible to trade in such rights?

A. These are all baatil 'rights'. It is haraam to trade in these kuffaar rights. Our book, *The Shariah And Copyrights, Patent Rights And Jaahiliyyah Rights,* discusses this subject in detail.

Q. Is it permissible to avail oneself of the benefits of a medical scheme which is imposed on employees by the company?

A. If the medical scheme is an imposition and not a voluntary mutual agreement, then it is permissible to benefit from the fund. However, if it is a mutual agreement, it falls in the riba-qimaar category like all insurance, hence haraam.

Q. Is it permissible to work in a hotel or restaurant which serves liquor and pork? Will the wages of a Muslim be halaal?

A. Besides the question of the wages, it is not permissible to work in establishments which deal with haraam items. It is not permissible for a Muslim to work in even the supermarkets and hypermarkets of this time because all these shops sell liquor, pork and many other haraam items. Nevertheless, if a Muslim has already taken up employment in such a business, his wages will remain halaal although shorn of barkat. While the correct thing to do is to abandon the work and seek alternate employment, this advice is usually given to only those of strong Imaan. People who are defective and weak of Imaan, should not abandon their job. They should continue working and be on the lookout for better avenues of income. At the same time they should repent constantly and supplicate to Allah Ta'ala.

Q. Many Muslim businessmen have female secretaries with whom they liase in privacy. Is this type of privacy for business reasons permissible?

A. This type of zina liaison is absolutely haraam. There is no scope for permissibility of zina. While haraam food and haraam medicine become permissible in certain circumstances, zina never becomes halaal.

Q. Is it permissible to charge a fee for cashing a post-dated cheque?

A. The cheque may be cashed without charging a fee. The fee is riba. 'Cashing' the cheque is a loan given. A gain on a loan is riba.

Q. Is the consumer credit system permissible?

A. It is not permissible.

Q. Is there a Sunnat custom when moving into a new house or shop?

A. There is no Sunnat custom for such occasions.

Q. Is Musjid-opening ceremonies based in the Sunnah?

A. Such ceremonies are based in bid'ah, show, and pride. Shaitaan knows how to deviate and ruin people via activities painted with religious hues. All these ceremonies are the products of the nafs. The 'opening ceremony' of a Musjid is the first performance of Salaat therein.

Q. If there are no Ulama in a place, how can an oppressed wife be freed from the Nikah of a tyrant who has abandoned and deserted her? The woman has no one to support her and she is also in need of a husband. What relief does she have in such a situation?

A. Three senior members of the community should form a committee to look into the matter. The woman should lodge with the committee an application for dissolution of her Nikah. The committee of layman should communicate with an experienced Aalim of uprighteous character. He will advise the committee of the Shar'i procedure to adopt. After following the correct procedure, the committee can annul the marriage. There is no incumbent need for the committee members to be Ulama. In fact, every city/town should institute such committees which will act with the guidance of an Aalim who need not be a member of the committee. Hitherto people have the impression that only the Ulama can annul marriages. This is incorrect. Uprighteous and experienced laymen who strictly follow the Shar'i procedure of their Math-hab, are also empowered to dissolve marriages. Establishment of such committees will ease the problem for the Ulama as well as for the people involved.

Q. Is it permissible to invite non-Muslim political leaders to address Muslims in the Musaajid?

A. It is not permissible to allow even Muslim politicians to address the jamaat in a Musjid. The Musjid is not established for the stupidities, baatil and kufr which the politicians pedal. Allowing a non-Muslim into the Musjid is a sin of an aggravated nature because a non-Muslim is always in the state of janaabat. He is ritually impure, hence admission to the Musjid is haraam. Even ritually impure Muslims may not enter the Musjid. If a non-Muslim wishes to visit a Musjid to see how Muslims worship, he may enter if he agrees to take a full bath (ghusl) as Muslims are required to do when purifying themselves from janaabat.

THE JALSAH EPIDEMIC

A **DISTURBING** development among the *Ahl-e-Ilm* (the People of Knowledge) in this era is the breakout of the epidemic of *Madrasah Jalsahs* (graduation ceremonies) ostensibly organised to 'cap' or 'turban' 'qualifying' students.

These *jalsahs* are on the increase all over the country wherever Madrasahs have been established. Even tiny maktabs in remote areas are becoming affected by this epidemic.

NUTSHELL

In a nutshell, the jalsahs of our time have outlived their original utility for which these functions were introduced in the nascent age of the establishment of Madaaris in India where the old Sunnah system of Deeni Ta'leem (Islamic education) was ravaged and destroyed by the British colonialists in their frenzy to extinguish Islam and transform Muslims into immoral atheists.

This self-same conspiracy of destroying Islam is presently being globally frantically pursued under the slogan of *"the fight against terrorism"*. But, those who have engineered the plot to destroy Islam are in fact the worst specimens and agents of international terrorism. It is the same old colonial conspiracy against Islam, albeit cast in a different outward mould to deceive stupid Muslims and honest anti-colonial non-Muslims.

UTILITY

In the early days after the establishment of Madaaris in India by the senior Ulama, there was a dire need to propagate and promote *Ilm-e-Deen* among the Muslim masses of India suffering from the disease of colossal *jahaalat*, which undoubtedly has always been the gateway of *Bid'ah, Kufr, Baatil* and *Irtidaad.*

Due to the intensive and extensive *jahaalat* prevailing among the intellectually, morally and spiritually emaciated and denuded Muslims of India, the Akaabir Ulama went on a silent moral and intellectual Jihaad to spread and entrench Islam among the Muslim masses hovering on the brink of kufr—Hindu kufr which became slowly substituted with western secular kufr as the British hooked the growing generations of Muslims onto the opium of their lewd style of secular education which was exceptionally potent for achieving the complete destruction of Islamic morals in the conspiracy to extinguish Imaan and eliminate Islam.

ITS FRUITS

The bitter and thorny fruits of the British colonial plot have already become manifest in every government which holds sway in Muslim lands. The epitome of the British plot is vividly portrayed in Attaturk, Musharraf, Hosni Mubarak, Ghaddaafi and the myriad of other human shayaateen which are all reflections of the *A'maal* (deeds) of the Ummah.

THE JALSAHS

While the *Jalsahs* of the early Madaaris which were the intellectual and moral bastions of the Ummah, were necessary media for the promotion and sustenance of Islamic Knowledge, the present-day jalsahs of the Madaaris in South Africa as well as in India and Pakistan are manifestations of nafsaaniyat.

Riya (ostentation), *takabbur* (pride), *ujub* (vanity), *israaf* (massive waste of Allah's bounties), *darough* (falsehood/deception), and other evils accompany the epidemic of *jalsahs* which have become customary functions in the community.

HAKIMUL UMMAT

Lest we be accused of spurning and criticizing a practice of the *Akaabir Ulama*, we reproduce here the *Fatwah* of Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) for those who have in their hearts a care and concern for the Haqq and who are desirous of gaining the *Ridha* (Pleasure) of Allah Azza Wa Jal.

"The summary of the Prohibitions of the Shariah (for these customary jalsahs) as evidenced by reflection and experience, is that the prime motive for these jalsahs appear to be two factors: (1) Fund-raising, and (2) Advertising one's exploits.

Or it may be said that the motive is the promotion of the dignity and honour of the Madrasah, the purpose of which is *Hubb-e-Jah* (Love for fame) and *Hubb-e-Maal* (Love for wealth). This is prohibited in numerous *Nusoos* (of the Qur'aan and Sunnah).

Undoubtedly, if wealth and honour are required for the Deen's sake, these will not be reprehensible. But,

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INTELLECTUAL DEFICIENCY — WOMAN'S NATURAL ATTRIBUTE

RASULULLAH (sallallahu alayhi wasallam) had described women as *Naaqisaatul Aql* or persons of intellectual deficiency. The female's intellectual deficiency is in relation to the man's *Aql* (intelligence). Since Allah Ta'ala has created man as the ruler of women, Divine Wisdom demanded that he be bestowed with a superior intellect. The Qur'aan Majeed states:

"*Men are the rulers of women.*"

SCEPTICS

While the sceptics suffering from deficiency of Imaan finds Rasulullah's designation intolerable and extremely unpalatable in view of the diametric conflict with the concepts of the gender mob, the studies of intelligent non-Muslim researchers confirm what Rasulullah (sallallahu alayhi wasallam) said, although a Muslim of healthy Imaan has no need for the confirmation and research of aliens. Nevertheless, for the benefit of the dithering hearts of sceptics vacillating between kufr and Imaan, we reproduce a report on this subject:

".…….a study claims that the cleverest people are much more likely to be men than women. Men are more intelligent than women by about five IQ points on average, making them better suited for 'tasks of high complexity', according to the authors of a paper due to be published in the British Journal of Psychology.

Genetic difference in intelligence between the sexes helped to explain why many more men than women won Nobel Prizes or became chess grandmasters, the study by Paul Irwing and Professor Richard Lynn concluded.

They showed that men outnumbered women in increasing numbers as intelligence levels rise. There were twice as many with IQ scores of 125, a level typical for people with first-class degrees.

When scores rose to 155, a level associated with genius, there were 5.5 men for every woman.

Dr. Irwing, a senior lecturer in organisational psychology at Manchester University, said that he was uncomfortable with the findings. But he added that the evidence was clear despite the insistence of many academics that there were "no meaningful sex differences" in levels of intelligence.

The testimony of two females equals to the testimony of one male — **(Qur'aanic Command)**

"For personal reasons I would like to believe that men and women are equal, and broadly that's true. But over a period of time the evidence in favour of biological factors has become stronger and stronger", he added.

"I have been dragged in a direction that I don't particularly like, but it would be sensible if the debate was based on what we pretty much know to be the case."

The findings from the study involving 24,000 students will intensify a battle of the sexes that was triggered last week by Michael Buerk, the BBC newscaster, who complained that "life is now being lived according to women's rules".

Professor Lynn argued in a letter to The Psychologist this month that the differences between the sexes were explained by a link between IQ and brain size. He said: "Men have larger brains than women by

(Continued on page 7)

Mockery in the Musjid

Haarith Al-A'war (radhiyallahu anhu) passed by the Musjid and saw people indulging in nonsensical conversation (inside the Musjid). He reported this to Hadhrat Ali (radhiyallahu anhu) who commented:

"Verily, I have heard Rasulullah (sallallahu alayhi wasallam) saying: "Soon will there be a great fitnah." Ali: 'What is the escape route for it?' Rasulullah (sallallahu alayhi wasallam): 'The Kitaab of Allah. It contains the reports of those before you, the information of those who will come after you, and the Law for what is in your presence. It is the distinguisher (between Haqq and Baatil). There is no jesting in it. Allah will crush the tyrants who abandon it. Allah will lead astray those who seek guidance from anything besides it (the Qur'aan). It is the powerful Rope. It is the Wise Thikr. It is Siraatul Mustaqeem.The lusts (of deviates) will not be able to tamper with it. Tongues will not be able to create confusion in it. The Ulama (of Haqq) will not cease probing (its mysteries and wisdoms). Repeatedly reciting it will not produce weariness. Its wonders will not end." (Mishkaat)

QUR'ANIC PROTECTION

"Hadhrat Aishah (radhiyallahu anha) narrates: "Verily, every night when Nabi (sallallahu alayhi wasallam) was about to retire to bed, he would adjoin the palms of his hands; then he would blow on them; then recite on them Qulhuwallaahu Ahad, Qul Authu Birabbil Falaq and Qul Authu Birab binnaas (the whole Surahs). Then he would rub his hands over his entire body to the best of his ability. He would begin from his head and face, and the front of his body. This he repeated thrice."

(Mishkaat)

THE EVIL OF QUR'AAN AND HIFZ COMPETITIONS

(Continued from page 1)

The hearts and brains of the young so-called huffaaz who incidentally are not even the shadows of true Huffaaz of the Qur'aan Majeed, are despoiled with the mercenary abuse inflicted on the sanctity of the Qur'aan by the degrading act of award the 'miserable price' of monetary prizes for their ostentatious mock recital.

"Do not make your homes graveyards. Verily, shaitaan flees from a home where Surah Baqarah is recited." **(Hadith)**

Spiritual altruism and the pursuit of the loftiest goal—Allah's Pleasure—are displaced with the lousy few rands doled out by the miscreant judges—the evil ulama—the sponsors of the evil function. Instead of the Qur'aan Majeed being recited exclusively for the Pleasure of Allah Ta'ala and for *Thawaab* in the Aakhirah, the ulama of deviation and disaster have made the very pivot on which the recitation revolves mundane considerations and nafsaani gratification—to achieve fulfilment for the dictates of riya, ujub and takabbur.

These evil traits are inculcated in the children from a young age and the medium of the Qur'aan Majeed is most despicably utilized for this vile inculcation of shaitaani attributes.

HARAAM

Reciting the Qur'aan-e-Kareem for the sake of monetary prizes, riya and ujub are evil and haraam motives. Fourteen centuries ago, Rasulullah (sallallahu alayhi wasallam) predicted the type of qira't competition which is organised as a fete and an occasion of merrymaking. Nabi-e-Kareem (sallallahu alayhi wasallam) said in this regard:

"There will soon be people who will recite the Qur'aan seeking compensation for it in haste. They will not wait for its reward (in the Aakhirah)."

Commenting on this Hadith, the Mufassir says: "They will greatly emphasise on recitation (qira't) because of riya (show). They will seek remuneration for it (for the recitation) in this world, not wait for the Aakhirah)."

DECEPTION

The Qur'aan Majeed is being sacrilegiously manipulated, misused and abused in these evil competitions for despicable mundane and nafsaani motives. Allah's Pleasure and the Fruits of the Aakhirah are furthest from the minds of the organisers and the reciters.

The evil learned ones mislead the unwary masses into the deception that the function is an Islamic one. The only Islamic entity to grace the function, is the Qur'aan Majeed, i.e. the Book—the Mushaf. As for the recitation, it is spawned by show, pride and vanity.

Rasulullah (sallallahu alayhi wasallam) said: *"Do not make haste (in the quest of) reward for (reciting) the Qur'aan, for verily, its reward is immense."*

The immense *Thawaab* which Rasulullah (sallallahu alayhi wasallam) intimated is not available here on earth, least of all in the form of the few miserable rands which are doled out at the competitions. Worldly prizes are no compensation for Qira't.

Those who have put up the Qur'aan Majeed for 'sale' to gain miserable worldly gains, should bear in mind the following warning of Rasulullah (sallallahu alayhi wasallam): *"He who recites the Qur'aan, using it for the acquisition of (worldly gain) from people, will be resurrected on the Day of Qiyaamah with his face as bones bereft of flesh."*

SUPPLICATION

The Qur'aan's recitation is most efficacious for the acceptance of duas. After qira't the time is most opportune for supplication. Rasulullah (sallallahu alayhi wasallam) said: *"He who recites the Qur'aan should supplicate to Allah (for his needs). There will soon be people who will recite the Qur'aan and by means of it (their recital) seek (worldly and monetary gains) from people."*

This is precisely the condition today of the reciters and the Ulama-e-Soo'.

THE MOUNTAIN

Stating the greatness and glory of the Qur'aan Majeed, Allah Ta'ala says: *"If We had to reveal this Qur'aan on a mountain, then most certainly, you would have seen it fear-stricken, splitting into bits because of the Fear of Allah."*

Yet we find these Muslims reciting the Qur'aan as an act of public entertainment in the midst of gatherings which the Shariah emphatically bans.

DENIGRATES

Rasulullah (sallallahu alayhi wasallam) said: *"Verily, Allah elevates some people with this Book (the Qur'aan), and he (also) denigrates others with it."*

The organisers of the competition-fete come fully within the glare of this Hadith.

TRUE MOTIVE

What should be the true motive for reciting the Qur'aan Shareef? Rasulullah (sallallahu alayhi wasallam) said: **"He who recites the Qur'aan, remembers it, believes that its halaal things are lawful and its haraam things are unlawful, Allah will admit him into Jannat, and permit him to intercede on behalf of ten such members of his family for whom the Fire has been decreed incumbent."**

All other motives and intentions accompanying the recitation of the Qur'aan are pernicious and sinful.

INTELLECTUAL DEFICIENCY—WOMAN'S NATURAL ATTRIBUTE

(Continued from page 6)

about 10 percent and larger brains confer greater brain power, so men must necessarily be on average more intelligent than women."

(By Tony Halpin, Education Editor, The Times)

✍✍✍✍✍✍✍✍

In the creation of Allah Azza Wa Jal there is no waste and superfluity. The Qur'aan Majeed declaring the Divine Intent underlying creation states: "We have not created the heaven and the earth and whatever is between them in idle sport. Most certainly, that is the idea of the kuffaar."

There is, therefore, no need for a genius IQ of 155 to comprehend why Allah Ta'ala created men with larger brains than women. There is also no difficulty and perplexity in comprehending why physically a woman is weaker than a man and why there are so numerous biological differences between men and women, both within the human body and without. And, even a person with a sub 100 IQ can quite readily understand why there are stark emotional differences between men and women, and why beards grow on the faces of men and not on the faces of women.

Kufr is the worst disease which afflicts the mind and heart of men,. Men who appear to be 'intelligent' and endowed with the brains of a genius, fail to recognize even empirical truths and realities directly related to the physical and material dimension of the world in which the kaafir materialist dwells. Although recognition of these real existences in the material world are unrelated to awareness and comprehension of transcendental truths and values, the aberration of *kufr* blights the natural functional capacity of the brain and reduces it to a level of insane *'taqleed'* of 'personal reasons', norms and concepts of the prevailing concepts of 'enlightenment'. Thus, even a "senior lecturer in organisational psychology at Manchester University", despite being in possession of the material facts of his in-depth scientific research, considers it sufficiently rational to aver: *"that he was uncomfortable with the findings"* although the evidence was clear to substantiate the claim of meaningful sex differences.

IRRATIONAL

The professor who has arrived at an intelligent conclusion on the basis of scientific facts, finds it rational to irrationally say: "For personal reasons I would like to believe that men and women are equal…" Yet his findings based on intelligent study of scientific facts, constrain him to make the 'bold' proclamation: *"But over a period of time the evidence in favour of biological factors has become stronger and stronger."*

The undeniable reality of the intellectual, physical and emotional superiority of the male has been repeatedly confirmed by the scientific studies and researches of the men of science who irrationally like to believe in the equality of the sexes.

ISLAM'S ATTITUDE TOWARDS WOMEN

THE DISCUSSION ON the difference between the sexes and the greater intellectual capability and 'brain power' of men, may be perceived in certain quarters in which there exists a glut of perverted brains, as Islam's contempt for womankind. Nothing can be further from truth and reality than such a misconceived and convoluted understanding of Islam's position.

It is unintelligent to infer from the Islamic concept of woman's intellectual and biological inferiority on which is based her lower or inferior status, that Islam holds her in contempt. While a person may have an inferior status in a certain sphere of life, the very same person may be enjoying a superior rank in another domain.

MOTHER

Consider a mother. This female while sharing in common the general lower rank of all women, in relation to her son, she holds a superior status notwithstanding the masculinity of the latter, And, her superiority over him remains unaffected even if he happens to be the greatest Saint on earth. In relation to him, his quest for Paradise always initiates from under her feet and ends under her feet. He cannot obtain Divine Pleasure without remaining perpetually under the yoke of her sacred feet, literally and spiritually.

If the son fails to serve his mother, like a slave for the rest of his life, he is doomed to hell-fire. Yet, she is not allowed to go on a journey without him being in escort of her.

KEY

While she holds the Key to unlock the portals of Jannat for her Saintly son, and whilst the safety of his Imaan is reliant on her pleasure, her testimony is equal to half his testimony.

These rules of the Shariah establish that the female attribute of motherhood confers a vastly superior status to this woman over elevated males who happen to be her sons and grandsons. A necessary and a rational corollary stemming from this Islamic concept, is the superiority of a mother despite her intellectual inferiority and biological differences with her sons. These latter attributes do not elevate sons above their mothers.

ANIMALS

An elaboration on this subject will fill a whole volume. The paucity of this concise bulletin cannot dilate here on this question. However, one further example should suffice to convince even unbiased non-Muslims of Islam's true attitude to women, men and even animals.

Humility is an imperative requirement for spiritual elevation which in turn is incumbent for the acquisition of Divine Proximity. An entire lifetime of ritual obeisance, spiritual incantations, devotional practices and litanies will not secure for the 'saint' one step of advance up the spiritual ladder if the attribute of humility is lacking.

THE DOG

Once Hadhrat Hasan Basri (rahmatullah alayh), the renowned Authority of all dimensions of Islam—spiritual, moral, intellectual and academic—who was among the greatest Taabieen, crossed the path of a dog. Hadhrat Hasan Basri pulled his flowing cloak close to his body to avoid it brushing against the dog. By the command of Allah Ta'ala, the dog stopped and spoke: *"O Imaam of the Muslims! If my body is dry then your garment will not be rendered impure, and if it is moist, it can be purified by a simple washing with water. But if your heart is washed with the waters of the seven oceans, it will not be purified of the pride lurking therein."*

Overwhelmed with extreme remorse, sorrow and realisation of the truth uttered by the canine servant of Allah, Hadhrat Basri cried: *"O Dog! Come live with me and instruct me in morality."* The dog responded: *"O Imaam of the Muslims! The two of us cannot coexist. You are the honoured Imaam of the Ummah while I am buffeted with contempt. And besides this, I do not treasure a bone for tomorrow (while you store food for days on account of the deficiency in Tawakkul)."* So saying, the dog departed.

Thereafter, Hadhrat Hasan (rahmatullah alayh), as long as he lived, always held himself inferior to even a dog. In fact, the Mashaaikh of Islam say that as long as man cannot feel himself to be inferior to a dog, he should understand that pride lurks in him.

This should suffice to clinch the argument and neutralize the accusation of contempt which the perverted brains of the gender mob hurl against the Islamic concept of the superiority of man over women.



LIFE OF BARZAKH

HAKIMUL UMMAT Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) commenting on life in the grave said: "People generally understand that when a person is buried, he is abandoned in the pit of terror, and such a life is like non-existence. However, it is not so.

For Muslims there is a wonderful existence of peace and comfort. According to the Hadith Shareef, the *Arwaah* (Souls) gather to welcome the new arrival. His relatives and friends come to welcome him (the one who has just died).

When they meet him, they enquire about their associates whom they had left behind on earth. If the newcomer informs them of the death of the person (about whom they had enquired), then they lament and expressing their grief, say: "Alas! He is in Jahannum otherwise he would most assuredly have met us." The *Arwaah* are grieved by this information.

After Maut, the 'dead,' happily meet in this manner. After death, a man does no simply lay in the grave like an idiot as some people believe. *Wala houla wala quwwata illa billaahil azeem.*

Remember that the Qabr is not the pit (in which the body is laid). It is merely an external form. In reality, *Qabr* is *Aalam-e-Barzakh* or that phase of existence after earthly death and before Qiyaamah.

The assembly in that realm consists of all pure and holy Souls."

In the Grave

Hadhrat Ibn Abbaas (radhiyallahu anhu) narrated that once some of the Sahaabah of Nabi (sallallahu alayhi wasallam) set up a tent unknowingly on a spot which was a grave. Suddenly they heard a man from under the earth reciting Surah Mulk, from the beginning to the end.

When they informed Rasulullah (sallallahu alayhi wasallam) of this episode, he commented: "It (Surah Mulk) prevents the punishment (of the grave). It saves from the punishment of Allah."

Amr Bil Ma'roof

RASULULLAH (sallallahu alayhi wasallam) said: "I saw the Angels of Punishment approaching a man of my Ummah. Then his Amr Bil Ma'roof-Nahy Anil Munkar appeared and saved him from the punishment."

Amr Bil Ma'roof (Commanding righteousness) and *Nahy Anil Munkar (Prohibiting evil)* are barriers to worldly calamities, punishment and Allah's Wrath in both this world and in the existence beyond the Grave.

RESPECT FOR THE QUR'AAN

RESPECT, REVERENCE AND love for the Qur'aan Shareef are inborn in the heart of a Muslim. In former days, there was no need to teach Madrasah-going children how to carry the Kalaam of Allah Ta'ala. Just as a duckling naturally swims when it enters the water, so too the Muslim child of not so long ago (during our childhood days), naturally and automatically knew how to handle and carry the most sacred Book on earth.

All Madrasah pupils would naturally hold the Qur'aan Majeed to their breast, never at their sides, never slung over their shoulders in bags, never ever holding it below the navel or in line with the *satr* as has become the repugnant style nowadays.

DISRESPECT

Parents and teachers are all blameworthy for the gross disrespect which children show to the Qur'aan Majeed. Schools with their liberal norms of immorality have all but effaced the demands of Imaan. Madrasah Ustaadhs and parents have to assume greater part of the blame for allowing their pupils/children to carry the Qur'aan Majeed in bags in the way they carry and defile their secular school books.

There is only one way in which the Kalaam of Allah Azza Wa Jal may be carried. It has to be held to the breast/heart. It is indeed perfidious and insolent for a Muslim child to walk with a copy of the Qur'aan Majeed slung on the back or hanging in a bag from the shoulder dangling at the side below navel-level. Is this the reverence and respect parents and Madrasah Ustaadhs have for Allah's Kalaam?

ETIQUETTE

It is necessary for both the Ustaadhs and parents to diligently educate their children in the proper etiquette of handling the Qur'aan Majeed.

Children should be instructed to enclose the Qur'aan Majeed in the old fashioned cloth-coverings *(Juzdaan)*, and held with reverence and love to their heart. If this reverence for the Kitaab of Allah is not inculcated in children, the defilement which the Qur'aan Majeed will suffer at their hands in later years will not be surprising. If anyone is desirous to observe what defilement of the Qur'aan Majeed is in physical terms, he should visit the Haramain Shareefain to witness the most shocking acts of defilement and blasphemy to which Allah's Kalaam is subjected. May Allah Ta'ala protect us.

NATURAL

Times have drastically changed. What was yesterday natural for children, has to be inculcated in them with much effort today. Natural attributes of Imaan have been eroded and even effaced by the preponderance of secularism, immorality and kufr in which they wallow the greater part of their developing and formative years.

It is of vital importance in the interests of healthy Imaan for parents and Ustaadhs to divest themselves of the insensitivity they display towards the *tarbiyat* of the children under their jurisdiction.

SEEKING KNOWLEDGE? —satanic deception—

TALBEESUL IBLEES or Deception of Iblees (Shaitaan), is the method which Shaitaan employs to allure and entrap people into his tentacles. Among his deceptive methods of misleading are even outer facades of ibaadat and ilm of the Deen. But under the external veneer of 'piety' and 'knowledge' is concealed extremely potent satanic poisons of a variety of kinds.

One stratagem of satanic deception which has recently been introduced is a 'deeni' study course for women. Shaitaan with his agents, the sponsors of the course, have provided the allurement of 'diplomas' as enticement for entrapping females.

SCREEN

A male shaitaan in human form conducts the classes brazenly without even an intervening **screen** despite the Qur'aan's command to the Sahaabah to appear behind a Hijaab (separating screen) when necessity constrains them to ask the Holy Wives of Rasulullah (sallallahu alayhi wasallam) anything of knowledge. Thus, the Qur'aan Majeed orders: **"And, when you ask them anything, then ask them from behind a screen. That is purest for your hearts and their hearts."**

When the noble Sahaabah and the Holy Wives who were all embodiments of Taqwa were under Qur'aanic command to fully observe Hijaab in this stringent manner, it is pure shaitaani inspiration for men and women to believe in this age of corruption that they are absolved of this Qur'aanic command.

The Qur'aan Majeed explicitly and emphatically attributes the imperative need of the intervening *Screen* to the danger of moral turpitude, hence Allah's statement: *"That (i.e. the Screen) is purest for your hearts and their hearts)"*, notwithstanding the acknowledged piety and nobility of these great august personalities of Islam.

COLOSSAL

The idea that the male teacher who 'teaches' the crowd of females without a separating screen, is not amorously attracted to them nor evilly affected by *zina* promptings churning in his lustful nafs, is immune to the demands of immorality of his eyes, ears and heart is a colossal deception of Iblees. A teacher who indulges in such blatant violation of Allah's Law commits zina of the eyes and heart throughout the duration of his so-called 'deeni' class.

NAFSAANI MOTIVES

Most of the women, if not all, also attend the haraam class with the baseless and stupid motive of acquiring the ludicrous 'diploma' the study-course offers.

It has come to notice that even so-called purdah women are attending the illicit study-course. They should understand that under shaitaani aegis and a deceptive 'deeni' cover, they are guilty of indulgence in *kabeerah* sin by their attendance.

EPISODE

These 'purdah' ladies who dupe themselves and bluff the community with their outer-cloaks should take a good lesson from the following episode:

Once while Rasulullah (sallallahu alayhi wasallam) was conversing with his two wives, Hadhrat Aishah and Hadhrat Hafsah (radhiyallahu anhuma) at home, the blind, aged Sahaabi, Hadhrat Abdullah Maktoom (radhiyallahu anhu), came hobbling along to meet Nabi-e-Kareem (sallallahu alayhi wasallam). When he entered, Rasulullah (sallallahu alayhi wasallam) instructed his wives: *"Go into Hijaab."* That was an instruction for them to leave the room.

One of the Holy Wives commented: *"But, he is blind!"* In addition to being blind, he was a very old man. Rasulullah (sallallahu alayhi wasallam) responded: *"Are both of you also blind?"* They understood the rebuke, and left the room.

HIJAAB

When this was the understanding and degree of Hijaab to be observed by the noblest Ladies of mankind, what should be expected from men and women whose hearts are polluted with the lusts of the bestial nafs perpetually seeking carnal gratification with the eyes, the ears, the mind and the heart?

No one should resort to self-deception in a bid to soothe his/her conscience by offering fallacious justification for their sins of moral turpitude.

Do understand well that attending the illicit class with the evil teacher conducting himself in flagrant violation of the Shariah is a greater sin than prowling the streets without outer-cloaks. And, this is so because the perpetration of sin under 'deeni' cover and manipulating the Qur'aan Majeed as a subterfuge for nafsaani expression are akin to *kufr*.

SIGNS OF THE ULAMA-E-SOO'

IN THE CONTEXT in which we struggle to spiritually and morally survive, the worst deceits who are guilty for the *Akhlaaqi* ruin of the Muslim masses are the ulama-e-soo'. They are the 'learned' ones bereft of Allah's Fear, who utilize their smattering of textual knowledge and the Deen to satisfy their egos and lustful cravings for name, fame and monetary benefits of this dunya.

It is imperative that ordinary Muslims recognize these *Aimmah-e-Mudhilleen (Leaders of Misguidance)* for the protection of their Imaan and Akhlaaq. Recognition is by signs. A fire is recognized by the smoke it emits.

SIGNS

Two salient signs by which some of the worst type of ulama-e-soo' could be recognized are two inordinate and rabid cravings in them:

(1) Their craving for kuffaar university degrees. They bring humiliation upon themselves by degrading the little Deeni knowledge they had acquired at the Madaaris. This insane crave for kuffaar degrees, brings them within the purview of the Hadith: *"Allah elevates with His Kitaab some people, and with it He degrades others."*

There is no rational Islamic reason tolerable to Imaan for the insane quest by a molvi to pursue the degrees which kuffaar secular institutions dole out. The crave for such degrees is the demand of riya and takabbur as well as of pecuniary motivation.

(2) The crave to be heard over the radio. Thus, the slaves of desire deem it a wonderful opportunity to be afforded time to speak on an appendage of shaitaan—these so-called 'Islamic' radios.

A molvi who is at home in the vile radio environment where *zina* of different hues is perpetrated, must necessarily be an enemy of the Deen even if some of them fail to understand this due to the shallowness of their intellectual comprehension and their blighted spiritual vision.

Innumerable Muslim laymen lacking in Taqwa and Islamic knowledge who listen to these radios of shaitaan, understand the evil of these radios and the ludicrous images which the radio molvis carve out for themselves by their idiotic radio performances.

There is no logical reason other than riya and takabbur for a molvi to stoop to the degenerate level of pronouncing the Name of Allah Azza Wa Jal on a radio which has bartered away its soul for crass worldly and nafsaani goals.

FEMALES

The female broadcasters on these radios have gone completely overboard with the subtle propagation of zina of the tongue which they have acquired from their kuffaar counterparts. Little do they realise their idiocy when they endeavour to mimic and clown the styles and tones of non-Muslim female broadcasters.

While the non-Muslim woman does not make a monstrous fool of herself for acquitting herself quite naturally, the aping Muslim female broadcaster makes a thorough idiot of herself when she sets about to capture the tone and style of the non-Muslim.

What constrains a molvi to associate with such evil radios? Nafsaaniyat has deranged his intelligence. Nafsaani inebriation blinds the soundest of intelligence and overshadows a knowledge unadorned with the lofty moral attributes so essential for the

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SIGNS OF THE ULAMA-E-SOO'

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production of a being honourably designated *Insaan.*

SOUL SEARCHING

When a radio molvi froths at his mouth on reading this *naseehat*, he should do some deep soul searching to fathom his nafs. If he does so in the interests of his own Imaan, he will, Insha'Allah, not fail to discern the grievous error into which he has plunged with his radio participation.

The Ulama have a wide field and numerous platforms and forums for the execution of their Deeni obligations, the primary being *Amr Bil Ma'roof Nahy Anil munkar.* They are therefore in absolutely no need for a polluted radio station which has become an institution of vice propagation. The smattering of qiraa't, hollow bayaans, etc. can never be valid justification for a molvi's association with these evil agencies of shaitaan.

A Despicable Sin

MANY HUSBANDS lacking in fear for Allah Ta'ala indulge in the most despicable sin of adultery with morally, spiritually and physically impure and filthy women of the street. Without the slightest shame and tinge of conscience, they perpetrate their heinous crime of immorality. Their moral and physical constitution have degenerated so much that it never hurts their conscience to substitute the wholesome and pure ni'mat of the wife Allah Ta'ala has bestowed to them for embracing filth.

Such husbands should heed the following episode and take lesson, and reform themselves:

On the Night of Mi'raaj, Rasulullah (sallallahu alayhi wasallam) came across a group of men and women. In front of them was a huge pot in which was roasting wholesome meat. At a distance was some rotting meat emitting an awful and unbearable stench. These men and women ignored the delicious roasting meat, and devoured the rotting meat. When Rasulullah (sallallahu alayhi wasallam) asked for an explanation, Hadhrat Jibraeel (alayhis salaam) said: *"They are men who lived with their wholesome wives, but would spend the night with filthy women (indulging in adultery). And, they are women who had wholesome husbands, but would spend the night with filthy men (committing zina)."*

The warning is for both men and women. The punishment for zina in the Aakhirah is not restricted to their humiliation which Rasulullah (sallallahu alayhi wasallam) observed on the Night of Mi'raaj. May Allah Ta'ala save us from such immoral disasters.

KHATIBS OF FITNAH

A TERRIBLE chastisement is in store for the khatibs (lecturers) of fitnah and corruption. Among such khatibs in our day, the most prominent are the radio molvis. They utilize and manipulate the voice of shaitaan to ruin the Imaan and Akhlaaq of the ignorant masses.

The Qur'aan Kareem describes their talks of fitnah as *Zukhruful Qaul* (statements of adornment). The adornment is alluring to the nafs. It is on account of this nafsaani pleasure that we find even such Muslims who concede the evil of these radios, listening to the idiotic talks being broadcast.

On the night of Miraaj, Rasulullah (sallallahu alayhi wasallam) on his tour of the heavenly realms observed a group of people suffering terrible punishment. Their tongues and lips were being sliced with steel daggers.

The sliced tongues and lips would swiftly heal and the process of slitting would continue. In this way, the punishment continues perpetually until the Day of Qiyaamah.

Hadhrat Jibraeel (alayhis salaam) informing Rasulullah (sallallahu alayhi wasallam) said: *"They were the khatibs of fitnah."*

This should be adequate warning for the radio khatibs.

MILK THE BABY'S HAQ

BREAST-FEEDING is *Waajib* on the mother. She may not refuse to breast-feed her baby without valid Shar'i grounds. The milk which Allah Ta'ala has created in a mother is the *Waajib Haqq* of the baby.

The maximum permissible period of breast-feeding is 24 Islamic months. However, if before the expiry of the two-year period, the baby is able to eat other food, then it is permissible to wean it off sometime before two years. But it is not permissible to totally deny the baby breast-feeding, especially in the initial stage.

The punishment is severe for mothers who blatantly deny breast-feeding to their babies on the basis of some invalid worldly argument/reason. On the night of Mi'raaj, Rasulullah (sallallahu alayhi wasallam) saw a group of women suspended upside down. They were tied by their ankles. Their hair was infested with lice, and snakes were biting their feet. Rasulullah (sallallahu alayhi wasallam) asked: "Who are they?" Hadhrat Jibraeel (alayhis salaam) said:

"They are the women who denied their babies their milk."

COMPANIONSHIP

EXPLAINING the meaning of *Suhbat* (Companionship), Hadhrat Yusuf Bin Husain Ali (rahmatullah alayh) said:

"*Suhbat* with Allah is to display beautiful conduct and to be always engaged in contemplation and fear for Allah.

Suhbat with the Rasool is to follow his Sunnah and to make incumbent obedience to the Ahkaam (of the Shariah).

Suhbat with the Auliya is with respect and service for them.

Suhbat with the family is the display of a good character with the wife and children.

Suhbat with brothers is to show perpetual goodness and cheerfulness to them as long as sin is not involved.

Suhbat with ignoramuses is to make dua for them; to be merciful to them, and to recognize Allah's bounties on you when you see them afflicted with calamity."

TRUST ABUSERS

On the night of Mi'raaj, Rasulullah (sallallahu alayhi wasallam) was shown a man with a huge burden loaded onto him, but which he could not carry. Meanwhile more burdens were being loaded on him. Rasulullah (sallallahu alayhi wasallam) said: "Who is he?"

Hadhrat Jibraeel (alayhis salaam) said: "He is a man who had not discharged the amaanaat (trusts) which were assigned to him."

THE HEART'S BALM

Hadhrat Ibraaheem Khawwaas (rahmatullah alayh) said:

"The balm of the heart is in five things:

- Tilaawat of the Qur'aan with reflection.
- Keeping the stomach empty
- Tahajjud Salaat
- Supplicating with humility at the approach of dawn
- Companionship with the Saaliheen.

ABANDON SINS

Hadhrat Yahya Ibn Muaaz (rahmatullah alayh) said: *"I do not instruct you to abandon the world. I instruct you to abandon sins. Renunciation of the world is a wonderful virtue, but renunciation of sins is obligatory. You are in greater need of upholding obligatory injunctions than deeds of piety."*

Abstention from sin and transgression has priority and greater importance than acts of Nafl ibaadat.

YOUR INVOLVEMENT WITH ALLAH

THE MORE THE bandah (slave) becomes involved with the ibaadat and itaa-at (obedience) to Allah Ta'ala, the better are his worldly and spiritual affairs discharged. Allah Ta'ala creates ease and comfort for His true servants. After the initial phase of trials, the way opens up for ease and success.

The lifelong ostensible hardships which the Auliya generally bear are by their own volition. In their lifestyle of austerity, they derive pleasure, sweetness and comfort. However, for the masses of ordinary Muslims, Allah Ta'ala does not afflict them with unbearable hardships nor trials which ruin their peace and comfort. When such calamities descend on the masses, they are punishments for reckless and flagrant transgression.

The normal Sunnat of Allah Ta'ala is to create ease and comfort for his obedient slaves. Hadhrat Yusuf Bin Hasan Ali (rahmatullah alayh) said:

"*People will fear (and respect) you in proportion to your fear for Allah. People will love you in proportion to your love for Allah. People will become engaged in your service in proportion to your engagement in the service of Allah.*"

Allah Ta'ala ensures that all the worldly affairs are executed in a beautiful manner for the one who diligently observes the Shariah.

THE YATEEM'S WEALTH

On the Night of Mi'raaj, Rasulullah (sallallahu alayhi wasallam) came across some people whose lips were like the lips of camels. Their mouths would open up and burning hot coals would be forced into their mouths. They would be compelled to consume the hot coals which would exit from their hind.

Rasulullah (sallallahu alayhi wasallam) asked: "Who are they?" Hadhrat Jibraeel (alayhis salaam) said: "They are from your Ummat. They would devour dishonestly the property of the orphans."

–THE WORST CALAMITY– GHEEBAT

BARRING KUFR, there is no greater calamity of the tongue than the sin of *gheebat.* Unawareness of the meaning of gheebat and its wide and intensive prevalence to the degree of addiction, have effaced the notoriety of this vice from the minds and hearts of people.

Every strata of society is afflicted with this disease, including the Ulama and the moral guides. No conversation is without its quota of gheebat. Defining gheebat, Rasulullah (sallallahu alayhi wasallam) said that it is a true statement made behind someone's back, which will cause him hurt if it is conveyed to him. Gheebat is not a false statement. A false state-

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TRIALS—PART OF LIFE

"WHAT! DO THE people think that they will be left (without trials) after they have said: 'We accept Imaan", and that they will not be tried. Most certainly, We have imposed trials on those before them…" (Qur'aan)

Trials and tribulations are necessary events of life on earth. No one has been absolved of trials. In fact the Ambiya were subjected to the severest trials, then those who followed in their footsteps. The more Divine Proximity a man enjoys, the greater the trials which descend on him. Mentioning the necessity of worldly trials with emphasis, the Qur'aan Majeed says:

"Most assuredly, We shall test you with some fear, hunger, decrease of wealth, life and fruit (farm produce)."

No one, least of all the *Naasiheen (those who admonish and give advice to others—the Ulama and the spiritual guides),* should therefore become surprised or despondent when trials befall them.

REACTION

The Muslim's reaction when trials and hardships descend on him, should be one of complete *Sabr* (patience) and *Tafweedh* (total resignation in Allah). He has to intelligently understand that the trials are from Allah Ta'ala, and there is considerable wisdom in them.

The reaction of *Sabr* is highly lauded by the Qur'aan:

"Give glad tidings to the Saabireen (those who have patience and resignation at the time of calamity). They (the Saabireen) are those who when a calamity befalls them, say: 'We are for Allah, and unto Him shall we return." On them is peace and mercy. Indeed they are the ones who are rightly guided."

NAASIHEEN

Those who lecture to the people

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CONTEMPLATING TO BE A SECOND WIFE?

A SECOND WIFE, in fact even a third and a fourth wife, are in exactly the same category as a first wife. The norms of western society, which have been acquired by Muslims, have created in Muslim society similar attitudes of repugnance which westerners display towards a plurality of marriages.

In the Qur'aan Majeed and in the Sunnah there is overwhelming evidence for the perfect permissibility of marrying more than one wife. The life of Rasulullah (sallallahu alayhi wasallam), of the Sahaabah and the great personalities of Islam in all ages are more than adequate evidence for the sanctity of the institution of polygamy in the same way as is the institution of monogamy.

In fact, it is an attitude of kufr to hold in contempt polygamy. This attitude is tantamount to criticizing Allah Ta'ala who has made polygamy lawful, and it is an indirect assault on the practice of Rasulullah (sallallahu alayhi wasallam), the Ambiya and the Sahaabah.

IMMORALITY

Western society tolerates fornication and illicit associations by husbands and wives. But, a second marriage is unthinkable. Muslims who ape the west suffer from the very same irrational mental disease.

Since the kufr draws filth and falsehood like a magnet draws steel, a compromise with the adultery committed by a husband and even a continued illicit relationship are acceptable to a wife. But never is a second wife tolerable to the first wife. Muslims too have inherited similar emotional stances, attitudes and ideas of the western kuffaar.

Even Muslim wives and Muslims in general frown on a second marriage while wives and many others outrightly reject it. As a last resort to prevent the second marriage, the husband's continued illicit relationship will be condoned with a blind eye, but not his Nikah which is viewed worse than adultery—*Nauthubillaah!*

OPPOSITION

In view of the strong opposition of society and the wife in particular to a man marrying a second wife, most men who become entangled in illicit relationships, but are overwhelmed by remorse, endeavour to rectify the wrong in a clandestine way. Since they lack the courage to do what is proper, they enter into secret marriages.

Clandestine marriages bring in their wake grave and heartbreaking consequences. Both the man and woman who contemplate such a marriage should reflect seriously and not enter into a union which resembles an illicit relationship.

In other words, they should not enact a secret Nikah and conceal the holy bond from the community and the first wife.

The opposition, taunts and criticism of society should be ignored. The Pleasure of Allah Ta'ala is of paramount importance, not the emotional eruptions and pleasure of the people. Deficiency of Imaan constrains men who contemplate second marriages to either opt for continuation of the illicit affair for fear of antagonising the first wife and society, or at best, they arrange a secret Nikah.

THE SECRET NIKAH

Nikah, it should be understood, is a public institution. The teaching and spirit of Islam emphasise the public announcement of a Nikah. That is why the presence of witnesses is an integral constituent of the marriage ceremony which is not valid without witnesses. The public announcement of Nikah is of such great significance that according to the Maaliki Math-hab, it should be proclaimed and advertised with even the beating of the *duff* (drum).

The Hadith states that the distinguishing feature between Nikah and zina is public announcement. While Nikah is publicly proclaimed and acclaimed, zina is concealed. Now if Nikah too is treated with secrecy, what difference is there between a marriage and adultery?

It therefore does not behove Muslims to conceal what is above board, pure and halaal. Concealing an illicit association is understandable, but not a halaal union enacted to obliterate the illicit affair. A marriage performed in secret and concealed from public knowledge is in conflict with the teaching and spirit of Islam.

NOT FOR LONG

A secret marriage cannot be concealed for too long. Sooner or later the matter comes to the notice of people. Those who are unaware will justifiably believe that an adulterous affair is existing. When ultimately the Nikah becomes known, a storm erupts. If the Nikah was performed in accordance with the demands of the Shariah, the resultant effect would have been infinitely milder than the consequences of a secret marriage becoming public.

MISTRESS?

The woman too should understand that she should not submit to the demanding emotions of the married man who is desirous of concealing the contemplated Nikah. It is most dishonourable for a woman to allow herself to be entrapped in such a marriage in which her position will be not much better than that of a mistress. While married, life will continue as if an illicit affair exists between herself and her husband.

What pleasure and happiness can an honourable Muslim woman derive from a marriage which she has to conceal, and always duck and dive to save her 'image' and the 'reputation' of her husband? Over the years numerous such clandestine cases have passed through our office. The results are always miserable and grievous.

A woman who accedes to a man's desire for a clandestine nikah should understand that she will not be treated as a decent wife by her husband. She will live in suspense. She will not be favoured with the rights which a Nikah grants a wife. She will be denied the honour of running a home. The husband will violate most of her rights. She will live in frustration and despondency. Although a wife, wedded to her husband in Allah's Name, she has to live in darkness and under a cloud of suspicion.

NEGLECT

After a lapse of time, the man tires of his secret wife. The glamour must necessarily wear thin. Then the serious problems begin. The woman comes to her senses when it is a bit too late.

Never submit to a secret marriage proposal. If a man lacks the courage to publicly proclaim his second marriage, it is a sure sign that he will violate the rights of his second wife. He lacks in the quality of Islamic manhood. He marries her to soothe his conscience. His sole motive is sexual gratification. But a happy marriage is not based solely on this factor.

If he refuses to have the Nikah in the Musjid and put you on the pedestal of Islamic wifehood, issue a firm refusal for your own sake. Do not open up the avenue of a miserable life for yourself by acting the part of a mistress under a veneer of marriage.

—THE WORST CALAMITY— GHEEBAT

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ment made behind someone's back is worse. It is termed *buhtaan* (slander).

ITS RAVAGES

Gheebat ravages a person's Imaan and destroys his good deeds, transferring these to the one who is the subject of the gheebat. In addition, the sins of the one whose gheebat is made are transferred from him and loaded on the person guilty of the gheebat.

The treasure of thawaab acquired from Salaat, Saum and other acts of ibaadat are effaced by the vile sin of gheebat. It is most unintelligent to indulge is such a tasteless crime which brings utter ruin to years of *A'maal-e-Saalihah.*

PUNISHMENT

An awful punishment for gheebat awaits for one in the Aakhirah. One form of punishment for this sin will be forced feeding of rotting human flesh which emits unbearable stenches. The Qur'aan Majeed, warning us against gheebat says: "**What! Do any of you love to eat the flesh of a dead brother? Undoubtedly, you detest it.**"

On the Night of Mi'raaj during his tour of the heavens, Rasulullah (sallallahu alayhi wasallam) saw a group of people who had long steel claws with which they were scratching and tearing out the flesh from their faces and breasts. When he asked for an explanation, Jibraeel (alayhis salaam) said: *"They are the people who used to devour the flesh of people and assailed their reputation."*

They were people who had made gheebat their occupation.

IMAAM MAHDI

ACCORDING TO THE Hadith, Imaam Mahdi (alayhis salaam) will make his appearance at the age of 40 years. We have been hearing for decades that Imaam Mahdi has already been born. In terms of this theory or conjecture, Imaam Mahdi should now be well over 40 years, yet he has not made his appearance.

Since the early 90's the theory of Imaam Mahdi's imminent appearance was being propagated by some learned men. The obsession with his imminent appearance constrained some Ulama to even fix the year of his appearance. This theory became a somewhat grounded belief. Hence some Ulama claimed that Imaam Mahdi (alayhis salaam) would appear during the Hajj of the year 1424 A.H. (2003).

The certitude which they had developed induced them to advise the Hujjaaj not to proceed to Mina during the Hajj of 1424 as there would prevail great strife and bloodshed which will be triggered by Imaam Mahdi's appearance in that year.

POSTPONEMENT

But, the event never materialized. Muslims had been told repeatedly by some Ulama that Imaam Mahdi would appear in the year 2001. When he did not appear in 2001, the date was extended to 2002, then 2003. After all these predictions and postponements have failed, we now 'hear' nothing but silence from the quarters of prediction.

HALLUCINATION

One aged shaikh of tasawwuf who incidentally is a professor and an author of several Deeni books had exceeded all limits of propriety in this matter, informed us as recently as a few months ago that he had been in telephonic communication with Imaam Mahdi (alayhis salaam), and that the announcement of his appearance is imminent. While we cannot accuse the eminent shaikh of fabricating a lie, we shall not be rendering him an injustice by concluding that he has become the victim of hallucination.

Those who make predictions of 'certitude' regarding the appearance of Imaam Mahdi (alayhis salaam) exceed the prescribed limits of the Shariah. It is incorrect and impermissible to attempt to supersede the Shariah. While Imaam Mahdi's appearance is a fact of the Shariah, the precise occasion of his appearance has been withheld from our knowledge. It is improper to seek to give clarity to issues which the Shariah has left ambiguous.

LUDICROUS

The Shariah has not revealed the exact time or year of Imaam Mahdi's appearance. It is therefore improper and ignorant to attempt to unravel the mystery surrounding the date of his appearance. Those who exceed the limits of the Shariah always succeed in making themselves appear ludicrous. Imaam Mahdi (alayhis salaam) will appear at the decreed time of his appearance.

Awareness of the precise time is of no significance. Of significance is our preparation for the journey beyond the Qabr—the journey which commences with Maut.

LOVE FOR THE UMMAH

AN INTEGRAL ATTRIBUTE of Imaan is love for the Ummah of Rasulullah (sallallahu alayhi wasallam). The highest form of this love is an intellectual love—a love which brings benefit and safety to the Ummah.

The best and most effective way of this love for the Ummah which the Ulama can offer is the constant and sincere discharge of the obligation of *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding righteousness and prohibiting evil).

ATHAAB

When this obligation is totally abandoned and silence reigns in this sphere, Allah's *Athaab* (Punishment) becomes halaal for the entire community. When this awful calamity descends, it brings under its disastrous sweep all and sundry—the evil, the pious, adults and children. In this regard the Qur'aan-e-Kareem says:

"Beware of such a Fitnah (Divine Punishment) which will not overtake only the transgressors."

The Ahadith of Rasulullah

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TRIALS—PART OF LIFE

(Continued from page 10)

on the need and virtues of Sabr, Tawakkul, Tafweedh, etc., should understand that they stand first in line for trials. When *naseehat* on these topics is proffered, it should be understood that Allah Ta'ala will impose trials so that those who advise and admonish others may examine themselves for ascertaining their truth or hollowness.

Most advisors nowadays are insincere. Their '*naseehat*' and lectures are to impress others. They suffer from vanity and pride. The aim of their public-lecturing is self-aggrandizement. Their hollowness and insincerity become conspicuously manifest when Allah Ta'ala imposes trials on them. All the lessons of admonition, sabr, tawakkul etc., which were given to ordinary people are suddenly forgotten. The advisor lapse into despondency, frustration and impatience.

The lecturers of morality should therefore remember that they will not be spared the trials about which they speak. They too are in great need of the Sabr which they exhort others to observe in times of calamity. ***"Why do you say what you do not do." (Qur'aan)***

THE MOST INTELLIGENT

He who is the most diligent in making preparations for the life after Maut is the most intelligent. (Hadith)

SABR

"The Mu'min is wonderful. If prosperity comes his way, he praises Allah and expresses shukr (gratitude). If calamity befalls him, he praises Allah and adopts sabr patience)." (Hadith)

JADOO–MAGIC

JADOO (magic, sorcery, witchcraft) is an evil and a satanic science. Its reality is confirmed by the Qur'aan Majeed.

While there exists real *saahireen* (satanic magicians/sorcerers), numerous are fakes, and so are those who claim to have the ability to neutralise and eliminate this evil.

Most *aamils* (those who counter magic) who diagnose magic in a victim, are unable to cure the patient or exorcise the evil being/spell which grips the victim.

There are two types of *jadoo.* The *jadoo* of sorcerers, and the *jadoo* of the nafs. While the former is a reality, the 'jadoo' of the nafs is a figment of the imagination of weak-minded people.

PRETEXT

It has become fashionable to attribute to *sihr* just any peculiar behaviour or physical ailment a person may have contracted. Headaches, anger, illicit relationships, a sharp drop in sales and a myriad of normal and natural events and development are attributed to magic.

On the flimsiest pretext, *jadoo* is suspected. People have become paranoid on this issue. Family members are wildly accused of having enlisted the aid of sorcerers to harm relatives with *sihr. Aamils* who purportedly 'journey' into the metaphysical and spiritual realm, 'see' in their trances the blurred forms and appearances of people. These persons are then accused of having perpetrated the *sihr.*

TRANCES

Some *aamils* degenerate to the level of even naming the visionary faces they had beheld in their trances. Yet the Shariah prohibits this. The testimony of an *aamil* in this regard is not admissible in the Shariah.

Even if the *aamil* happens to be a pious man, shaitaan is able to influence the trance and himself appear in the form of different persons who are then accused falsely. It is for this reason that the Shariah does not accept the visions of *aamils* as proof for a claim.

NAFSAANIYAT

Many cases of assumed *jadoo* are actually the *'jadoo'* of the nafs. The inconsiderate attitude of the person is the effect of his nafs which desires expression for its lust. The inordinate desires of the shaitaani nafs, and the man's submission to these dictates are the effects of pure nafsaaniyat and shaitaaniyat. This has no relationship with *sihr.* A man's extreme anger, an illicit relationship, a drop in sales, etc. are not to be presumed as effects of *sihr.*

MUJAAHADAH

The only way of salvation from this evil is *mujaahadah* (struggle) against the nafs. Submission of the nafs to the demands of the Shariah is the remedy for the *jadoo* of the nafs.

Indulgence in haraam and transgression is the consequence of obedience to the nafs. It has no relationship with *sihr.*

It is observed that when a man becomes obsessed with a female in an illicit relationship, his wife and other relatives fail to understand his obsession. They and the quack 'aamils' quickly attribute the man's attitude to *sihr (jadoo)* whereas no *sihr* is involved in the man's evil relationship. It is a plain case of shaitaaniyat and nafsaaniyat. The man is simply enslaving himself to his nafs and giving expression to the inordinate cravings of his lustful nafs.

As long as a person who has become intoxicated by the cravings of his nafs refuses to struggle to restrain and neutralize his nafs, he will remain in its tentacles, inebriated with the 'jadoo' of the nafs.

THE MIND

Undoubtedly, *sihr* is a reality. But in most cases there is misdiagnosis and false diagnosis by quacks and fraudulent 'aamils' whose motive is to fleece people of their money. They take advantage of the ignorance and gullibility of people to line their pockets.

Even if a person is perhaps afflicted with *sihr,* and a genuine aamil is not available, he (the patient) should combat the effects of the *sihr* with the power of his mind. He should counter the demands of the *sihr* in the same way as he would fight the dictates of the nafs and shaitaan. He has to apply pressure to restrain himself from fulfilling what the *sihr* is supposed to do to him.

Generally *sihr* is perpetrated to create enmity between husband and wife in order to break down the marriage. Such *sihr* is perpetrated at the instigation of envious persons. Now when the spouses can understand with their rational senses that they are being constrained by some invisible force to fight between themselves or to deliberately do something to annoy or harm one another, then they should simply utilize their Aql (intelligence) and struggle to restrain the 'force' which from within them demands the commission of an evil deed calculated to ruin the marital relationship. With the mind, thikr, duas and mujaahadah, it is possible to neutralize the effect of *jadoo.*

It should, however, be remembered that most of the imagined 'jadoo' is nothing but the demands of the evil nafs, and the remedy for this type of 'jadoo' is only *mujaahadah*—to struggle against the nafs and neutralize its demands.

THE JALSAH EPIDEMIC

(Continued from page 5)

the query here is: On such occasions, are these factors pursued for the sake of the Deen or the dunya? Although the nafs will, on the basis of interpretation, claim that the motive is the Deen, Allah Ta'ala has ordained a special standard for every intention which makes apparent its rectitude or corruption.

When we reflect on these occasions (jalsah functions), the sign of pursuing worldly designs is apparent. If the *Maqsood* (aim/purpose) was truly the Deen,, then acts which are in conflict with Divine Pleasure would not be incorporated in the methods and ways of these functions. When such acts (which conflict with the Shariah) are adopted for these occasions, then it is conspicuously clear that the underlying aim is the *dunya.*

THE FACTORS OF PROHIBITION

Some of these factors of prohibition are enumerated here:

(1) The rules of the Shariah are not observed in the fundraising effort. It is an order of the Shariah that: *'The wealth of a man is not lawful except with the happiness of his heart."* However, such ways are adopted for raising funds, which constitute pressure on the donors. Pressure and embarrassment are employed to extract funds from donors. Such people are appointed to raise funds, who are able to apply pressure on the donors. Lists of the names of donors are read out to the audience. Pressure is applied to ensure participation in the jalsahs. The manner in which funds are solicited constrains donors to feel humiliated if they do not make contributions.

(2) The order of the Shariah is that *riya* is haraam. Generally at such (public) occasions, the intention of donors is ostentation (riya). The act which leads to *riya* is a sin.

(3) Frequently (for the purpose of organising the jalsahs) the Ulama (of the Madaaris) have to go to the doors of the wealthy and engage in flattery.

(4) Wealth which is not considered halaal, is never refused when presented.

(5) An exaggerated image of the Madrasah is projected, either overtly or by allusion. This is *kithb* (falsehood) and *khidaa'* (deception).

(6) If someone raises an objection against the Madrasah, it will never be accepted even if it is the truth. On the contrary, the objector will be (wrathfully) pursued and refuted despite understanding the correctness of the objection. This is refutation of the Haqq.

(7) If another Madrasah opens up , it is viewed with antagonism even though its condition may be good. The heart desires the destruction and closure of the opposition Madrasah. In fact, it should be cause for happiness that the work of the Deen is being maintained in several places. But, purely on account of the fear of the opposition's Madrasah becoming famous and the contributions to one's Madrasah decreasing, enmity prevails.

(8) In the presentation of the Madrasah's activities, the exploits of the institution are excessively publicised. Self-praise, the preference of one's Madrasah, the excellence and abundance of the Madrasah's activities, and the impression of the superiority of the education imparted are all projected (at the jalsah).

The list of kitaabs is advertised regardless of whether the students have acquired ability or not. These are all signs of the love of wealth for purposes other than the Deen, and of love of name and fame for a purpose other than the Deen.

When the motive is corrupt, the effects will also be corrupt.

(9) In most of these jalsahs there prevails *israaf* (waste). A considerable amount of money is wasted to invite such persons whose presence is not at all needed. Their travelling expenses are paid by the Madrasah. Extravagance is committed in the preparation of food for these people.

(10) Noise, rowdiness, worldly conversation, evil poetry and many other evils accompany these functions. Sometimes even the Musjid premises is used. When even permissible acts are not permissible in the Musjid, then the prohibition of repugnant acts is emphasised to a greater degree.

(11) Such (reprehensible) activities (as enumerated above), instead of creating an impression of honour and respect for the People of Knowledge, have the opposite effect. In the eyes of the worldly people, the people of knowledge become contemptible. True *izzat* (honour) is in *istighna* (independence). The consequence of the contempt which these jalsahs create in the hearts of the worldly people is their aversion for Deeni Knowledge, hence they debar their children from pursuing Ilm of the Deen. This condition (created by the jalsahs) is a branch of the prevention of virtue.

(12) Merely to advertise a large number of qualifying students, incompetent students are projected as being qualified." *(Imdaadul Fataawa, Vol.4)*

In *Islaahur Rusoom*, Hakimul Ummat (rahmatullah alayh) states: "Among the reprehensible acts is that in some Madaaris, certificates of qualification are awarded to students regardless of their lack of ability, and whether they practise according to their Ilm or not. They are simply turbaned.

Ponder! *Dastaarbandi* (the ceremony of turbaning students who have qualified in Deeni Uloom and Amal), in reality is the presentation of *Shahaadat* (Testimony) by the Asaatizah and Mashaaikh to the Muslim public, testifying that the student possesses true qualification and the community may refer to him (in matters of the Deen and morality); that the public may refer to him in Deeni masaa-il and act accordingly. In brief, testification is offered to proclaim that the student from this day onwards possesses the qualifications of being an Islamic leader in the community.

It is therefore imperative that the conditions of *Shahaadat* exist in the student (whose image is being projected in this manner). The fundamental requisite of *shahaadat* is that the testifier possesses full knowledge and conviction on the matter he is testifying so that he does not incur the sin of falsehood and deceiving others, and so that others are not harmed by him (the unqualified student).

It is necessary to ascertain whether the student truly possesses the qualification for being a *Muqtada fid Deen* (a Deeni leader to guide Muslims) or not…….Without the student possessing the requisite qualifications, never, never should he be honoured with *Dastaarbandi* nor awarded a *Sanad* (The Aalim-Faadhil Certificate). Besides misleading people, there is no other effect (of wrongfully awarding certificates of qualification to unqualified students)."

AN APPEAL TO THE AUTHORITIES OF THE MADAARIS

There is a true need for the respectable authorities of the Madaaris to ruminate on the *Naseehat* which Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) presented on the customary *Jalsahs* which preponderate the activities of the Madaaris. There is a genuine need for soul searching.

Tens of thousands of rands are expended in uncalled for extravagance. A variety of moral evils (mentioned by Hakimul Ummat), and understood by the sincere Ulama, accompany the customary *Jalsahs.*

ENEMIES

The Ummat is traversing through a critical juncture in its history. Enemies have surrounded it, poised to extinguish the Flame of Imaan and the Deen of Islam. Millions of Muslim children all over the world in outlying poverty-stricken areas are languishing in abject *jahaalat*, totally cut asunder from the very basic Deeni knowledge so vital for the preservation of Imaan. Proselytising kuffaar evangelists are stalking the ignorant masses in Muslim countries, waiting the opportune moment to swallow them within their bowels of kufr.

THE PLOT

Governments in Muslim countries with the active connivance and massive aid of the West have united to destroy Islam. Towards this pernicious end, the plot to strike at the roots of Deeni Uloom has already been finalised and initiated on a global scale. With all these dark clouds gathered over this decadent, lethargic and lost Ummat, how can the hearts of the Ulama of the Madaaris permit indulgence in frivolous functions into which a host of moral evils have crept?

WASTE

The huge sums of money which the Madaaris in South Africa squander on unproductive and morally destructive *jalsahs* can and should be diverted to provide elementary Deeni Ta'leem for tens of thousands of deprived Muslim children.

The Muslim community has acquired the destructive addiction of squandering large sums of money in a variety of functions and outwardly 'holy' acts. Among these are Jalsahs, Nafl Umrah and wedding ceremonies.

The need of the hour is to open up our clogged hearts and minds; to abandon this wasteful and sinful squandering of funds, and to channel the community's resources in the correct direction so that the best yield for the Aakhirah is secured. May Allah Ta'ala guide our Ulama and our masses to understand this conspicuous truth and reality which have become so blurred to them.

LOVE FOR THE UMMAH

(Continued from page 11)

(sallallahu alayhi wasallam) state with great clarity that when the duty of *Amr Bil Ma'roof Nahy Anil Munkar* is abandoned, then Allah's *Athaab* settles on the entire community. The only sure way of averting this communal calamity is for the Ulama—those Ulama who love their people—to diligently, vehemently and constantly uphold the duty of *Amr Bil Ma'roof.*

As long as the Ulama are steadfast in the maintenance of this obligation, Insha'Allah, the Punishment will be averted. Therefore, those Ulama who think that they do have love for the Ummat of Rasulullah (sallallahu alayhi wasallam) should never flinch nor be scared of controversies nor of the criticism of those whom they love when there is the need to admonish Muslims, and to tramp on their toes or to ruffle their feathers.

SILENCE

A childish 'love' and concern which in actual fact is an inordinate fear for being criticized, is the cause for the silence and co-operation of the Ulama when they observe evil, bid'ah, baatil, fisq and fujoor being committed around them. A plethora of arguments is quickly fabricated to justify the confounded 'hikmat' (diplomatic 'wisdom') cited to justify concealment of the Haqq and co-operation, with baatil, and the need for baseless 'unity' with deviates—*the Ahle-Bid'ah and Baatil.*.

The Ulama who refrain from *Amr Bil Ma'roof Nahy Anil Munkar* should understand that their silence displays their lack of love for the Ummat. If they had true love for Allah's *Makhlooq*, they would have unhesitatingly called the People of Islam to the Path of the Deen by prohibiting evil and falsehood and by commanding the Haqq. But, their abstention from this sacred obligation reveals the exceptionally weak bond of affection they have with the Ummat of Rasulullah (sallallahu alayhi wasallam).

BARRIER

Let them understand that the barrier between Allah's *Athaab* and the Ummat is the Ulama-e-Haqq who are steadfast in *Amr Bil Ma'roof Nahy Anil munkar*. The day these Ulama disappear from this duniya or from a community, the barrier is removed and the *Athaab will settle on the people.* It behoves the Ulama to examine their bond with the Ummat, and the grave injustice they are rendering the Muslim community by their silence and concealment of the *Haqq*, and worse, by their participation and unbridled support for falsehood and the activities of *fisq* and *fujoor* of the masses.

SHA'BAAN 1426 — SEPTEMBER 2005

ZAKAAT NISAAB R1,125

MEHR-E-FATIMI R3,230

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"Verily, Allah is with those who fear (Him), and with those who are virtuous." (Qur'aan)

Illegal Abduction by Foreign Agents in collusion with local agents

IN AN ILLEGAL abduction reminiscent of the apartheid regime's Special Branch clandestine operations of abduction and murder, foreign intelligence agents, probably of the American C.I.A. aided by local agents, abducted two Muslims in the Natal town of Estcourt.

On 31st October 2005, at approximately 9.30 pm, the foreign intelligence agents in collusion with local agents in an illegal operation forcibly abducted Maulana Moosa Jeebhai, an Ustad at the Madrasah in Estcourt, and one Khalid Mahmood, a Pakistani employee at a local supermarket from their residence in Estcourt.

ARMED THUGS

With a variety of heavy arms, approximately 15 thugs surrounded the home at No.12 Canna Avenue, Forderville in Estcourt. Every window and exit point of the home was covered by an armed agent.

The outside gate and the main door of the house were broken down and nine agents with heavy guns forcibly entered. The occupants were terrorized by the armed thugs.

The two abducted Muslims were roughly manhandled, dragged from the house, tied by assailants who covered the faces of Maulana Jeebhai and Khalid with hoods in the way the American torturers do when they abduct people and flit them off in their secret plane to their torture chambers in Guantanamo, Egypt, Lybia, Syria, Jordam, Afghanistan, Pakistan and some East European countries.

The two abducted Muslims were bundled in waiting vehicles and driven off. After a drive of about 15 minutes, the vehicles came to a halt. Since the hood at this stage did not completely conceal the face of Maulana Jeebhai, he observed that all occupants who had participated in the abduction disembarked from the several vehicles, leaving him tied in the vehicle.

After approximately 30 minutes, the three assailants who were with Maulana Jeebhai returned to the vehicle and drove off with him still tied. After about an hour, one of the assailants noticing the hood, pulled it securely down Maulana Jeebhai's face, totally blinding him.

According to Maulana Jeebhai one of the agents was a South African Indian who addressed him (Maulana Jeebhai) with expletives and vulgarities for most of the seven hour journey.

The journey ended at the prison in Cullinan, Gauteng where Maulana Jeebhai was detained for six days. On the seventh day Maulana Jeebhai was taken to the Lindela Detention Facility where he was detained for a further nine days.

Meanwhile nothing is known about Khalid Mahmood. Apparently he was separated and whisked off by the foreign agents at the first stop where all the occupants of the vehicles had alighted.

From the Lindela Immigration Facility where expatriates earmarked for deportation are held, Maulana Jeebhai managed to send a SMS message on a borrowed cellphone informing his brother of the ghastly episode and of his whereabouts. He was listed for deportation to India on 16th November 2005.

An urgent application was brought in the High Court to restrain the Minister of Home Affairs from deporting Maulana Jeebhai who had valid residency documents to be in South Africa.. On 11th November 2005, the High Court in Pretoria granted an interdict against the deportation of Maulana Jeebhai. Attorney Zehir Omar of Johannesburg appeared for Maulana Jeebhai.

The Home Minister (First Respondent), The Person in charge of Lindela Detention Facility (Second Respondent) and Michael Sirela, Immigration Chief in Durban (Third Respondent) were ordered to show the court by 2 pm on Tuesday 15th November 2005 why Maulana Jeebhai should not be released from detention.

On Tuesday 15th November at 1 pm, an hour before having to appear in Court, the Respondents decided to release Maulana Jeebhai. They just had no ground to stand on. Maulana Jeebhai was thus released in 15th November.

NEW ORDER

On the same day, 15th November 2005, the High Court ordered the Home Minsiter and the Lindela Detention Facility to release Maulana Jeebhai and to submit their answering affidavits by not later than 6th December 2005.

The Home Minister has also been ordered by the High Court to disclose the whereabouts of Khalid Mahmood by not later than 6th December 2005.

FAILURE

On the 6th December 2005, the Minister of Home Affairs and the other two respondents failed to comply with the High Court's order issued on 15th November 2005.

Advocate Lebala appointed by the Minister of Home Affairs telephoned Attorney Zehir Omar several times on 5th December 2005 requesting an extension of time on behalf of the Minister to enable him to comply with the court's order. For certain reasons it was deemed prudent by Zehir Omar to grant the indulgence requested by the Minister of Home Affairs.

Advocate Lebala assured Zehir Omar that the Minister of Home Affairs will comply with the Court's order on or before the end of January 2006.

CONCERN FOR THE MISSING BROTHER

Khalid Mahmood who was unlawfully abducted by armed foreign agents remains missing and his whereabouts are unknown. Attorney Zehir Omar, in granting the request of the Home Minister for an extension of time, wrote to the Minister's advocate:

"We trust you share the sense of unsettlement experienced by our client at approximately two months having gone by with no one knowing the whereabouts of Mr. Khalid Mahmood Rashid. Such unsettlement is aggravated by the recently widely publicized notorious prisons / detention centres set up by the American Government in East Europe.

Please, please establish from your client the identities of your client's employees who participated in the abduction of Maulana Jeebhai and Khalid Mahmood Rashid, and please, please strive to ascertain the whereabouts of Mr. Khalid Mahmood Rashid. At least let our client have reassurance that Mr. Khalid Mahmood Rashid is well cared for wherever he is."

"Well cared for" in the torture chambers of America? Such treatment is unimaginable for the brother who has been unlawfully abducted and being unlawfully detained in some torture chamber. All Muslims have to incumbently supplicate to Allah Ta'ala for the safety and well-being of the abducted Brother and for Allah's Curse to settle on and destroy the brutal abductors, whoever they may be.

Home Minister Sued for R600,000

As a sequel of the unlawful assault, abduction and detention of Maulana Jeebhai of Estcourt by foreign agents acting in collusion with the subordinates of the Minister of Home Affairs, the Minister is being sued for the sum of R588,421

Detailing the claim, in a letter of demand to the Minister, Attorney Zehir Omar said: "The assaults de-

(Continued on page 8)

Questions and Answers

THE MAJLIS
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Q. Last year, as Ramadhaan drew near, a meeting was held in the local Musjid to decide who will be the Imaam among the Huffaaz for Taraaweeh. A certain Haafiz was not allowed because he shaves his beard during the course of the year. This year an exception was made. A haafiz who also shaves his beard during the course of the year was allowed to be the Imaam for the Taraaweeh because he was the Ameer Saheb's nephew and the son of the friend of the Imaam Saheb. Please comment.

A. Last year the concern was ostensibly for the Deen. This year the evil motives of people superseded the Deen. The Law of the Shariah was set aside for the desires of the nafs. Once Rasulullah (sallallahu alayhi wasallam) ordered the hand of a lady of prominent social standing to be cut off for theft. In view of her high lineage or ties of prominence, elders in the community interceded on her behalf. Rasulullah (sallallahu alayhi wasallam) took an oath by Allah, declaring that even if his daughter, Faatimah (radhiyallahu anha) was guilty of theft, he would order her hand severed. Today there is no justice and no sincerity in people. When it suits them, they produce the Shariat as a smoke-screen. And, when their desires militate against the commands of Allah Ta'ala, they remove the mask of deception they don to display their perfidy by brutally trampling on the Divine *Ahkaam.* Undoubtedly, the Ameer Saheb and the Imaam Saheb acted unjustly, irresponsibly and allowed a haraam act by permitting a vile faasiq to lead the Salaat.

Q. Some Darul Uloom students have initiated a controversy regarding the *Ijtimaee* Dua which the Imaam and Musallis make silently after the Fardh Salaat. Some claim that this Dua is bid'ah; some say that it is pointless to engage in the congregational dua because of the Imaam's silence; some say that there is no Hadith to prove this dua. What is the status of this Dua?

A. The students who raise these objections are in reality a new breed of *Juhhaal* (ignoramuses). If they reflect a bit, they will understand their own Ilmi deficiencies and the shocking shallowness of their thoroughly defective 'research'. The objections are drivel. The very first hurdle these molvi-like juhala should overcome is the *Ijmaee* (unanimous) amal (practice) of all our Akaabir Ulama of Deoband, Saharanpur, Jalalabad and the numerous other Deeni Madaaris all affiliated to Daarul Uloom Deoband which has been the Flagship in the struggle against bid'ah and dhalaal. They first have to demolish this solid obstacle in their path to proclaim this Dua bid'ah. We are positive that most of these juhhaal objectors lack the ability to even correctly understand the outward texts of the kutub they study, leave alone having ventured anywhere in proximity to the *Baatini* dimension of *Ilm.* If they had possessed any wisdom—any Noor of Ilm—they would not have expressed so brazenly their nonsensical arguments devoid of Shar'i substance.

If the Imaam's act of making the Dua silently is a valid ground for abstention from the Dua, then on the same basis should they abstain from the Zuhr and Asr jamaa't Salaat, and from the last two raka'ts of Isha Salaat, and from every Tashahhud of every jamaa't Salaat because Atahiyaat, Durood and Dua are recited silently by the Imaam.

The claim that there is no Hadith to substantiate the Dua presupposes a knowledge which encompasses all of the hundreds of thousands of Ahaadith which are scattered in innumerable Books of Hadith. The juhhaal students seek to convey the idea that they are such 'Muhadditheen' who have encompassed every Hadith there exists, hence they are able to acquit themselves with 'authority' and 'conviction' on this issue.

The fact is that due to their *ilmi* inadequacy they are awed and daunted by the other type of *Juhhaal* called Salafis who claim that the Dua after Fardh Salaat is bid'ah. Since they are unable to respond to the stupidities of the Salafi ignoramuses, they meekly follow their baatil while at the same time concealing their covert taqleed of the Salafi chaps by professing the absence of Hadith to substantiate this practice. They speak like the modernist morons who say for every Shar'i practice which militates against their westernized palates, that there is no Qur'aanic proof for it.

Assuming that there is no Hadith for the congregational Dua, these Darul Uloom students should at least have known that the *Dalaa-il* of the Shariah are not two. Even a beginner in the first year at Madrasah will know that the Shariah has Four *Dalaa-il.* If a practice which is established in the Ummah and upheld by all the Akaabir Ulama, Muftis and Auliya of all ages, it being an *amal* based on the Dalaail of the Shariah will be an axiomatic truth which only half-baked students will see with their squint-eyed vision as unsubstantiated. A practice which is structured on any of the Four Evidences of the Shariah, carries with it Qur'aanic and Sunnah sanction. Its validity based on any of the Four Dalaa-il assigns to it the status of the Sunnah.

What we have proffered here is only some naseehat for the miscreant students of defective knowledge and deficient research. Insha'Allah, if Allah Ta'ala bestows the taufeeq, we shall prepare a book on the Dua after the Fardh Salaat to respond to the stupid arguments which students of defective knowledge lacking in entirety in the *Noor of Ilm* fabricate and borrow from the Salafi *juhhaal.*.

Q. Whose right is it to name the baby—the father or the mother?

A. Some Ulama say that it is the father's right and some say it is the mother's right. Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) was of the view that it is the right of the mother. This issue should not lead to dispute and acrimony in the family. Due to ignorance and narrowness of hearts, such a simple issue leads to unnecessary friction between husband and wife, and even with in-laws. The husband should possess sufficient magnanimity in his heart to allow his wife to select a name for her baby. After all, she toiled and suffered for many months bearing her child and giving birth to it. As long as she chooses a name of any of Islam's holy personages, the husband should accept it, for that will be the name divinely decreed. It is surprising and lamentable to observe the development of ill-feeling over petty issues which require only a bit of understand and big-heartedness.

Q. A radio mufti said that there is no such thing as zina of the heart/mind. According to him it is permissible to derive lustful pleasure with thoughts of a woman. Is this correct?

A. The lost 'mufti' of the radio has to have some veneer of an argument to justify the carnal lust which develops in his heart when he mingles and interacts with the promiscuous female radio 'presenters'. This miserable mufti needs to renew his Imaan as well as his nikah if he has a wife because in his nafsaani fatwa of jahaalat he has rejected the authentic Hadith which confirms zina of various stages such as zina of the eyes, etc. You need not have much knowledge to understand the gross error of this 'fatwa' of the radio mufti.

Q. Is it permissible for an adult married child to walk into the home of his parents and take for himself whatever he wishes without their permission?

A. It is not permissible. The adult child is not allowed to take any of the belongings of his parents without their consent. Morally it is theft to appropriate any of the property of the parents without their consent. It is haraam to do so.

Q. Someone claims that Islam allows a maximum of 10% profit on merchandise.

A. This claim is utterly baseless. Islam sets no ceiling to profit margin.

Q. I am 22 years of age and a Christian. My father is a Muslim, but he never married my mother. I wish to be a Muslim but my dad does not want to have any association with me because he is afraid of his wife and mother. If he attempts to help me, they abuse and harass him. He, therefore, says that I should approach others if I wish to be a Muslim although he converts others to Islam. What should I do? His wife threatens to leave him if he concerns himself with me.

A. In the circumstances it is best that you forget about your 'father'. You should do what is constructive and beneficial. Firstly, according to Islam, he is not your legal father despite the fact that he is so biologically. Fornication does not give rise to rights. He never married your mother and you were born out of wedlock. If you are sincere in your desire to embrace Islam, then your 'father' is not a requisite for your entry into Islam. You don't need him to become a Muslim. Speak to any other Muslim and express your desire to embrace Islam. Obtain some Islamic literature and begin learning what Islam is all about. There are many Muslims who will be eager to assist you to enter the fold of Islam. Your embrace of Islam is not at all dependent on your 'father'. It depends on your sincerity and your effort.

Q. Is it permissible for the active working partner in a business to draw a fixed monthly salary in addition to his share of the profit?

A. Partners, even active partners, are entitled to only their share of the profit. It is haraam for a partner to receive a fixed salary. Such a fixed 'salary' is in the category of riba. All monies withdrawn from the business by partners should be deducted from their share of the profit. The working partner may be given a higher percentage share of the profit than the dormant partner. This will adequately compensate for his effort and labour.

Q. I divorced my wife over the phone—three Talaaqs in one breath. Is our marriage over?

A. Yes, your marriage is over. The marriage has irrevocably ended. Now there is no scope for reconciliation.

Q. What should be done with money which customers had paid for unclaimed laybyes?

A. Keep the money for at least a year. If unclaimed, contribute it to the poor. However, should a customer appear and claim the money he had paid, you will have to refund him, and you will gain the reward of the Sadqah.

Q. Is it Sunnat to apply camphor or a similar mixture to the forehead, palms, knees and feet of the deceased?

A. Yes, it is Sunnat.

Q. Is it Sunnat to apply ittar (perfume) to the hair and beard of a male mayyit?

A. It is Sunnat to do so, but not to the hair of a female.

Q. A man divorced his wife and left her at her parents home to pass the iddat. He refuses to allow her to remain in his house. What is the Shariah's ruling regarding maintenance in this case?

A. The husband is liable for paying maintenance for the full iddat period which is three haidhs (menses) if she is not pregnant. If pregnant, the iddat is until delivery of the babe. It is incumbent for the divorcee to spend the iddat in the marital home. If she is not guilty of having committed any lewd misdeed such as having an illicit affair, then the husband has no right of expelling her from the marital home. If this is not the case, then the parents may include rental in the maintenance which the husband must pay.

Q. The estate of my deceased father was not wound up. Some of the heirs continued to live in the house for several years. I erected a house on the vacant land which belongs to the estate. I never paid rent to the estate and no arrangement was made. We are now ready to wind up the estate and distribute the assets to the heirs. What is the position of the house which I had erected?

A. You had initially erred for having erected the house without proper arrangement with the heirs. If you had built the house without the consent of all the heirs, then you are in the category of a *ghaasib* (usurper). Since no agreement to pay rent was made, the heirs cannot now demand compensation

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from you. While the house belongs to you, the land on which you erected the building belongs to the estate—to all the heirs. An amicable compromise should be effected. Either you sell the house to the heirs or they sell the usurped piece of land to you. The price should be by mutual agreement. It is not necessary that the price be the market value. An amicable compromise arrangement is the best solution. If no such solution is agreed on, the heirs can compel you to demolish your house and order you to remove your building material and the rubble.

Q. In the U.S.A. some Islamic banks sell homes by a scheme called 'Diminishing Mushaarakah'. The buyer of the house pays a monthly sum from which portion is rent and portion is a payment on the house. After a specified number of years, one becomes the owner of the house. Is this scheme permissible?

A. We have studied the brochure on this scheme. It is in conflict with the Shariah. It is not permissible to buy a house by this scheme.

Q. A madrasah charges fees per month. Closing date is 25th November. Is it permissible for the madrasah to charge fees for December when it will be closed?

A. Since the madrasah charges fees on a monthly basis, fees for December are not permissible.

Q. Is it permissible for a paid Madrasah Ustaadh to spend time on the phone talking to friends or attending to his private matters during teaching time?

A. It is not permissible for an Ustaadh to commit such khiyaanat (abuse of trust).

Q. Is it permissible for a man who shaves his beard to sit in I'tikaaf during Ramadhaan?

A. Like Salaat and Saum, the act of I'tikaaf is also an ibaadat. The grave sin of shaving the beard does not prevent a person from an act of ibaadat. Just as the faasiq performs Salaat, so too may he perform I'tikaaf.

Q. A Shaafi girl married a Hanafi boy. Should she adopt the Hanafi Math-hab?

A. No, it is not permissible for her to switch her Math-hab. She has to retain her Math-hab. Changing Math-habs for worldly reasons is akin to kufr.

Q. A client ordered some goods from me. When I delivered the goods to his shop, he refused to accept it for no valid reason. What is the *mas'alah?*

A. If he has no valid reason, it is morally *Waajib* for him to accept the goods. He commits a grievous sin for the breach he has committed. However, legally you cannot compel him to accept the goods. These types of risks are attributes of trade, and they distinguish trade from riba which is unencumbered with this type of risk.

A. My deceased father had two wives. We have been told that his one wife (my stepmother) does not inherit in his estate because she had no children by him. Is this correct?

Q. It is utterly baseless. Your stepmother will inherit in your marhoom father's estate in exactly the same way that your mother will inherit. One eighth of the estate will be inherited jointly by the two wives. They will share the eighth equally.

Q. A man makes a donation of a property and a specified sum of money to one of his sons while he is alive. The condition of the donation is that the son signs an agreement that he will no longer be an heir after the father dies. That is, he will not inherit anything in his father's estate. Is this donation valid? Can a father remove his son from the inheritance?

A. While the donation is valid, the condition is *baatil.* If the son has taken possession of the donated assets, he has become the owner. The haraam condition stipulated by the father and agreed to by the son has no validity. It automatically falls away. The son will inherit his prescribed share in his father's estate in the same way as the other sons.

Q. A radio station conducted a Qur'aan challenge competition during the month of Ramadhaan. Prizes were given to the winners. Is this competition permissible?

A. From the explanation presented by you it is clear that the competition is haraam. It consists of a variety of haraam elements which include gambling, making a mockery of the Qur'aan Majeed and the Deen, diverting people from ibaadat to frivolity, wasting prime ibaadat time (the auspicious nights of Ramadhaan) for the nonsensical competition, female participation, etc. The Qur'aan Majeed is Allah's Kitaab of Hidaayat sent to extricate mankind from jahaalat and kufr. It is not a Book of frivolity to be used for nafsaaniyat, shaitaaniyat and jahaalat—exercises in which the radio gang of so-called learned muftis and molvis excel. May Allah Ta'ala save the Ummah from the perfidious, pernicious and immoral designs and traps of this clique of *Aimmah-e-Mudhilleen* about whom Rasulullah (sallallahu alayhi wasallam) said: *"Verily, I fear for my Ummah the Aimmah-e-Mudhilleen".* They are the 'learned' men who mislead Muslims for the realisation of their twofold objective of *Hubbud dunya (love of the world) and Hubbul maal (love of wealth).*

A SINISTER HOAX

In the Sunday Times Extra of 11 December 2005 there appeared an advertisement captioned,

"Humble Request To all Spiritual Sons of The Saint of Jalalabad".

This advertisement is a hoax with sinister designs. The Khulafa of Hadhrat Masihullah (rahmatullah alayh) in South Africa have not inserted this anonymous advertisement in the Sunday Times, nor are they contemplating any sort of ludicrous merrymaking party of the kind advertised. The Khulafa of Hadhrat Masihullah (rahmatullah alayh) dissociate from the ludicrous hoax, and unequivocally maintain that the Silsilah of Hadhrat Masihullah and Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayhima) has absolutely no relationship and no affinity with bid'ah gatherings at which merrymaking and frivolity are the salient features.

Q. Is the earning of a Maulana who broadcasts on the radio lawful?

A. In view of the preponderance of haraam prevailing in these stations and their programs, the earnings are haraam.

Q. A promiscuous man has proposed for marriage to a certain girl whose parents insist that he should submit to an Aids test in view of his promiscuous track record. Is this test allowed in the Shariah, and is it proper for the parents to insist such a test?

A. Firstly, if the man has not made Taubah, and if he has not thoroughly reformed himself, his proposal should not be considered. Parents will be throwing their daughter to the wolf if they marry her off to an evil man. If he has reformed and the girl and her family are inclined to accept his proposal, it is proper for them to ask him to undergo the test to ascertain if he is not perhaps afflicted with the filthy disease which truly is an *Athaab* of Allah Ta'ala.

Q. Some women edged on by modernist men are increasingly asserting themselves in the public. We find demands for females to attend the Eidgah, the Musjid and other public venues where Deeni activities take place. Please comment on this trend.

A. As far as the Shariah's ruling is concerned on the issue of female emergence, expression, competing with males, participation in public Deeni activities and the like, it is well known. Every Muslim whose mind has not been deranged by the immoral poison of western libertinism and immorality knows, understands and accepts that the western trend of female assertion and expression is haraam, vile and immoral. There is no need for an exposition of the Law of the Shariah which is obvious. The disease of female emergence and self-expression which is on the increase in Muslim society, has in recent years been actively aided and abetted by the connivance of misguided molvis, unqualified 'khalifas', and impostor shaikhs of tasawwuf who have all united with the modernists in an unholy coalition to subvert the Deen and ruin the morality of women. The deviate 'deeni' personnel, the worst of whom are the radio clique of miscreants, and the modernist agents of shaitaan are all serving the cause of western libertinism. May Allah Ta'ala save the Ummah from the avalanche of immorality which modernist fussaaq and the *Aimmah-e-Mudhilleen* (learned men who mislead) have set in motion. There is one very interesting, albeit lamentable, fact in female self-expression. Vociferous females who have a desire for self-expression and the limelight have the traits and inclinations of lesbianism. They are a dangerous breed and a depraved specimen of humankind.

Q. Modernists claim that it is necessary for women to attend the Eidgah because according to the Hadith this was instructed. Since they used to attend the Eid Salaat during the time of Rasulullah (sallallahu alayhi wasallam), they should be allowed even today. Is this reasoning correct?

A. On the basis of the convoluted logic of the modernist *juhhaal* it is necessary to drink camel's urine for sickness because this is also an instruction in the Hadith. The modernist ignoramuses are too dim in their brains to comprehend that according to Rasulullah (sallallahu alayhi wasallam) females have been created with *Nuqs (deficiency)* in their *Aql*; that he has ordered the concealment of females who, he said, are objects of concealment; that the Qur'aan prohibits them from emerging from their homes, and that the general principle which governs women is Rasulullah's statement: *"Put them (women) behind in the way in which Allah has put them behind."* This is the Shariah's stand on this issue. It is as clear as daylight. No amount of crowing and braying like asses by the effeminate beardless chaps will succeed in altering the Divine Law of Islam until the Day of Qiyaamah.

Q. Can a woman go for Hajj alone with her 13 year old son as her mahram?

A. It is not permissible for her to travel alone with her 13 year old child notwithstanding the fact that he is her mahram. Due to his age, he is unable to fulfil the duties of a mahram along the journey.

Q. An unmarried son enters the room of his parents without permission. He says that there is nothing wrong in this.

A. It is haraam for the son to enter the room of his parents without announcing himself and seeking consent. It is strictly prohibited for him to enter without their permission.

Q. An Islamic organization has hired a person to collect funds for its activities. Zakaat, Lillah and other charitable funds are collected. The collector is paid a percentage, e.g. 12%, of all the funds he collects. Is this arrangement permissible?

A. This arrangement is not permissible. It is not permissible to pay the collector a percentage of the Lillah/Zakaat funds he collects on behalf of the organization. 12% of the Zakaat will remain unpaid. If a worker is hired by the organization for any function, a wage should be arranged. The wages may be paid from Lillaah funds. The wage must be a fixed amount.

Q. Recently for Iftaar someone sent MJC certified pies to the Musjid. The Imaam of the Musjid had the pies removed and given to non-Muslims living in a nearby squatter camp. However, the Imaam allowed Sanha approved pies to be brought to the Musjid for Iftaar. Was the action of the Imaam correct?

A. The Imaam acted correctly by ordering the removal of the MJC certified pies. All these pies are haraam regardless of certification. However, we must add that there is no difference between MJC

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and Sanha certified pies. Both orgnizations are birds of a feather. Besides this, it should be understood that Iftaar is not a time for pies, especially the commercially prepared haraam and doubtful pies. Iftaar has to take place with dates or water. This is the Sunnah.

AMR BIL MA'ROOF FOR PROTECTION

One of the main benefits of Amr Bil Ma'roof Nahy Anil Munkar (Commanding righteousness and prohibiting evil) is salvation from the Allah's punishment which ultimately engulfs the transgressors in the world. The Qur'aan Majeed states:

"Then when they forgot what they had been commanded with (and the punishment arrived), We saved those who used to prohibit evil and We apprehended the transgressors with the terrible punishment because of the evil they used to perpetrate."

(Surah A'raaf)

Q. Is it proper for a man to demand that his divorced wife gives him a detailed breakdown of the maintenance money he gives for the minor child living with her?

A. A just amount should be fixed for the maintenance to be paid weekly or monthly or annually. Senior, impartial and pious members of the families or the community should be taken into the consultation to decide the proper amount to be paid. Usually there is much acrimony, vindictiveness and malice accompanying these issues. It is therefore necessary to introduce men of intelligence to decide the dispute. When the amount has been fixed, the man should then not demand a cent to cent account. It will then be wrong for him to demand a detailed breakdown of the expenses unless there is good reason to believe that the woman is squandering the money on cosmetics and the like, and depriving the child.

Q. A man issued one Talaaq to his wife and took her back a day later. He then gave her a second Talaaq and took her back after about six months without renewing Nikah. Then he issued a third Talaaq. Is the third Talaaq valid? Can they reconcile without the need for her to marry someone else?

A. The Nikah has ended irrevocably. They cannot get married again. A Nikah between them will not be valid. Only if the woman is married to someone else, and should her new husband divorce her after consummation of the Nikah will it be permissible for her to marry her former husband. Furthermore, after the second Talaaq if her iddat of three haidhs had expired, then their living together without having renewed Nikah was an adulterous relationship. Once the iddat expires, Nikah becomes incumbent if they reconcile. This applies if it is one or two Talaaqs. After the third Talaaq, the issue of reconciliation no longer applies.

Q. The Sajdah Tilaawat aayat in Surah Swaad is a Sajdah Shukr for Shaafis. Shaafis are not allowed to make Sajdah Shukr in Salaat as this would nullify their Salaat. Is it permissible for the Hanafi Imaam to omit making Sajdah to accommodate the Shaafi Muqtadis?

A. It is not permissible. The Hanafi Imaam may not abandon the Sajdah. In such a situation, the Shaafi muqtadis should remain standing until the Imaam returns to Qiyaam.

Q. Is it permissible to keep a girl's name Firoza? Some people say that it is a name which Shiahs keep. What does Firoza mean?

A. Firozah is the name of a precious stone. It also means 'victorious', 'successful'. With a slightly different spelling, it means 'bright', 'illuminated'. As far as we are aware this is not a name which is exclusive with Shiahs. Shiahs also keep names such as Faatimah, Zainab, Muhammad, Ali, and many other names which Muslims keep. It is permissible to keep the name, Firozah.

Q. Is there a specific type of topi which is Sunnat which should be worn while performing Salaat?

A. As long as the topi is the headgear exclusively of a Muslim community, the Sunnah requirement is fulfilled. It is not necessary that the topi be of a specific kind or the topi of a specific Muslim community. As long as it is not a non-Muslim hat style or the hat of the fussaaq such as a Jinnah cap, the topi will be permissible. It is Sunnat and necessary to wear the topi at all times, not only in Salaat.

Q. According to the Salafis, the duas which are recited during the course of making Wudhu are bid'ah. Are there Ahadith to substantiate these duas?

A. The Salafis are ignorant. They lack knowledge of the Shariah, hence they blurt out whatever they have lapped up from those who have deviated from the Path of the Ahlus Sunnah Wal Jama'ah. The duas which are recited while making Wudhu are among the permanent practices of the Salf-e-Saaliheen. The illustrious Fuqaha of the early eras of Islam, and great Ulama such as Imaam Ghazaali (rahmatullah alayh) have recorded these duas in their authoritative Books of the Shariah. When an *amal* is the practice of the Salf-e-Saaliheen it is adequate proof for it being a Sunnat. Those, such as the Salafis, who have strayed from Siraatul Mustaqeem are ignorant of the principles of the Shariah on the basis of which the *Ahkaam* (Rules) of the Shariah are formulated. The duas which are recited during Wudhu are of the category of *Ahkaam* classified as *Aadaab* (Etiquettes). The practice of the Salf-e-Saaliheen is adequate for the Ummah. The drivel of the Salafis should be ignored.

Q. Is it permissible for a man who made Tayammum to be the Imaam of musallis who made Wudhu?

A. It is permissible as long as his Tayammum is justified.

Q. Are braids/plaits permissible for men? Is Salaat valid?

A. It is haraam for males to plait their hair or to adopt the style called braids. Plaits are exclusively for women. Rasulullah (sallallahu alayhi wasallam) cursed males who imitate the ways and styles of females and vice versa. Braids are also the style of the kuffaar. Emulating them is prohibited. While the Salaat will be valid, all the reward is destroyed and the act is an aggravated sin when performing Salaat with such hair.

Q. My father was very punctual and strict in his observance of Salaat, Hajj, paying Zakaat, etc. He was generally very religious, except for one evil—zina. Inspite of his observance of the Deeni practices, he maintained illicit relationships with many women. He died suddenly of heart failure while drinking wine and committing zina. We, his two sons are heart-broken. We have performed a variety of ibaadat acts as thawaab for him and we are making dua for his maghfirat. Is there forgiveness for him?

A. We should derive lesson from such episodes and supplicate to Allah Ta'ala for a beautiful Maut with Imaan. According to the Hadith, a man will be resurrected in Qiyaamah in the state in which he had died. Regarding maghfirat (forgiveness), it has two meanings. (1) Allah Ta'ala forgiving someone without punishing him. With regard to this aspect, no one can comment. Only Allah Ta'ala knows to whom He will direct His special mercy. We should also always entertain hope on the Mercy of Allah Ta'ala. We should continue making dua for His Mercy and supplicate to be forgiven without first being punished and without reckoning. (2) The second aspect of forgiveness is salvation after having suffered the punishment imposed by Allah Ta'ala for evils committed. This forgiveness is for every Muslim who had died with Imaan regardless of his sins. At some time he will be forgiven and removed from the punishment of Jahannum. However, a man who has departed from this world without Imaan—*Nauthubillaah!*—will not be forgiven at any time. He will dwell everlastingly in Jahannum. You should continue making dua of Maghfirah for your father and establish some Sadqah Jaariyyah for him."

(Both the question and answer have been reproduced from the Kitaab, Aap Ke Masaail, authored by Hadhrat Maulana Yusuf Ludhyaanwi—rahmatullah alayh). We need to take stock of our lives to ensure that we depart from this world with Imaan and in a beautiful manner. Always remember the Hadith of Rasulullah (sallallahu alayhi wasallam) that one will be resurrected with the type of people one had associated with here on earth.)

PERMISSIBLE THINGS

"Abundance of Mubaahaat (Permissible things), despite their permissibility, leads to moral corruption and negation of fear and humility." (Hakimul Ummat)

Q. What is the status of shaking hands after Salaat, especially after Asr and Fajr?

A. It is a bid'ah practice. It is not permissible just as it is bid'ah to observe the customary hand-shaking practice on Eid days.

Q. Is it permissible to stand in respect of a senior?

A. It is permissible.

Q. Is it permissible to wear a ring on which the Name of Allah Ta'ala is engraved?

A. There are two conditions for its permissibility. (1) No disrespect should be shown to it, e.g. going into the toilet with it. (2) If a male is wearing the ring, it should be of only silver. If it is a woman, it may be of either gold or silver, not of any other metal or material.

Q. When a woman makes a path in her hair, is there a particular method according to the Shariah?

A. Yes, there is a particular way for a woman to make a path in her hair. If she makes a path, it has to be in the middle. It is not permissible to make a path on the sides in the way the kuffaar do.

Q. A man forbids his wife from wearing Hijaab dress when leaving the home. What

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should be her reaction?

A. It is not permissible for the wife to obey any of the haraam instructions and desires of her husband. While she is instructed by the Shariah to tolerate her husband's injustices, she is not allowed to obey him if any of his orders are in conflict with the Shariah even if it means that the marriage will breakdown. The first allegiance is to Allah Ta'ala, not to anyone else. Neither husband nor parents are to be obeyed in anything haraam.

Q. Nowadays it is the norm for Muslim businessmen to employ female secretaries and receptionists with whom they freely communicate. They even sit and discuss with their female receptionists all alone in their offices. Is there any concession in Islam for relaxing Purdah between the boss and his female secretary?

A. It is incorrect to say that the boss and his female consort are alone in the office. On his way to take possession of Jerusalem, Hadhrat Umar (radhiyallahu anhu) stopped at a place called Jaabiyah where numerous Sahaabah and Taabieen had gathered to welcome him. Hadhrat Umar (radhiyallahu anhu), in a stirring lecture to them said: *"Never ever should any of you be alone with a woman, for verily, the third one present is shaitaan."* The boss with his secretary are under the constant influence of shaitaan. Under guise of business, daily the bosses are committing zina of a variety of types and degrees with their female employees. They are able to befool stupid and dumb people with their excuses. But they, themselves, and Allah Ta'ala and all intelligent people are fully aware of their immoral agenda in employing female staff in general, and female receptionists and secretaries in particular. Are their any bosses who can honestly say that they are not daily involved in some form of zina with their female staff? Zina of the eyes, zina of the tongue, zina of the ears, zina of the hands, zina of the heart, zina of the mind and also the ultimate act of zina for which the prescription is *Rajm* (Stoning to death). Since zina is the norm in this era, employing the means of zina is also the norm. May Allah Ta'ala save us from the evil and immorality which lurk in the nafs and which are being satanically legalized. The evil of employing female secretaries has become so much accepted and is regarded with such innocence that husbands have managed to pull the wool over the eyes of their wives. Wives are in fact so dumb and stupid that they fail to realize and see and understand what their husbands are perpetrating in their offices, especially when they have to stay late in their shops and factories ostensibly and satanically doing some bookwork or stock-taking. All their bluff and corruption will surface at the time of Maut. The episode of the man who died suddenly of heart failure while indulging in zina should be an adequate eye-opener for the miscreant bosses.

Q. I am a young girl. My parents insist that I attend university. I am averse to go to university as I understand the Islamic requirements of Hijaab. My parents and other family members say that I shall be punished by Allah Ta'ala for being disobedient to my parents. Please advise me. What should I do in this predicament?

A. You appear to be an intelligent girl. It should not be difficult for you to understand what you should do. If your parents insist that you abandon Islam, will you do so? It is haraam for you to obey your parents in their haraam wishes. It is haraam for you to go to university. You are inviting the Wrath and the La'nat (Curse) of Allah Ta'ala and His Malaaikah on you if you attend university. Even if your parents threaten to expel you from the home, you should remain firm in your refusal. Rasulullah (sallallahu alayhi wasallam) said that obedience to any being which involves disobedience to Allah Ta'ala is not lawful. You are not permitted to put yourself up for prostitution to satisfy the satanic desires of your parents. University is another name for fornication and prostitution. No one ever emerges unscathed from such an evil abode. The early Muslims had to sacrifice even their lives under torture for the sake of their Imaan. You are called on to only abstain from a place of immorality for the sake of your Imaan.

A COMMON MISCONCEPTION

A common misunderstanding is that Purdah is not necessary for all Mahrams—brothers, nephews, paternal uncles, and maternal uncles. While this is the rule, it is essential to know that Purdah for irreligious mahrams—those who are modernists and have an aversion for Hijaab—is just as incumbent as it is for non-mahram males. Even if they are not modernists, but they fail in the observance of Hijaab for other females, then too Purdah for such fussaaq mahrams is incumbent.

Q. A man in the state of janaabat slaughtered and animal. Is the meat halaal?

A. The meat is halaal. However, it is highly improper for a Muslim to dwell so long in the filthy state of janaabat to enable him to slaughter an animal. Roaming around in the state of janaabat indicates an Imaan severely tarnished with spiritual pollution. A Muslim should, infact, endeavour to be in the state of Wudhu the whole day. Rasulullah (sallallahu alayhi wasallam) said: *"Wudhu is the weapon of the Mu'min."*

Q. Tiny fish such as sardines are canned together with intestines and all internal impurities. What is the mas'alah regarding eating such fish?

A. Eating such fish with the intestinal impurities is haraam. It is incumbent to remove the entrails, etc. before eating. This is the rule according to all the Fuqaha of both the Hanafi and Shaaf'i Math-habs.

Q. There is much confusion regarding shrimps. Most of the Ulama say that shrimps are halaal?

A. The fact that you concede 'much confusion' is indicative of the veracity of the claim of the Ulama who proclaim shrimps haraam. The correctness/error of a Shar'i *hukm* is not judged by majority vote. The issues of the Shariah are based on and decided by *Dalaail*—Proofs of the Shariah, not by the number of Ulama. Furthermore, in contemporary times the number of Ulama is absolutely of no significance. Most of them consume shrimps from the day they were born. They claim shrimps to be halaal, not on the basis of any research in the field of *Dalaail,* but simply because they have read or heard some Aalim say that shrimps are halaal. They accept this view blindly inspite of being aware of the opposite authoritative view. We have printed a booklet explaining this mas'alah. The proofs have been furnished and the arguments of the opposite camp have been adequately answered and refuted. To this day, none of those who claim shrimps to be halaal has responded to our arguments.

Hadhrat Mufti Rashid Ahmad, author of *Ahsanul Fataawa* has elaborately discussed the prohibition of shrimps in his Kitaab. Insha'Allah, we shall translate his exposition and publish it in book form—if Allah Ta'ala bestows us the taufeeq. Some of his comments are: *"The conclusion of the zoologists is: 'If someone claims that a donkey is a human being, it is not as surprising as the claim that shrimps are fish…." Besides this unanimous verdict of the zoologists the obvious verdict of intelligence and observation is that there is not the remotest relationship between shrimps and fish."* According to the Hanafi Math-hab, only fish of the sea animals is halaal. Our booklet, *Animals of The Ocean,* explains the Shar'i *Dalaa-il* of the Hanafi Math-hab on this question. Whoever is interested, may write for the booklet.

Q. I was given a sheep as a gift. Is it permissible to make Qur'baani of this animal?

A. It is permissible.

Q. Last year although Qur'baani was Waajib for me, I had not discharged this obligation. If I make two Qur'baanis this year, will it suffice?

A. Even if you make 100 Qur'baanis it will not suffice for the omission of last year's Waajib Qur'baani. One animal will be your Waajib Qur'baani and the extra one will be a Nafl Qur'baani. The only way in which you can compensate for last year's Qur'baani is to give the price of a sheep/goat as Sadqah to the poor. In addition you have to repent for the sin.

Q. Sacrificing animals without tails seem to have become the accepted practice. Even Ulama have sanctioned such animals for Qur'baani. Is this allowed?

A. It is not permissible to make Qur'baani of animals without tails, or, of cut tails. The Law of the Shariah cannot be tampered with. Those who claim permissibility have absolutely no shred of valid Shar'i evidence for their fallacious view.

Q. After a sheep was bought for Qur'baani, it developed a defect which renders it invalid for sacrificing. What is the ruling pertaining to this animal?

A. If Qur'baani is Waajib, another animal has to be purchased for sacrificing. If Qur'baani is not Waajib on the person, he should sacrifice the same defective animal.

Q. After purchasing an animal for Qur'baani, it died. Is it necessary to buy another animal for Qur'baani?

A. If Qur'baani is Waajib on the person, then it is Waajib to purchase another animal. If Qur'baani is not Waajib, it will not be incumbent to buy another animal.

Q. Will the Aqeeqah made for an adult be valid if it was not done during infancy?

A. The Aqeeqah will be valid.

Q. A man erected a house on the land of his relative without consent. The owner of the land demands his land. What is the Shariah's ruling?

A. The owner has all the right to demand his land. The usurper should endeavour to sell the house to the owner of the land or the land owner may sell his land to the usurper. Any

(Continued on page 12)

'UMRAH'—ALSO A DECEPTION

AMONG THE INNUMERABLE ploys and deceptions of shaitaan is his strategy of using acts of ibaadat to ensnare people. Shaitaan has divided his armies into two main groups—the shayaateen of the east and the shayaateen of the west. Once the shayaateen were asking the question: Which of the two groups is the greatest? That is, the vilest in their sphere of satanism.

In *Mawaahibul Khaleel*, a Fiqh kitaab of the Maaliki Math-hab, in the discussion on the question of Hajj, it is mentioned: *"If a man knows that if he embarks on a sea voyage he will be overwhelmed by dizziness which will prevent him from performing Salaat, then it is not permissible for him to journey (to perform Hajj). There is no difference of opinion on this issue. A person who has this problem, and inspite of it, sets off for Hajj, his Hajj is the desire of the nafs. In fact, it is the prompting of shaitaan.*

Al-Barzali said: "Verily, our Shaikh Abu Muhammad Ash-Shabeebi narrated from Taalib that: 'The shayaateen of the east and the shayaateen of the west disputed (among themselves)—Who are the greatest perpetrators of deception?

The shayaateen of the east said to the shayaateen of the west: 'We are the greater conspirators than you because, most certainly, we exhort a man to sin and violate prohibitions in the places of the Ambiya.'

The shayaateen of the west said: 'We are the greatest deceits. We find a man (in the peace and comfort of his home) with his wife and children. He fulfils the Faraaidh obligations of Salaat, Zakaat, etc. comfortably and with peace of mind while the Malaaikah are in his company. Then we suddenly send an agent (like the Hajj agents and SAHUC—The Majlis) to entice him into journeying to the Land of Hijaz. We poke him with a knife (a figurative expression for shaitaani manipulation). Thus he cries (yearns to go for Umrah). We exhort him to emerge from his home (to undertake the Umrah journey). Then he comes out of his home and embarks on the journey.

From the very day he emerges from his home (to go on the journey), we induce him to neglect his Fardh obligations and to commit violations (of the Shariah's Ahkaam), from the day of departure to the day of return.

In consequence, he suffers loss of wealth and has harmed his Deen (whether it be) in the east of the world or in the west of the world."

The shayaateen of the east conceded to their counterparts of the west that indeed they are the greatest deceits.

Al-Barzali adds: "I myself have observed some of these perpetrations on my Hajj journey. We seek the protection of Allah."

In this discussion of the two groups of shayaateen is a sombre lesson for the droves of people who go for Umrah. Most of them embark on the journey under a spell of self and shaitaani-deception. While their ostensible argument to soothe their conscience and dupe people is the ibaadat of Umrah or Nafl Hajj, their true agenda is nothing but *nafsaaniyat.*

They go for a holiday. They squander wealth and time in evil, in sin and futility. They proceed to the Holy Places with foul intentions and loaded with sins. They return from the Holy Places with a greater burden of sin and corruption.

Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) said that there are people who emerge from their bathroom purified of sin while others return from the Ka'bah loaded with the burden of sin.

When the Mu'min makes wudhu or takes ghusl, and he observes the Sunnat rules of these acts of ibaadat, his sins are washed and eliminated as the water rolls off his body. He therefore emerges from the bathroom purified from sins. On the other hand, people commit many Shar'i violations and indulge in acts of flagrant sin in the Holy Places. Thus, instead of being purified, they return from the Ka'bah with a heavy burden of sin.

Right from the time a man sets out from his home for Umrah, he invariably becomes trapped in sin and neglect of ibaadat even if he happens to be a sincere and a pious man. All hijaab totally evaporates. His females are all exposed to fussaaq and fujjaar at the airports, at the immigration, at the customs, in the transit lounges, in the hotel foyers, in the hotel lifts, in the streets, in the taxis, in the buses, in the planes, and in every place. Every rule of Hijaab, morality, shame and honour in the sacred Book of the Shariah is violated.

These acts of *baatini* persecution and torture have to be suffered and committed from the very first day until entry into the blessed sanctuary of the home.

Even in the Holy Cities, the exposure to moral crimes and violations saps the spiritual energy of one who is conscious of his Imaan. Men and women brush against one another right in the Harmain Shareefain. A total breakdown of Hijaab and Akhlaaq occurs in the Holy Places where the Hajj and Umrah have been thoroughly commercialised and transformed into a holiday. Ibaadat is furthest from the heart and mind.

The modern shaitaani shopping malls—the haunts of the shayaaten—are overcrowded 24 hours of the day with those who had ostensibly undertook a Journey of Love—Love for Allah. The treachery of the claimants of Divine Love is absolutely revolting and shocking.

They argue, they fight, they abuse and they project everything of the worst which the nafs of insaan has to offer. They fight over food, over accommodation and over the inconveniences which have to be incumbently tolerated.

On the plane, Salaat is either abandoned or performed in a mock display. Interacting with faajirah and faajir plane staff is incumbent. The majority of those who proceed for Umrah blissfully forget about Salaat in the plane. Haraam food is ingested with the greatest relish. Food is accepted from the same impure hands which serve wine and pork.

In a nutshell, nothing is correct on the journey. Assault on and mutilation of the *Ahkaam* of the Shariah are acceptable norms of the journey. Every man has to incumbently become a *dayyooth* in this era on a journey. Females enjoy the air of 'liberation' in the Haramain Shareefain. They have gained the idea that everything goes for permissibility in Makkah and Madina. Roaming the streets, prowling around on shopping sprees, eating in the public, close contact and interaction with the male shopkeepers, etc., all become acceptable for the so-called Purdah Nasheen females. The evils perpetrated in the 'national' tents at Mina is a story of a different kind where even divorce takes place.

Molvis have added their weight to the criminilisation of the Hajj and Umrah with their commercial agenda. In the name of ibaadat, they have become mercenaries.

Because they are in Makkah and Madina, they have the outer cover of ibaadat. Women freely trot to the Harams, mixing with the thousands of males in the streets and in the Musjids. This is not ibaadat. This is not Umrah. It is the ploy of Iblees.

Rasulullah (sallallahu alayhi wasallam) said: *"Journey is a portion of the Fire."* Today, this *Naar* (Fire) blazes most fiercely on the Umrah journey.

Stay at home and gain the thawaab of a Maqbool Hajj and a Maqbol Umrah on a daily basis by performing four raka'ts Ishraaq Salaat.

HAJJ BECOMING FARDH

When Umrah is performed during the Months of Hajj (Shawwaal, Zil Qadh and the initial 10 days of Zil Hajj), the effect in relation to Hajj is as follows:

(1) If Hajj was never performed, it becomes incumbent (Fardh) if one has sufficient means (expenses) to stay until Hajj and for the maintenance of one's family at home.

(2) If one lacks sufficient funds for these requirements, Hajj will not become Fardh.

(3) If Hajj was already performed, it will not again become Fardh by virtue of Umrah during the Hajj months.

THE DISPLAY OF DEEDS

The record of man's deeds of virtue and vice will be unfurled for him in this very dunya at the time of Maut. This display will be a source of grief and happiness for him. Muhammad Bin Ali (rahmatullah alayh) said: *"When man approaches within proximity of Maut, the forms of his virtues and vices are displayed to him. The Recording Angels display his deeds to him. The sight of his good deeds makes him happy while the sight of his evil deeds causes him great pain."*

The Qur'aan Majeed states: "On that day will man be shown whatever he had sent ahead and whatever he had left behind."

THE DUA OF ANGELS

The Mu'min's soul will not be taken as long as he has not seen his two Recording Angels. If he was an obedient slave of Allah, these two Angels say to him: *"May Allah Ta'ala grant you a good reward. You were our good friend. You kept us in a pious gathering. You practised virtuous deeds in our presence. Your speech was virtuous. May Allah reward you well."*

If the dying man was disobedient, the Angels, narrate his vices to him and invoke curses on him.

AMR BIL MA'ROOF….

Rasulullah (sallallahu alayhi wasallam) said: "I saw the Angels of Punishment approaching a man from my Ummah. Then came his *Amr Mil Ma'roof Nahy Anil Munkar*, and it saved him from the punishment." Amr Bil Ma'roof is a saviour in this world, in the Qabr and in the Aakhirah.

SURAH IKHLAAS

During sickness, recitation of Surah Ikhlaas in abundance is of much benefit. Rasulullah (sallallahu alayhi wasallam) said: *"A person who dies during a sickness in which he has abundantly recited Qul huwallaahu Ahad, will be saved from the punishment of the grave. On the Day of Qiyaamah the Malaaikah will carry him across the Siraat (Bridge) until the portals of Jannat."*

FLIGHT OF SHAYATEEN

Tahajjud Salaat is most efficacious for crushing of the nafs and for warding off the shayateen. The Hadith of Rasulullah (sallallahu alayhi wasallam) mention the following virtues and benefits of Tahajjud Salaat:

♦ The qira't should be recited in a slightly loud voice. The shayaateen and evil jinn flee when they hear the loud recitation.

♦ The Malaaikah who are nearby listen attentively to the recitation.

♦ The Malaaikah join the musalli in his Tahajjud Salaat.

♦ During the morning, the departing night instructs the forthcoming night to wake up this person for Tahajjud.

♦ When the Maut of this performer of Tahajjud arrives, the Qur'aan takes up position by his headside.

♦ After ghusl and kafan, the Qur'aan enters between the kafan and the breast of the mayyit.

♦ After burial, the Qur'aan becomes a barrier between the mayyit and Munkar and Nakeer.

SHAITAAN'S PURSUIT

No one should ever feel safe from the ploys and pursuits of shaitaan. Throughout life, shaitaan pursues man. Right until the moment when the soul departs from the body, shaitaan is in attendance weaving his plots and snares in his bid to destroy the Imaan of the dying Muslim.

Shaitaan pursues man right into the grave. When Munkar and Nakeer asks the mayyit: *'Who is your Rabb?',* shaitaan will be standing in one corner indicating to the mayyit that he is the Rabb. It is for this reason that Rasulullah (sallallahu alayhi wasallam) made dua for the mayyit: *'O Allah! Save him from shaitaan.'*

QUR'AANIC FRAGRANCE

The fragrance of musk was exuding from the grave of Abdullah Bin Ghaalib who was martyred in Jihad. A number of his friends who saw him in their dreams, asked: 'Where is your abode?' He said: 'In Jannat.' They asked: 'By virtue of which deed are you in Jannat?' He said: 'My Imaan was strong. I performed Tahajjud and fasted.' They asked: 'What is the fragrance from your grave?' He said: 'Tilaawat of the Qur'aan and Tahajjud Salaat.'

WORDS OF WISDOM

Hadhrat Hasan Basri (rahmatullah alayh) mentioned the following words of wisdom which are recorded in the Taurah:

- Wealth is in contentment.
- Freedom is in abandonment of lust.
- The happiness of the everlasting life pivots on the Sabr of a short life (of this world).
- Safety is in seclusion.

BLESSINGS OF ILM

'When taqwa settles in the heart, the barakaat of Ilm descend in the heart and the desire of the world departs from it."

(Ja'far Bin Muhammad)

NASEEHAT BY HADHRAT HAMDOON

► When you see a drunk man, take care of your own nafs. Fear for its transformation and corruption so that you may not be overtaken by a similar calamity.

► He who reflects on the lives of the illustrious predecessors (the Auliya of former times) will understand his own deficiencies and how far behind he lags from attaining the lofty ranks of the Men of Allah.

► Do not reveal such deeds of others, which you love to be concealed if you had committed them.

► Rizq which suffices for you, is drawn to you without effort and toil. Toil/effort is in (the pursuit of) excess (i.e. what is in excess of your needs).

► The Salf (Saaliheen) spoke for the honour of Islam; for salvation from the nafs and for the pleasure of Ar-Rahmaan. We speak for the honour of our nafs; for the search of the dunya and for the pleasure of people.

► When Iblees and his armies assemble, nothing gives them greater pleasure than three persons: A Mu'min who kills another Mu'min. A man who dies a kaafir. A heart in which there is fear of poverty.

► As long as you do not recognize your own faults, you remain barricaded (from all goodness).

► He who is diverted from the Aakhirah by the quest for the world, will be disgraced in this world and the Aakhirah.

'SADQAH' of deception

***Question:** A new form of Sadqah has been introduced by some Maulanas. In aid of some charity a banquet or a feast is organized. Only those who pay a sum, for example the R100 stipulated fee, are allowed to participate in the banquet. In exchange for the R100 a plate of food is given. The money collected in this way is for the charity for which the function has been organized. Men and women attend. Is this a form of Lillaah, and is this type of function permissible?*

Answer: To understand the stupidity and *nafsaaniyat* of this type of function should not be difficult. Sadqah is money given in the Path of Allah Ta'ala with no motive other than the Pleasure of Allah Ta'ala. Sadqah is definitely not money given in exchange for a platter of food at a function of frivolity and *nafsaaniyat.*

This type of function is accompanied by several haraam factors which render the whole act evil and haraam.

1) In the name of charity men and women are exhorted to attend a public function in kuffaar style. The function is in emulation of kuffaar ways and styles. *Tashabbuh bil kuffaar* (imitating the kuffaar) is haraam. The purported 'separate' facilities for men and women at these western style banquets are a sham and constitute a mockery of the Qur'aanic law of Hijaab.

2) The organizers of the satanic banquet invite and exhort women to emerge from their homes in diametric conflict with the Qur'aanic prohibition as well as in conflict with the numerous Ahaadith prohibitions. When it is not permissible for women to attend even the Musjid for Salaat, by what stretch of reasoning can it ever be permissible for them to participate in a kuffaar style public function in a public hall?

3) Women come dressed in their finery, perfumed and adorned to attract, entice and show off. Their sham 'burqah' and 'jilbaabs' are designed for attraction.

4) Many females will come audaciously driving cars thereby ensuring maximum exposure. Women in the front seat are signs of Qiyaamah according to the Hadith of Rasulullah (sallallahu alayhi wasallam).

5) The intention of Sadqah which people make when buying their plate of food at the stupid banquet, is a mockery and a deceptive ruse which the organizers have implanted in the minds of the participants. Those who attend, paying R100 for a plate of food lack sincerity. If the intention is to contribute money as Sadqah in the Path of Allah Ta'ala, there is then no need for the allurement of a plate of food and participation in merrymaking in a mixed crowd of men and women. Sadqah, according to the exhortation of Rasulullah (sallallahu alayhi wasallam) is given with "the right hand in such a way that the left hand remains unaware".

6) This type of westernized banquet is bereft of any Islamic fervour and is graced by many fussaaq and fujjaar.

7) Riya (show/ostentation), ujub (vanity) and takabbur (pride) are inherent characteristics of these kuffaar style banquets and functions.

People should at least be honest with themselves by refraining from self-deception. Sadqah is furthest from the mind when participating in banquets of merrymaking. Organizing, participation and buying food from these banquets, especially in the name of charity, are all haraam acts. Soiled garments cannot be cleansed and purified with urine.

NOT OBSOLETE

Islam is not an obsolete way of life which requires constant transformation for adaptation and progress. Islam is the Final and Perfected Deen which Allah Ta'ala has sent to mankind. Islam has its own unique ways and methods of accomplishment. These are shining and glittering ways which the Ummah has inherited from the Salf-e-Saaliheen originating with the era of the Sahaabah. Westernized methods and merrymaking banquets at which participants have to purchase tickets and pay for a platter of food are not among the ways and means of this *Nooraani* Shariah.

Modernist and deviated molvis and sheikhs have embarked on a mission of deviation to ruin the Shariah and its adherents. It is imperative to be on guard against these wolves in sheep's skins or in the words of the Hadith: *'Shayaateen in human bodies."*

RIGHTS OF PARENTS AFTER THEIR DEATH

THE RIGHTS OF parents over their children do not end with their demise. After the death of parents, there remain four *Huqooq* (Rights) which are incumbent on their children.

"A man came to Nabi (sallallahu alayhi wasallam) and asked: 'O Rasulullah! Does there remain any act of virtue incumbent on me, which I could do after the death of my parents?' Rasulullah (sallallahu alayhi wasallam) said: 'Yes, there are four acts of virtue incumbent on you: Dua (for them); fulfilling their wishes (bequests); honouring their friends, kindness to those who are related to you via your parents.'"

UNPAID DEBT

Rasulullah (sallallahu alayhi wasallam) said that the soul of the Mu'min who died without having settled his debts remains imprisoned until his heirs pay his debts. His soul will not enter Jannat as long as his debts remain unpaid.

LEADERSHIP IS A CALAMITY

Hadhrat Abdullah Bin Amr Bin A'as (radhiyallahu anhu) always yearned to see Ameerul Mu'mineen Hadhrat Umar (radhiyallahu anhu) in a dream. Once, very long after Hadhrat Umar's demise, he appeared in Hadhrat Abdullah's dream.

In his dream, Hadhrat Abdullah saw a magnificent palace from which Hadhrat Umar (radhiyallahu anhu) emerged.

Hadhrat Abdullah: 'How are you, O Ameerul Mu'mineen?'

Hadhrat Umar: If my Rabb was not Ghafoor and Raheem (Most Forgiving and Merciful), I would have been destroyed."

Hadhrat Abdullah: "What had transpired?"

Hadhrat Umar: "Since my death how much time has passed?"

Hadhrat Abdullah: "Twelve years".

Hadhrat Umar: "I have just now been released from the Reckoning."

The justice and piety of Hadhrat Umar (radhiyallahu anhu) were proverbial. When this was the divine apprehension of such a great, illustrious and just leader and ruler, what lies in store for the tyrants and oppressors—for the scoundrels who are kings, presidents, prime ministers, and leaders of a multitude of kinds?

THE GRAVITY OF DEBT

The Janaazah of a man was brought to Rasulullah (sallallahu alayhi wasallam). He was requested to conduct the Janaazah Salaat. When Nabi-e-Kareem (sallallahu alayhi wasallam) discovered that the mayyit had debts, he said: *"My performing Salaat for a man whose soul is imprisoned in his grave will be of no benefit. His soul will not progress to the heaven. If anyone assumes responsibility for paying his debts, then my Salaat will benefit him."*

UTHMAAN'S IFTAAR

The night prior to his *shahaadat* (martyrdom), Hadhrat Uthmaan (radhiyallahu anhu) saw in a dream Rasulullah (sallallahu alayhi wasallam) telling him: "O Uthmaan! Tonight you shall have iftaar with me." Hadhrat Uthmaan was fasting on the day when he was killed and martyred by the rebels. Thus his *iftaar* was with Nabi (sallallahu alayhi wasallam).

Murdering the Patient

Question—A patient's breathing was being sustained by a 'life-saving' respirator. He was unable to breathe without the machine. But with the machine on, he breathed. The Muslim doctor pronounced him 'brain dead', and advised removal of the machine. On the advice of the Muslim doctor, the relatives agreed. It was a Thursday afternoon. Within a few hours the sun would be setting and it would be Friday. The relatives thought that it would be an opportune occasion for their man to die because it is reported in the Hadith that one who dies on a Friday is saved from the trial of the Grave's questioning and punishment. They, therefore, permitted the switching off of the machine only after 7 p.m., that is, after sunset when it would be Friday night according to Islam. Please comment on this whole saga.

ANSWER AND COMMENT

The 'Friday' and the 'Grave' interpretation to justify the murder of the indisposed man, is a cruel and callous self-deception perpetrated by the relatives and the doctors. While the callous relatives soothed their conscience with the 'religious' smokescreen, the doctor, bereft of any moral conscience, had no need for any interpretation. Conscience is generally an unknown attribute to the medical butchers. The treasure of conscience does not form part of their capital. Bereft of conscience, the doctors are insulated with the 'brain dead' concept which westernism has fabricated and legalized for grabbing the organs—heart, kidneys, eyes, etc.—of living human beings.

THE ROOH

The definition of *Maut (Death)* in Islam is the permanent transference of the *Rooh* –the Soul– from the physical human body to the Spiritual Realm known as *Aalam-e-Barzakh* which people generally call the *Qabr* (grave). As long as this permanent transference has not occurred, man is alive.

With the transference of the *Rooh* occurs the cessation of all activity of all the organs of the physical body of man. There is no way, no method and no machine that can sustain life after the transference of the *Rooh.* If the respirator or any other medical contraption can sustain life—keep the human being alive—then no one hooked onto one of these machines should ever die. The human body will perpetually carry on its breathing and other functions, and the heart will everlastingly continue supplying the body with blood.

As long as the *Rooh* remains in the human body, there is life and the respirator/machine executes a meaningful function. The machine is reduced to redundancy in consequence of the permanent exit of the *Rooh.* Thus, the medical concept known as 'brain dead' is a massive and a murderous fraud enacted for the savagery of mutilating the living human being to grab his vital bodily organs. This concept has absolutely no other function other than medical barbarism perpetrated to satisfy the cannibalism for devouring organs by other patients who believe in the justification of eating human flesh at the juncture of starvation. Barbarism and cannibalism are the twin evils for the justification of the brain dead fraud.

TRUE DEATH

When true death (Maut) has transpired, all human organs are rendered lifeless and useless. There is no longer any *hayaat* (life) in them. Such dead and decaying meat serves no beneficial purpose to the medical butchers, hence the imperative need for the 'brain dead' theory.

Any death-inflicting act on the human body subsequent to the 'brain dead' pronouncement, is in exactly the same category as a death-inflicting act prior to this fraudulent pronouncement. While western law still recognizes as murder the infliction of unjustified death before the 'brain dead' pronouncement, it no longer recognizes this infliction as murder if executed after the patient has been certified 'brain dead'.

An act of intentional killing has been excluded from murder on the basis of the fallacious and fraudulent 'brain dead' theory in exactly the same way as the murder of a human baby is excluded from murder if the murder is perpetrated within its mother's womb. So far, there remains some sanity to concede that killing the infant after it has emerged from its pre-terrestrial abode is murder.

KUFR

Since *kufr* is utterly devoid of the slightest vestige of goodness and morality, kuffaar quite comfortably, without the slightest pang of conscience fabricate products such as 'brain dead'-murder and abortion-murder. But Islam has no truck with these acts of savagery. The 'brain dead' theory is not recognized by the Shariah.

ALIVE

As long as there exists the slightest activity in the human body, the person is alive according to the *Shariah*. The *Rooh* still inhabits its physical body. The breathing is attributed to the *Rooh,* and it is the *Rooh* which sustains the functions of the failing organs until the arrival of the appointed moment of *Maut.* Stating this fact with great clarity and emphasis, the Qur'aan Majeed says: *"A person will not die except with the permission (command) of Allah at the appointed time."*

THE MACHINE

The function of the machine is in the same category as the function of medicine, a remedy, a bandage and the like. While abstention from medicine and medical treatment is permissible, deliberate denial of a life-sustaining measure which normally leads to death is haraam.

If an asthmatic is gasping for air, and a doctor or any other knowledgeable person intentionally and deliberately denies him the treatment to relieve and save him from suffocating, he (the doctor) is morally guilty of murder in Islam even if he has not actively caused the death with his hands. If the doctor/relative knows that removal of the machine from the asthmatic will cause suffocation leading to death, he will be guilty of murder because he had actively committed an act which he is fully aware will bring about the death of the patient.

REMOVAL

The machine may be removed only if it serves absolutely no beneficial purpose. If the machine is connected to the patient to sustain the functioning of a particular organ, but fails to do so, it may be removed due to its redundancy. But, if it assists the organ in its functioning, no matter how slight, disconnection will be haraam unless the patient who is a man of *Taqwa*, who does not understand these modern contraptions, and who has no intention of suicide insists that the contraption be removed.

Abstention from medical treatment is the right of a Muslim, especially if he is a person of high *Tawakkul.* But he too may not resort to any method which normally leads to death.

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PAY YOUR DEBTS

Once Hadhrat Maimoon Kurdi (rahmatullah alayh) saw Hadhrat Urwah (rahmatullah alayh) in a dream after he had died. In the dream, Hadhrat Urwah instructed Hadhrat Maimoon: *"I owe a certain water-carrier one dirham (a silver coin). The dirham is on a certain shelf in my home. Take it and pay the debt I owe the water-carrier."*

In the morning, Hadhrat Maimoon met the water-carrier who confirmed the debt. Hadhrat Maimoon went to the house of Hadhrat Urwah, found the dirham as indicated on the shelf. He paid the debt.

Home Minister Sued for R600,000

(Continued from page 1)

scribed on page 1 took place in public and within sight of members of the public. More specifically inter alia, Mohammed Bhayat and Maulana Ashraf witnessed our client being manhandled in the manner described above.

Our client was detained at the instance of the same aforesaid officials at Lindela Detention Facility—Krugersdorp for a period of nine days. As a result of the aforegoing our client suffered loss in an amount of R588,421.

Unless the aforesaid sum of R588,421 is paid to our client within one month of date hereof, our client will issue summons against you for the recovery of same."

THE SINISTER ABDUCTION

Cause for the gravest concern in the unlawful assault and abduction of two Muslims by sinister alien forces clearly operating with the blessings and connivance of local agents of the government, is that this dastardly clandestine Gestapo operation reminiscent of the apartheid day kidnap and murder operations of officialdom's appendage, the dreaded Special Branch, has been executed under the noses of an ANC government whose members, not so long ago, were the victims of similar unlawful cloak and dagger abduction, disappearance and murder.

There is no doubt in the assistance which the local authorities and/or their agencies such as the intelligence agencies, the police and officials of the Home Ministry had actively given to the sinister agents, in all likelihood, the American C.I.A. The certitude of this fact has culminated in the Home Minister being sued by one of the victims of the abduction. Truly, a massive treachery has been enacted by the authorities by permitting inhabitants of this country to be forcibly abducted by brutal foreign agents, and to be whisked off to torture chambers elsewhere in the globe.

That such apartheid style, Gestapo tactics and thuggery are being employed in the so-called democratic land of South Africa. which is presently being governed by the very men who were victims of similar sinister forces, is most disconcerting and exasperating.

Recently two very senior officials of the National Intelligence Agency were fired for only keeping under surveillance a prominent businessman who happens to be a member of the ANC. In the abduction saga, a big group of alien dark forces actively aided and abetted by local law-enforcing agencies participated. Two men were forcibly abducted by heavily armed agents in a small town, not so late in the night—at 9.30 pm. The police were frantically called by members of the community. They arrived, but allowed the abduction to proceed unhindered.

The South African media with the solitary exception of a one-time report in the Sunday Times more than a month after the abduction, has remained ominously aloof and silent on the issue. Despite the gravity of the abduction executed by foreign sinister forces, and the whisking out of the country of an abducted person in mysterious circumstances, the media in this country decided that this saga is not a newsworthy item, hence they have selected to abstain from reporting on it. It appears that the press had greater freedom in the apartheid era.

The evidence for the active connivance of the law-enforcing agencies of the country in the abduction and hand-

(Continued on page 12)

Murdering the Patient

(Continued from page 8)

THE DOCTOR

The Muslim doctor who had advised the disconnection of the respirator inspite of the fact that it was assisting the breathing function of the patient, is guilty of a grievous crime and sin. While technically not murder, morally it is vile, absolutely evil and haraam. His advice culminated in the death or killing of the patient.

THE RELATIVES

The relatives, if they were sincere and had no ulterior motives, are shockingly stupid for venturing the permissibility of killing their patient on the basis of their fallacious interpretation.

Undoubtedly, Friday is an auspicious occasion. *Maut* on a Friday is a blessed event and of great benefit for a Mu'min. Undoubtedly the trials of the Grave are waived for the Mu'min who dies on a Friday. But, this never justifies killing a person on a Friday to ensure that he participates in the blessings and benefits of this great and auspicious day.

Their logic is extremely crooked, absurd and repugnant. They delayed the disconnection in anticipation of the entry of Friday to ensure *Maut* takes place on this holy day. By this act of intentional delay in anticipation of the arrival of Friday, they have damned themselves. In so doing they had admitted that the patient was alive on Thursday, and if the machine is disconnected on Friday, he will die, thereby being entitled to the spiritual benefits of Friday.

In the recesses of their hearts and high above in their minds, they had the awareness that *Maut* had not arrived, hence they contemplated to *inflict death* after sunset when Friday would commence.

If they had honestly believed that their man had already died on Thursday when the doctor announced the stupid fraud of 'brain dead', the request to 'sustain' him with the machine at least until 7 p.m. was absurd and utterly meaningless. But, in reality it was not meaningless because they knew that the man was still alive, and that he would die only after disconnection of the machine on Friday. The scenario was absolutely terrible and morally appalling.

The Muslim doctor and the relatives must now live with their conscience for the rest of their lives for having colluded in bringing about the death of the patient.

If there is some flicker of life in their conscience, it will benefit them by inducing them to repent—make *Taubah.* But they will be capable of this only if their brains are not spiritually dead. While the patient was alive at the point when he was certified 'brain dead', the relatives and the Muslim doctor were spiritually brain dead. May Allah Ta'ala save us all from such dastardly and perfidious misdeeds.

TRUE FACTS FOR CONTEMPLATION

The Muslim doctor and the relatives of the patient have some serious contemplation and soul-searching to do. The facts mentioned in the two press reports reproduced here, provide ample food for contemplation.

'Brain-dead' lives again

Post Correspondence

JOHANNESBURG - A year ago, Deon Lombard, 22, a Junior Springbok golfer, was pronounced "brain dead" after a serious accident.

After treatment in hospital, he began to walk painfully only three or four steps at a time before feeling exhausted.

Today he can run 100m with ease, and he is well on his way back to health - and already preparing to resume playing golf.

Deon, who is blind in his left eye, fought back courageously with the support of his family - his mother, father and brother Lester, 20, - and friends.

And today he can run, eat his meals, dress himself and climb stairs.

TWO DETESTABLES

Nabi (sallallahu alayhi wasallam) said: *"The son of Aadam detests two things: He detests* ***Maut*** *while it is better than fitnah. He detests* ***little wealth*** *while little wealth is easy for reckoning."*

'Donor' was still alive

WINSTON-SALEM, North Carolina - Doctors about to remove the organs of a man they thought had been killed in a traffic accident knew something was wrong when his foot twitched.

Mr Curt Coleman Clark wasn't really dead.

Mr Clark, 22, was pronounced brain dead after he suffered head injuries in a car crash near Granite Falls in central North Carolina.

After his family agreed to donate his organs, he was placed on a respirator and taken by ambulance from Frye Regional Medical Center in Hickory to Baptist Hospital in Winston-Salem, about 240km away.

Doctors there noticed that Mr Clark's foot move, said Dr Jesse Meredith, a transplant surgeon at the hospital.

Hospital spokesman Roger Rollman said Mr Clark was then taken to the intensive-care unit.

He is in a critical condition.

Highway Patrol officials said Mr Clark was hurt when he lost control of his car on a curve and it flipped several times.

Radiologists who examined him after he arrived at Frye concluded he was brain dead, said hospital executive director Dennis Phillips. –Sapa-AP (Evening Post)

THE BID'AH OF THE HALQAHS

Bereft of any Shar'i argument and *dalaa-il*, the votaries of the *bid'ah halqas,* seek to substantiate the innovated practices of their public *hubb-e-jah* (love for fame) 'thikr' halqas by trading falsehood in total emulation of the Ahle-e-Barelwi bid'atis who refute the *dalaail* of the Ahl-e-Haq with irrational and emotional allegations calculated to confuse and mislead the unwary.

Thus, it has always been the style of argument of the Ahl-e-Barelwi bid'atis to embark on smear campaigns of falsehood, accusing the Akaabir Ulama of Deoband of showing disrespect for Rasulullah (sallallahu alayhi wasallam) and of preventing people from Thikr.

This tactic has in these days been taken over by the Ahl-e-Bid'ah in the Deobandi camp. In emulation of the Barelwi bid'atis, the Deobandi bid'atis are now accusing the Ahl-e-Haq of Deoband of preventing people from Thikr.

When the Ahl-e-Haq criticize the innovated bid'ah halqah-thikr customs and specific forms of thikr displayed and advertised in the Musaajid, which have no resemblance with the Sunnah nor any origin in the Sunnah, the votaries of these customs claim that our arguments are directed at the Thikr which Allah and His Rasool (sallallahu alayhi wasallam) command.

Their peddling of falsehood is evidence for their moral and spiritual bankruptcy while their inability to produce proper Shar'i grounds to bolster their customs, is the evidence for their intellectual deficiency and total inability to prove the validity of their public halqah thikr demonstrations in the Musaajid.

These shows of 'halqah thikr' are enacted by men of outward piety to impress the public, with the view of enlarging the circle of 'mureeds'. Towards this end, the 'sheikh' sends out his canvassers to rope in dithering prospective 'mureeds' and even total strangers to the idea of *bay't* and what it is all about.

The only misleading argument the new brand of bid'atis, i.e. those other than the Barelwi bid'atis, can offer in the bid to convince the followers of the Ulama of Deoband of the validity of their bid'ah, is that seniors like Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) had permitted *Thikr-e-Jahri* (loud thikr).

MISLEADING

But this argument is manifestly misleading in view of the fact that the criticism is not directed to *Thikr-e-Jahr*, but to the innovated form and method of the halqah thikr which is perpetrated publicly in the Musaajid to the surprise and curiosity of the unacquainted and uninitiated.

The impression given is that the specific form (*hay't-e-kathaaiyyah)* of the halqah thikr in the Musaajid is a Sunnah ibaadat, when in reality it has absolutely no relationship with the Sunnah. On the contrary, Hadhrat Ibn Mas'ood (radhiyallahu anhu), one of the highest ranking Sahaabah, expelled from the Musjid a group participating in this type of halqah thikr.

THIKR-E-JAHR

As mentioned earlier Thikr-e-Jahr is not being criticized. There is absolutely no need to present the 'loud thikr' argument in defence of the bid'ah of the customary halqah thikr sessions conducted in the Musaajid. It is superfluous to cite Hadhrat Thaanvi's and other Akaabireen's private thikr programmes in defence of this new bid'ah which was initiated only recently in the Jalalabadi branch of the Deobandi Circle in South Africa.

As far as Thikr-e-Jahr is concerned, Rasulullah (sallallahu alayhi wasallam), the Sahaabah and the whole Ummah had always practised such Thikr. The Jahri Salaat, the Athaan, the Iqaamah, the Jumuah Khutbah, the Eid Khutbah, the Takbeer-e-Intiqaalaat of every Salaat, the Talbiyah and Takbeer Tashreek are all practices of Thikr-e-Jahr.

Loud tilaawat of the Qur'aan Majeed made at home, in private places such Madrasahs and Khaanqahs, is Thikr-e-Jahr. While permissible at home and in private venues, it is not permissible in public Musjids.

The criticism is not directed at any of the Masnoon Thikr-e-Jahr practices. The criticism is directed at the innovated bid'ah halqah thikr sessions which pretenders have initiated in the Musjids.

MUSAAJID

The public Musaajid which serve people of a variety of persuasions, not only mureeds of a particular shaikh, were not made venues for private Thikr programs by the Akaabireen. The public Musjid is not a private khaanqah or a small villlage Musjid which is fully within the jurisdiction of the Shaikh of that place.

TASAWWUF

Another very pertinent objection to these practices is the lack of understanding of Tasawwuf of those who have set up shop to sell 'tasawwuf'. In this age, the meaning of Tasawwuf is halqah thikr, public gatherings at which a show of piety is staged. Obsession with singing the praises of the shaikh, feasting, and merrymaking have become the hallmarks of today's 'tasawwuf".

In other places such as West Africa, North Africa, Syria and Jordan,

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CONTEMPORARY INSURANCE IS NOT KAFAALAT

A person or a group of persons has sent us a book, titled, Shariah Compliant business Campaign *which is a publication of Madrasah In'aamiyyah of Camperdown (Natal). The brother/s has/have raised objections on two issues from the book, as follows:*

"(1) Conventional insurance has been legitimised as *"Kafeel" (page 161).*

(2) RIBA has been legitimised through the exchange of two different currencies on credit at a *higher* mutually agreed rate. Moneylenders and conventional banks work out the interest in advance on the loan in rands: Loan R 100,000, Interest R 20,000 over 12 months; Total R120,000,
The loan amount of R 100,000 is advanced in dollars, and the total of R120,000 is repaid in rands at a mutually agreed higher rate, and not the ruling rate, to give the interest return in the rand loan."

The above objections have been reproduced verbatim from the anonymous letter together with the book sent anonymously. Before we comment on the aforementioned two *mas'alahs*, we deem it prudent to proffer some *naseehat* to the brother or brothers who had sent the book and the letter objecting to the above two issues.

While you have designated yourself, **MOVEMENT FOR UPHOLDING PRISTINE SHARIAH**, you appear to be defective in knowledge, honesty and basic courage. You have provided neither name nor address, yet you have appropriated a high sounding title for yourself.

We are not implying that anonymity is necessarily cowardice and wrong. Sincere people do have valid reasons for withholding their identity, but the accolade and praise you have conferred to us in your letter ring hollow.

From behind the transparent veneer, not even translucent, it seems clear that the motive is not *"upholding the pristine Shariah"*. Your desire for the "disclosure of the institution" displays a vengeful attitude directed against the Madrasah which authored the book. It is most despicable to utilize the Deen for base personal motives.

We have disclosed the name of the institution not to satisfy your desire and request, but because there is a need to do so. There are several issues in the book with which we are in disagreement, and which we believe are in conflict with the Shariah. One such issue is copyrights and patency rights. Our book on the refutation of the view of permissibility of trading in these *baatil* imaginary 'rights' has just been printed. Anyone interested may write for a copy. There are other issues too. As time permits, we shall deal with them individually, Insha'Allah.

In view of the fact that Madrasah In'aamiyyah has published its views in book form for public consumption and practice, the need has developed to publicly discuss and refute views which we believe are in conflict with the Shariah.

Let us revert to the issues raised by the anonymous objector

INSURANCE

Objection No.1

"Conventional insurance has been legitimised as "Kafeel" (page 161)."

It is abundantly clear that the objector is not from among the *Ahl-e-Ilm,* hence has drawn erroneous inferences from what is stated on page 161 of the book. The relevant fatwa of Madrasah In'aamiyyah on page 161 reads:

"If a shipping company or insurance company undertakes responsibility to take goods to some specified place, in return for a fee, and undertakes that if the goods get lost, they will be responsible for compensation, then this is permissible. The shipping or insurance company will be liable.

However, there is a difference between the status of a shipping company and an insurance company. The shipping company will be Ajir Mushtarak but the insurance company is in all cases Kafeel."

Although we are in disagreement with this fatwa, nevertheless, it does not purport what the objector has claimed. Nowhere in the fatwa has conventional insurance been legitimised nor has it been said that 'conventional insurance is Kafeel'. The fact that the objector is unaware of the difference between *kafeel and kafaalat*, displays his ignorance of the Shariah.

While we agree that the fatwa is improper, and that it was imprudent to have published the book which contains ambiguities, incongruenries, displays a clear lack of understanding, and is a recipe for misunderstanding and *nafsaani* abuse by people who seek loopholes for legalizing *Riba,* the charge which the anonymous objector levels against the Institution is erroneous and invalid.

The book has not legitimised conventional insurance. What it, however, does is to legitimise a specific activity/dealing of the conventional insurance companies. And, it legitimises the specific 'insurance' deal on the basis of the Shariah's concept of *Kafaalah.*

The scope of these columns precludes a critical dissertation of Madrasah In'aamiyyah's view on this issue. If Allah Ta'ala bestows the *taufeeq*, we shall publish our response., Insha'Allah. Here it suffices to say that:

* The anonymous objector has not understood the issue. He is confused. His understanding of the Madrasah's opinion appearing on page 161 of its book, is confused..

* The publication of the opinion based on an obscure practice discussed in *Shaami* and some other kutub, has rendered the Deen a great disservice. The layman who reads the opinion will, undoubtedly, believe that all conventional insurance is halaal.

* Insurance companies are in the category of brothels or worse. The degree of desensitisation to evil, riba and immorality to which even the Ulama have fallen, has made them impervious to the obnoxious spiritual contamination and stench of insurance companies which are the bedrock of all institutions of *Riba* against whom the Qur'aan has issued its ultimatum of war.

* The opinion endeavours to open up a wide avenue for dealings with haraam conventional insurance companies with the provision of the bait it offers in the opinion on page 161. It is imperative for Ulama to have their fingers on the pulse of the community to diagnose the ills and maladies which are ravaging this Ummah. The function of the Ulama is to create spiritual health in the bond which exists between *Khaaliq* and His *Makhlooq*.

The function of the Ulama is never to act as a bridge for the institutions of *Riba*—insurance companies being the flagship of this satanic institution—inviting Muslims to cross into these spiritual brothels to purchase their wares of *Riba* under a variety of deceptive guises such as *mushaarakah, kafaalah, mudhaarabah, wakaalah, etc., etc.*

The incumbent obligation of the Ulama is to guard the Shariah, to proffer *Naseehat* to the community, and to call on Muslims night and day to make their preparations for *Barzakh and Qiyaamah* before the clarion call is sounded. At that juncture in life, all regret will be of no avail.

The Ulama have to wake up and understand who they are and what their function is. Some of us are in an unholy embrace with the institutions of *Riba* to design products for banks and insurance companies to perpetuate *Riba* portrayed as 'trade' while morally and technically even the layman can see through the smokescreen.

These exercises are not designed to benefit or assist the man in the street. The beneficiaries of the juridical stratagems and tricks are the institutions of *Riba.*

It is truly lamentable—cause for shedding tears in profusion—to observe Ulama who are supposed to be the Representatives of the Ambiya, sitting in spiritually adulterous embraces with the men of *Riba* in deceptive forums falsely termed 'shariah boards' when in fact these boards are camouflaged appendages of the *Riba* institutions who have hired scholars to be their representatives and advertising agents to sell their *Riba* merchandise to the dumb and ignorant Muslim masses whose only concern in this era in close proximity to Qiyaamah is money, whether the means of acquisition are halaal or haraam. It is not their concern.

THE HOME

The Ulama have lost their direction, hence they sit with the *Riba fussaaq and fujjaar* in their unholy 'board rooms' and air-conditioned offices, jetting around in business class, interacting with the *faajirahs and kasbiyahs* in the planes, meeting such female receptionists in the luxury buildings of these *Riba* institutions and sitting around conference tables in kuffaar style talking their mushaarakah and mudhaarabah drivel and deception with their paymasters.

They–the Ulama–have abandoned their posts– the Musjid platforms, their humble Madrasah rooms and their khaanqahs– in the contemptible endeavour to curry favour with the *Riba* institutions. The rationale for this ghastly and lamentable attitude is twofold—*Hubbud Dunya (Love of the World)* and *Hubbul Maal (Love of rands, cents and dollars)*. There is no third motivation in this race in which some Ulama are falling over others, bending far backwards to appease the *Riba* institutions.

When Ulama whom the community believes are members of the orthodox brand, can nonchalantly present insurance companies as Islamically valid and viable institutions to deal with, then we must say that something is drastically wrong in the hearts.

When insurance companies are presented in the guise of traders, *kafeels, wakeels, etc.,* it is an invitation to Muslims to transact with these satanic institutions. It is akin to encouraging Muslims to buy bread from cafes and restaurants inside casinos and glorified brothels. While technically the worldly Molvi Sahib who lacks in *Noor-e-Ilm and Noor-e-Fahm*, can present technicalities and juridical arguments to claim permissibility for the transaction of buying bread from the café and restaurant which have been established to cater for the gamblers, the prostitutes and the clientele of the prostitutes in these shaitaani venues, he fails to discern the emphatic *hurmat* of issuing a fatwa of permissibility which would draw Muslims into the haunts of shaitaan.

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CONTEMPORARY INSURANCE IS NOT KAFAALAT

(Continued from page 10)

So while the shallow minded Molvis and Sheiks, trapped in textual paraphernalia, blissfully ignorant of the rot in which the community is sinking down the abyss of moral destruction in its state of inebriated torpidity, can afford to bask in issuing their puerile fatwas of permissibility bereft of the depth of learning, we are constrained by the transcendental goals of this Deen of Islam to state with equanimity and unequivocally that dealing with insurance companies is *haraam*, and the opinion offered on page 161 of Camperdown's book is a grave error and a disservice to the Ummah and to Islam.

As for the technical or juridical *(Fiqhi)* rebuttal of the opinion on page 161, it shall be forthcoming at a later stage, if Allah so wills. *Taufeeq* for guarding the *Haqq* of His Shariah emanates from only Him, and we are incapable of achieving an accomplishment in any field whatsoever if He withholds the *Taufeeq* therefrom.

SELLING CURRENCIES

The Second Objection

Our anonymous brother who proclaims himself as a member of *a Movement For Upholding Pristine Shariah,* albeit lacking in the knowledge and spiritual stamina which constitute two imperative qualification for those who defend and guard the Shariah, says:

"Riba has been legitimised through the exchange of two different currencies on credit at a higher mutually agreed rate."

The anonymous brother has presented Madrasah In'aamiyyah's fatwa in a corrupted form. He has not been honest in his presentation. Although his erroneous presentation may perhaps not be due to dishonesty, it is certainly due to ignorance. Since he does not appear to be a molvi, he has confused the issue of selling with loan.

Camperdown's fatwa speaks of 'selling foreign currency'. It does not discuss lending of money as the anonymous brother alleges.

There is Islamically nothing wrong with selling a gold coin worth R3,000, for example, in exchange for silver coins which have a value of R5,000, provided that the transaction is cash and possession of both commodities is taken immediately at the session of the transaction.

The rate which Mr. Bush and Mr. Blair fix has absolutely no significance in the determination of the *Shar'i hukm* pertaining to this type of sale which is not *qardh* (a loan) which our anonymous brother has wrongly inferred it to be. Thus, if Abdullah sells his 100 dollars in exchange for Zaid's 90 sterling pounds, they are not under Shar'i obligation to ascertain the rate which Mr. Bush and Mr. Blair have fixed for their respective currencies or the rand rate of the dollar/pound.

The fundamental error of the objector is that he has understood the 'ruling rate' as sacrosanct, and to be the basis of permissibility for the exchange of currencies whereas this is not a requisite of the Shariah. Hence, the loan/interest example he has given (which is not in the Camperdown book) has no relevance in the sale of monies involving different currencies.

On the negative side of Camperdown's fatwa is the deficiency in the research in which the fundamental element of immediate possession has been dispensed of.

After stating that the sale of currencies is categorized as *Bay' Sarf,* Camperdown errs in its exposition of the *'fundamental laws pertaining to such transactions'*. It has omitted to include in these 'fundamental laws' the compulsory element of immediate possession by both parties in the session of the transaction.

Instead, it very unprofessionally enumerates *'permissibility of selling on credit'* as a *fundamental law (Rukn)* of *Bay' Sarf.* The research of Camperdown on this question is defective on two grounds:

(1) It has confused something which it believes to be permissible with the fundamentals of the transaction of *Sarf.* The statement in the book, viz. *"It is permissible to exchange two different currencies on credit at a higher rate with the condition that both parties are in agreement to the rate.",* and which is listed as the third fundamental of *Bay'us Sarf,* is not a fundamental of a sale involving currencies.

This statement is nothing other than a fatwa issued by the Camperdown Madrasah. Whether the fatwa is correct or not, is another issue. But, it definitely is not a fundamental of *Bay'us Sarf.*

(2) The second defect in the fatwa is that it has no original *Fiqhi* basis for the view that inspite of sale of currencies being *Bay'us Sarf*, it is permissible to dispense with the vital requisite of *Taqaabudh fil Majlis* to render permissible the credit dimension.

The only substantiation which Camperdown tenders for its view of permissibility is the claim made by Mufti Taqi Usmaani Sahib. But, it is highly unprofessional, to say the least, to rely on Mufti Taqi Sahib's opinions on matters of trade and commerce due to the fact that he is a member of the 'shariah boards' of the world's top *Riba* banks. He has a very disconcerting penchant for opening up avenues constructed on *faasid ta'weel*, to legalize *riba* models and merchandise of the banks.

Camperdown should understand that *Taqaabudh fil Majlis (immediate possession by the transactors in the session of the sale)* is one of the vital fundamental requisites of *Bay'us Sarf.* Minus this requisite, the transaction degenerates into a haraam *riba* deal.

Therefore, solid *Fiqhi* argument and grounds have to be incumbently furnished for a fatwa of permissibility to dispense with such a vital requisite of such a delicate issue which culminates in *pure Riba* in the absence of its fundamentals.

It is laughable for researchers and Ulama who sally forth into the battlefield of *Ifta* cluttered with thorns, obstacles, pitfalls and dangers of a variety of sorts, to present as *daleel* for abrogation of a fourteen century *Mansoos Alahy Hukm* of this sacred and immutable Shariah, the view of what Camperdown terms as *'contemporary fuqaha'* , then citing the personal opinion of Mufti Taqi Sahib.

Undoubtedly, Camperdown has access to an impressive array of the original Works of the *Fuqaha-e-Mutaqaddimeen* and *the Fuqaha-e-Mutakh-khireen.* Setting aside the illustrious Aimmah of this Shariah, and settling for dubiosity, is not of the attributes of the *Rijaal of Ifta.* It is imperative that the young contemporary Muftis should understand the razor sharp path of *Ifta.* Our advice is that they should sit back and not venture into this field with deficient research.

While at this stage we do not categorically refute the permissibility fatwa of Camperdown, it is necessary to draw attention to the two flaws listed above. If an ignorant layman cites Mufti Taqi Saheb in justification of his practice, it is acceptable. But, for the Men of *Ifta* to regard as adequate an opinion of contemporary Ulama to constitute the basis for rescinding fundamental *Arkaan* and *Sharaait* of fourteen century old Shar'i institutions, is totally unacceptable and intolerable.

Some sagacious and pertinent advice for our Mufti Saahibaan:

"I never repose confidence in my own understanding until I have not seen the juziyaat of the Fuqaha."
(Hakimul Ummat)

"Fuqaha" here is not a reference to the 'contemporary fuqaha' of the 'shariah boards' of the *Riba* banks. The Fuqaha mentioned by Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) are the Fuqaha of the Salf-e-Saaliheen of *Khairul Quroon.*

If there is a need, this question shall be further discussed in another forum, Insha'Allah.

THE BID'AH OF THE HALQAHS

(Continued from page 9)

'tasawwuf' is confined to singing and dancing called 'dervish dances' and beliefs of shirk.

The pretenders and impostor sheikhs should understand well that the issue is not Thikr-e-Jahr. The bone of contention is their bid'ah forms of halqah thikr which have neither sanction nor origin in the Sunnah.

DALAAIL

Furthermore, when *dalaail* are presented in printed form for the masses at large, the bid'atis in our Deobandi camp should restrict themselves to the Four Sources of the Shariah. There is no validity in their stupid arguments in which they defile the names of the Akaabireen of this *Tareeq* to bolster their falsehood by misinterpretation of the statements and practices of the Seniors.

Hakimul Ummat, Maulana Thaanvi (rahmatullah alayh) should never be quoted in substantiation of bid'ah. Even in the privacy of his khaanqah, he maintained stringent rules to regulate such Thikr-e-Jahr which have no relationship with Masnoon ibaadat.

Loud Thikr

As mentioned in the aforementioned discussion, Hadhrat Thaanvi (rahmatullah alayh) never encouraged even permissible forms of loud thikr. He had rules for regulating such thikr even in his private khaanqah. Commenting on this issue, Hadhrat Thaanvi (rahmatullah alayh) said:

"The Fuqaha have said that Thikr-e-Jahr is permissible if musallis and sleeping persons are not disturbed. On the basis of this principle, I do not allow Thikr-e-Jahr here (in the Khaanqah) from 12 p.m. until after the Athaan of Zuhr Salaat.

Similarly, during the night time from after Isha until Tahajjud. Thereafter there is permission. And, when it is allowed (in the Khaanqah), then too, there is no permission for *jahr-e-mufrit* (excessive loudness).

While (mureeds) are sleeping, I do not allow them to practise even silent thikr with a hum. They should 'recite; in their minds (i.e. in total silence)."

Hadhrat Thaanvi, Hadhrat Masihullah and other Akaabireen, particularly of their Line of Tasawwuf, did not have halqah thikr programmes in public Musaajid. All those Jalalabadi participants in the new-fangled bid'ah halqah thikr programmes can bear testimony that they **NEVER** saw their seniors practise this bid'ah in all their student years. Suddenly, after a couple of decades of ostensibly following the Path of their Akaabir, and after their demise, they verge sharply from the Straight Path to slip into bid'ah.

Their senior is dead, hence the opportunity has developed to give vent to and display the hidden lust for aggrandizement which is today surfacing in the form of these public displays of bid'ah halqas. The opportunity to be *Khalifahs* thwarted them during the lifetime of Hadhrat Masihullah (rahmatullah alayh). May Allah Ta'ala save us from the evil which always lurks in our nafs.

Questions and Answers

THE MAJLIS
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SOUTH AFRICA 6056

(Continued from page 5)

mutually agreed price is valid. However, if the land owner insists on the return of his land and also refuses to buy the house, there is no option for the usurper other than to demolish the building and cart away his material and the rubble.

Q. We live in a hired house for which we have no lease. The owner has ordered us to vacate the premises. Although we have no lease, we can legally prevent him from evicting us. Will it be permissible if we do so?

A. It is haraam to usurp the rights of the owner. He is entitled to evict you and repossess his property. You have to compulsorily vacate the premises. You will be guilty of the grievous sin of usurping another man's property should you stay on with the aid of kuffaar laws.

THE WORST RIBA

Rasulullah (sallallahu alayhi wasallam) said:

"The worst riba is to assault the reputation of a Muslim."

Q. If the Janaazah was wrongly placed down, the head being on the opposite side and the Janaazah Salaat was performed with the mayyit in this position, will the Salaat be valid? And, if the mayyit was wrongly placed in the qabr with its back towards the Qiblah, should the grave be opened up to rectify this error?

A. The Janaazah Salaat is valid. After the grave has been closed up, it is not permissible to open it for setting the body right.

Q. What is the proper method of the position of the hands after the fourth Takbeer of Janaazah Salaat? Some people release their hands immediately after the fourth Takbeer while others keep them folded until the Imaam announces the Salaam.

A. After the fourth Takbeer the hands should be released and left at the sides. After the fourth Takbeer there is no Masnoon Thikr or recitation, hence keeping them folded is superfluous and incorrect.

Q. If any impurity emerges from the mayyit's body after ghusl and after the kafan has been wrapped, does ghusl have to be repeated?

A. Ghusl shall not be repeated. The soiled part (s) of the body and the kafan have to be washed.

Q. Immediately after birth a baby died. What is the procedure regarding ghusl, kafan and Janaazah Salaat?

A. If the baby was born alive, the usual procedure will apply. Ghusl, kafan and Janaazah Salaat will be performed. If it was stillborn, i.e. born dead, it will be bathed, named, wrapped in a cloth (without the Masnoon kafan) and Janaazah Salaat will not be performed.

Q. A man joined the Janaazah Salaat after the second Takbir. What should he do?

A. He should recite Takbeer and join the Salaat. This will be his Third Takbeer. After reciting this Takbeer, he should recite the Dua. After the fourth Takbeer when the Imaam makes Salaam, he should recite one more Takbeer and recite Thana. Thereafter one more Takbeer and recite Durood Shareef and make Salaam. However, if fears that the Janaazah will be removed before he completes this procedure, then after the Imaam's Salaam, he should recite only two Takbeers and make Salaam. Thana and Dua should be omitted.

Q. The body of a certain musalli emits such a terrible odour that the Salaat of others nearby is totally corrupted. As a result of the stench they are unable to concentrate. Even ghusl does not eliminate the foul smell of this brother. Will it be proper to request him to refrain from attending the Musjid?

A. Yes, it will be proper. The mas'alah in this regard is that such a person should perform Salaat at home. He will not be deprived of the thawaab of Jama'at Salaat nor will he be committing a sin for absenting himself from the Musjid. In the circumstances his abstention from the Musjid is Waajib.

Q. A muqtadi made Salaam before the Imaam. Is his Salaat valid?

A. If he did so by error, he should remain seated and join the Imaam when he makes Salaam. If he had intentionally made Salaam before the Imaam, he should repeat his Salaat.

Q. A person is performing Maghrib or Fajr or Isha Salaat alone. Should he recite the Takbeers, Tasmee' and Tahmeed audibly or silently?

A. He should recite these silently.

Q. While performing Zuhr Salaat, the Athaan of Asr was being recited. Is my Zuhr valid?

A. Yes, your Zuhr Salaat is valid.

Q. What is the status of Shaikh Ibn Taimiyyah? Is he among the Ahlus Sunnah?

A. Ibn Taimiyyah had deviated from the Path of the Sunnah. He is the Imaam of the Salafis who follow him blindly. While the Salafis criticize the Muqallideen of the Four Math-habs, they have adopted the worst and the blindest form of taqleed, for they follow a non-entity who appeared centuries after the era of the Salf-e-Saaliheen. Imaam Taqiuddeen Subki (rahmatullah alayh), a contemporary of Ibn Taimiyyah as well as many others have severely criticized Ibn Taimiyyah for his deviation from the Path of the Sunnah. Allamah Ya'fi' also has narrated the criticism of a number of senior Ulama. In Fataawa Hadithiyyah, Allahmah Ibn Hajar elaborately refutes Ibn Taimiyyah.

Q. Is it permissible to sell cards which are not always used for gambling?

A. Selling such playing cards is haraam.

THE SINISTER ABDUCTION

(Continued from page 8)

over of the abducted man to the foreign sinister agents comprises of the following elements:

* The unlawful operation was staged with great impunity, the aliens having not a care for the sudden appearance of the police.
* The police were called by members of the public who were viewing the abduction in progress. The police arrived, but were ordered to leave the scene by the abductors. The police dutifully complied and departed, leaving the alien dark forces to complete their abduction with leisure and impunity.
* The very night of the abduction, one of the victims was delivered for detention at the Cullinan Prison near Pretoria.
* After a number of days at the prison, the victim was transferred to the Lindela Detention Facility and arrangements were made for his deportation.

The questions which the Home Minister has now to answer are:

How did Maulana Jeebhai end up with the Home Ministry? Who brought him to the Lindela Detention facility? Who accepted Maulana Jeebhai at the Detention Facility, and from whom? What business did the Home Affairs have with Maulana Jeebhai to have warranted an unlawful abduction, an unlawful delivery first to the Cullinan Prison, then to the Lindela Detention Facility? Why did the Home Affairs arrange for the deportation of Maulana Jeebhai? And, why did the Home Affairs decide to release Maulana Jeebhai unconditionally one hour before the Home Minister had to respond to the High Court's order? Why has the Home Minister failed to comply with the court's order to reveal the whereabouts of the other victim of the abduction, who still remains missing? Why has the Minister been unable to respond in defence of the decision to detain and deport Maulana Jeebhai? And, why has he asked for seven weeks until the end of January 2006 to prepare his response to the High Court?

It is imperative that the Home Minister answers just how did Maulana Jeebhai land up in his custody after an unlawful abduction staged by a gang of heavily armed foreign agents working in collusion with local agents? Since members of the Muslim public are being targeted for random abduction, detention and torture by the American intelligence forces on a global scale, including South Africa, it is essential that the Home Minister in particular, and the South African government in general allay the fears of our community,

Wild rumours and misinformation fed to the incompetent American intelligence services by cheap *Munaafiq* informers whose agenda is nothing but dollars, is becoming incrementally adequate grounds for forcible abduction of Muslims. In this heinous process and policy of the American government, governments of sovereign countries are compromising the sovereignty and honour of their countries by allowing these evil, sinister, dark forces of oppression and torture to operate with impunity on their soil. Does the recently passed 'Anti-Terrorism' law permit state terrorism? Does it condone abduction of its citizens by foreign intelligence agents?

ALLAH'S AID

"Know, verily, the aid of Allah is with the pious traders." (Hadith)

ZIL-QADH 1426 — DECEMBER 2005

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"When the actions of a man conform with the intention of his heart, Allah Ta'ala says to His Angels: "He is truly My Slave." (Utbah Bin Aamir)

'SPONSOR-A-UNIFORM' — JAMIAT'S COLOSSAL BLUNDER

It is with consternation and lament that all concerned Muslims, conscious of the Sunnah of Rasulullah (sallallahu alayhi wasallam), observe the *'Sponsor-a-Uniform'* project initiated by the Jamiatul Ulama of Natal.

Of considerable concern also is the fallacious impression that *all* the Ulama of Natal are in agreement with the project which promotes kuffaar dress style. It is necessary to dispel this false impression. Most of the Ulama are not participants in the *haraam* project sponsored by the Jamiat's office.

It is unheard of for Ulama to promote non-Muslim dress style, and to appeal to the Muslim community for Zakaat and Lillaah funds to purchase western dress for Muslim children. It is totally unacceptable for Ulama to degenerate into the dregs of degeneration from whence they actively, in Allah's Name, advertise, promote and encourage Muslims to don kuffaar dress styles. In so doing, the Jamiat is guilty of propagating in diametric contradiction of Rasulullah's warning: *"Whoever emulates a people, is from them."*

TASHABBUH

It is incredible that a body of Ulama has swept the Shariah's law of *Tashabbuh* under the carpet. If modernists deride and mock Islamic dress styles, it is entirely understandable. Such mockery is simply a necessary consequence of kufr lurking in the heart. But when a body of Ulama whose spiritual fathers were the staunchest and most meticulous observers of the Sunnah in every detail, actively, audaciously and flagrantly promote kuffaar dress style and even descend to the worst level of effrontery by soliciting Zakaat and Lillaah for the promotion of the *shi-aar* (salient features) of non-Muslims, we can confidently claim that the epitome of baatil and dhalaal (falsehood and deviation) has been attained.

This dastardly haraam project of the Jamiatul Ulama of Natal is further discussed on page 6.

SUING A MUSLIM -- THE CRAVING OF GREED AND PRIDE

If the body of a non-Muslim emits an unbearable stench of immorality, it is not at all surprising if he sues for defamation of character a person who tells him: *'You are immoral.'*

If a non-Muslim fornicator and drunkard sues one for calling him a fornicator and a drunkard, it is quite understandable and acceptable. But when a Muslim or a professed Muslim sues in the kuffaar courts another Muslim who proclaims the Haqq of Allah's Deen, and who tells him that he is a *jaahil* and a *zindeeq*, then the conclusion that he is either a kaafir or a munaafiq cannot be erroneous.

ALLAH'S LAW

Recently a radio station professing to be Muslim, initiated kuffaar legal action against a Molvi and the Madrasah where the Molvi is employed. The 'sin' of the Molvi Saheb was his proclamation of the Truth of the Deen.

Although the criticism against the so-called Muslim station by the Molvi Saheb is extremely mild, it was indeed surprising because in the annals of the Ulama of Natal, criticizing fussaaq , zanadiqah, etc., is unknown. On the contrary, the general attitude of the Ulama of Natal has always been to consort with the Ahl-e-Baatil and to compromise the Shariah on their fallacious basis of dubious diplomacy which they mistakenly describe as *'hikmat'*. Anyhow, the criticism which the Molvi Saheb levelled against the baatil of the radio station was a surprising fresh breeze emanating from that direction. It is our fervent dua that the Ulama in that province will become a bit strident in dealing with the enemies of the Deen.

If the radio station gang really believes that they are Muslims, it behoves them to reflect. They purport to be disseminating Islam, albeit an extremely corrupt and kufr version. Nevertheless, it can be safely concluded that although they may be *Zindeeqs* in terms of the Shariah, they do believe themselves to be Muslims. As such, it devolves on them to ruminate and dig into their 'Imaani' conscience, if indeed they still possess some remnants of Imaan in their hearts.

THE SHARIAH

As long as they are not yet *Munaafiqeen*, ruminating could open up the clogged spiritual arteries of their hearts and the blocked capillaries of their brains. They need to do some deep soul searching to ascertain the veracity of their Imaan. This is imperative because Allah Ta'ala declares in His Qur'aan Majeed:

"Those who do not decide according to what Allah has revealed, verily they are the kaafiroon."

"Then, We have established you on a Shariah with regard to (all your) affairs. Follow it! And, do not follow the (vile) desires of those who do not know (what Imaan and the Shariah are)."

In these Qur'aanic verses as well as in many other aayaat and ahaadith, Allah Ta'ala and His Rasool command with great emphasis strict obedience to the Shariah.

KAAFIROON

The rejectors of Allah's Law are described as *'kaafiroon'* . Disobedience without denial or rejection is *Fisq*. But denial of Allah's Law is *Kufr*—Kufr which expels from the fold of Islam. It is imperative for the radio clique to examine the state of their Imaan to ascertain if they are Muslims as they profess or believe.

There is absolute consensus in the Shariah that money cannot be extracted or usurped from someone who verbally abuses one. To sue a person and to claim monetary compensation is a kufr concept which has absolutely no sanction in Islam. Should a secular court make an award to the claimant, the money squeezed out from the alleged defamer will be haraam for the zindeeq/mulhid whose false pride and greed motivated the legal action in the kuffaar court.

The defamation claim is part of kufr law which the Qur'aan prohibits. The Qur'aan tells the radio station with great clarity: *"What! Are you searching for the law of jaahiliyyah? And whose Law is more beautiful (and perfect) than the Law of Allah."*

It should be understood clearly that the kufr legal action which the so-called Muslim radio fellows are instituting against the Molvi Saheb and the Madrasah, is not only an act of disobedience. The radio people have embarked on the course of denial and rejection of the Law of Allah Ta'ala. They regard the kufr law of defamation to be lawful, hence they have focussed their lustful eyes on the Zakaat and Lillah funds in the coffers of the Madrasah.

Defamation action in terms of kuffaar law is motivated by only two considerations: (1) *Takabbur* (pride), and (2) *Hirs* (inordinate greed) for money.

Hirs and Takabbur, totally derange the intellectual capacity and blind the spiritual vision. It was this derangement and blindness which impelled Shaitaan to act in flagrant disobedience to the Command of Allah Ta'ala. When a person is blinded by inordinate greed and pride, he loses the perspicacity of distinguishing between right and wrong; vice and virtue; right and left; purity and impurity, and kufr and Imaan. This is the calamity which has befallen the radio station.

ZAKAAT AND LILLAH

The villainy of the miscreants who are suing the Molvi Saheb is quite conspicuous from the fact that their eyes are locked on the Zakaat and Lillah funds in the coffers of the Madrasah. The community has contributed Zakaat and Lillah for the upkeep and running of the Madrasah. Poor students are taught, fed and lodged at the Madrasah.

If sagacity is smothered and Allah's Law denied, and in consequence this haraam action instituted by the deviates proceed to the baatil kuffaar court which awards fictitious 'damages' and makes a windfall award to the so-called Muslim radio station, will its managers and directors lay claim to the Madrasah's Zakaat and Lillah funds? The poor Molvi Sahib is most probably penniless. He will not be able to cough up the haraam riba which the radio station will try to strangle out from him with the coercive power of the kuffaar court.

Since the eyes of the 'Muslim' radio station are firmly latched on the Madrasah's funds, it will be plausible to conclude that the deviates will have no qalms to leech on to the Zakaat and Lillah of the Madrasah, thereby ingesting the Fire of Jahannum into their bloated bellies.

May Allah Ta'ala's *La'nat and Ghadhab* descend on the Zanadiqah, May His Wrath and Curse destroy the enemies of His Shariah. They will most certainly never prosper, neither in this dunya nor in the Aakhirah, should they succeed in devouring the Zakaat and Lillah funds which the Muslim community has entrusted to the Madrasah for the noble Work of teaching the Knowledge of Wahi.

Should the radio station proceed with its haraam action, the Muslim community will be able to see its fangs of kufr. They can damage only their own already tarnished image in the process of their baatil claim.

THE ULAMA OF THE AGE

"Riya (show/ostentation) overwhelms the Ulama of this age. They advertise their ibaadat while their baatin (souls) brim with malice and envy. If you have a need which constrains you to go to the Aalim, do not go to him with the intercession of another Aalim. Go to him with the intercession of a wealthy man. He (the Aalim) will fulfil your need."

(Hadhrat Sufyaan Thauri)

Questions and Answers

THE MAJLIS
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Q. Is it permissible for a baaligh boy or a girl to marry without the consent of their parents? Are there different rulings according to the Math-habs on this issue?

A. According to all four Math-habs it is not permissible to marry without the consent of parents. This prohibition has greater emphasis for a girl than a boy. It is not a simple matter to marry without parental consent. Such marriages are a salient feature of the immoral western way of life. Although there is consensus of the Math-habs on the prohibition of marrying without parental consent, according to the Hanafi Math-hab, the marriage will nevertheless be valid, while according to the other Math-habs, the marriage will not be valid. If there is a valid reason for marrying without the consent of parents, then according to the Hanafi Math-hab it will not be sinful. In this age of immorality and the irreligiousness of parents, there are times when marrying without parental consent becomes even necessary. This is especially when parents believe that having an illicit relationship is better than Nikah. Some parents tolerate the haraam relationships of their children, but are averse to them marrying. They have some very corrupt reasons for this corrupt attitude. In such cases, the Nikah can proceed even without their consent.

Q. My employer threatens to dismiss me if I do not remove my beard. Is there scope for shaving the beard in these circumstances?

A. Your employer is not your *Raaziq* (Sustainer). He does not feed you. Allah Azza Wa Jal is your Provider and the Provider of your employer. It is haraam to shave the beard. You have no valid reason for committing such a major sin. Seek alternative employment.

Q. Some forms of colouring are made from matter extracted from insects. If such colouring is used in food-processing, will the food be halaal?

A. It is not permissible to consume food which contains such haraam colourant.

Q. Is it permissible for a tailor to sew for a Muslim client such garments which are exclusive styles of the kuffaar?

SLEEP AND TALK

"Abu Burzah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) would prohibit sleeping before Isha Salaat, and talking after Isha Salaat."

Indulgence in unnecessary worldly and futile conversation after Isha is not permissible. Allah Ta'ala has created the *Ni'mat* of the night for rest and ibaadat. The night is not an occasion to squander in futility and merrymaking.

A. It is haraam for a tailor to sew such garments for a Muslim. In so doing he aids and abets the Muslim in the sin of *Tashabbhuh bil Kuffaar* (emulating the kuffaar).

Q. Will it be permissible for a Muslim trader to sell fashionable kuffaar style garments to Muslims, e.g. jeans, ties, T-shirts with slogans embossed on them and all the latest styles?

A. It is not permissible to wear or to sell such garments to Muslims.

Q. A Muslim sells coffins to non-Muslims. Is this permissible, and is the money earned in this way halaal?

A. It is permissible and the money is halaal.

Q. Organ transplantation is a fact of life in this era. Donating one's organs after death is also on the increase. Is it permissible to bequeath the donation of one's eyes, for example, after death?

A. Fornication, rape, murder, fraud and debauchery are all facts of life in this era. If a haraam practice becomes a 'fact of life', it is not transformed into halaal. 'Donation' of organs whether during one's lifetime or after one's death is haraam.

Q. A man developed a sore on his chin under his beard. To treat the sore it was necessary to remove part of the beard. However, he shaved off his entire beard because he claims that his appearance looked unsightly with a portion of the beard removed. Was it permissible to have shaved the whole beard?

A. It was haraam to shave off the entire beard. He was allowed to remove only so much of the beard which was necessary for treating the sore. Beyond this was haraam.

Q. The Jamiatul Ulama of Natal has made a public appeal for Lillah and Zakaat to buy western-type school uniforms for children attending secular schools. A picture of a kuffaar style of garb (shirts and pants) is also presented in the pamphlet of appeal. Is it permissible to contribute Lillah and Zakaat to purchase such school uniforms?

A. It is not permissible to contribute Lillah, Zakaat or any type of money, even haraam interest money, to procure such haraam kuffaar dress for Muslim children. We are on the threshold of Qiyaamah, hence Ulama have fallen to this level. Our further naseehat on this glaring error of the Jamiatul Ulama appears elsewhere in these pages. We seek Allah's refuge from such deviation.

Q. Is it permissible for a man to arrange the Nikah of his two daughters at the same gathering? Will one khutbah be sufficient for both Nikahs?

A. The Nikah of both daughters may be performed in the same ceremony, and one khutbah suffices.

Q. A few years ago a couple purchased a house and allowed an Aalim to occupy it with his family. They had declared the house Waqf in the presence of witnesses. They said that the Aalim may stay in the house as long as he wishes, and only after he leaves his post will the house be given to his replacement to live in. Now due to some personal differences/misunderstanding between the Aalim and the couple, they gave the Aalim one month's notice to vacate as they want to sell the house. When the Aalim was unable to find alternative accommodation after the month, the man verbally abused the Aalim in the presence of his family, and even threatened to assault him. What is the ruling of the Shariah on his attitude and the Waqf issue? There is no written document for the Waqf.

A. If the house was made Waqf verbally, then the house remains Waqf. The Waqf cannot be alienated in any way whatsoever. It is haraam for the couple to repossess and sell the house. The validity of Waqf does not require either a written document nor witnesses. But in this case, as you have mentioned, the house was made Waqf in the presence of witnesses. As such, he may not sell the house nor evict the Aalim without valid Shar'i reasons. The abusive attitude of the man is most un-Islamic and haraam. He should apologize to the Aalim for having misconducted himself in this vulgar manner.

Q. If a man is convicted of fraud in a non-Muslim court of law, is he guilty of the crime according to the Shariah?

A. Obviously not. There is no difficulty in understanding this simple issue. Islam has its own system of justice. A judgement in a non-Muslim court has no validity in the Shariah. Just as a divorce issued by a non-Muslim court/judge is not valid in the Shariah, so too is a conviction in a non-Muslim court. It has no validity. The convicted man remains innocent in terms of the Shariah.

Q. A mufti averred that if anyone felt that the legal justice system of the country is un-Islamic, he should rather leave South Africa. Please comment on this statement of the mufti.

A. The man who made such an averment cannot be a mufti. He is a glorified *jaahil* posing as a mufti. The poor ignoramus is not even aware of the articles of the secular constitution of this country. According to the godless constitution of South Africa, everyone is supposed to have freedom of thought, belief, religion and expression. Since the constitution allows a man in this country to believe that the justice system is cockeyed and that there is sanctity in sodomy, there is nothing illegal in holding this belief. While the constitution does not permit treason against the state, it does allow a man to condemn and criticize the policies of the state or of any aspect of government. It allows man to hold any repugnant belief in his heart. Does this stupid 'mufti' believe that homosexuality and homosexual 'marriages' are valid and lawful in Islam? Although the constitution allows these acts of immorality and dehumanised conduct which even barbarians shun, it does not prohibit a man from believing that these immoral and unnatural misdeeds are revolting to his religious beliefs and feelings. If this *jaahil* 'mufti' believes that homosexuality, abortion and the many other legalized crimes are un-Islamic, then he should pack up and depart from South Africa. On the other hand, if he believes that these acts of filth are evil and un-Islamic, then there is no need to elucidate on his kufr and nifaaq. This should suffice for the drivel the *jaahil* utters.

Q. A Muslim is employed by the Revenue department. The employee, among other things, is required to spy on Muslims and gather information on their financial status, and duly report same to the department. This person wants to know if her earnings are lawful according to the Shariah?

A. It is not permissible for a Muslim to work in the revenue department, police department, or be a member of parliament or of the cabinet or work in any similar capacity in which the Shariah is grossly and flagrantly violated. This prohibition is not restricted to the official departments of governments in non-Muslim countries. The very same prohibition applies in all the Muslim countries of this era. It is an aggravated sin to spy on Muslims and even on non-Muslims. The Qur'aan strictly prohibits such spying into the private affairs of people. The income of the woman working in this haraam capacity is haraam. She will have to answer in the Divine Court on Qiyaamah for the perpetration of so much *zulm* on Muslims.

Q. Is it permissible for a man or a woman to exchange photos of themselves for marriage purpose? They live in different countries, and have not seen each other.

A. It is haraam to have photographs made for this purpose. The man has no option other than to travel to the country where the woman is, if he is genuinely interested in marriage. After all, one of them will have to travel to the country of the other if the marriage does take place.

Q. I make picture frames and frame pictures for a living. People bring pictures of human beings and animals to me for framing. Sometimes they bring portraits of their religious personalities. Is it permissible to frame such pictures?

A. Is this such an intricate issue which you, yourself cannot fathom? It is absolutely haraam for you to frame haraam pictures. You invoke the curse and wrath of Allah Ta'ala on yourself for such haraam work.

Q. Is it permissible for a Muslim farmer to sell grapes to a winery?

A. It is haraam. The Qur'aan forbids aiding any sinful act.

Q. If one joins the Maghrib Salaat in the third raka't, how should one complete he Salaat after the Imaam's Salaam?

A. As the Imaam begins the second Salaam, rise and perform one raka't in which Thana, Ta-awwuz, Bismillah, Surah Faatihah and a Surah will be recited. After Sajdah sit and recite Tashahhud. After Tashahhud rise, perform one more raka't. In this raka't recite Bismillaah, Surah Faatihah and a Surah. Then complete the Salaat as usual.

Q. What is the ruling regarding the status of Salaat which is performed after the body and clothes are sprayed with deodorants, and applied to the body by rubbing, e.g. roll-ons?

A. All these western odorants at least contain alcohol. This much is a certitude. The presence of other haraam ingredients such as animal fat, urine, human placenta, etc., etc., is doubtful. The *hukm* (ruling) of these substances vacillate between Haraam and Mushtabah. It is not permissible for Muslims to use these odorants at any time. The sin is of an aggravated nature when the effect of the stench of these odorants linger while in Salaat. The Malaaikah of Rahmat flee from such horrible stenches. People have become insensitive to the pungent stenches which these impure substances emit due to the aberration which kuffaar emulation has caused to their Imaan. A scavenger whose daily job it is to remove buckets of faeces experiences no qualms whatsoever when he consumes his lunch in close proximity to the buckets filled with the odorant human night soil. Similarly, people who are born in the environment and practice of western odorants will not understand this *naseehat* due to the derangement of their smell buds, and due to the destruction of their spiritual fibre brought about by enslavement to western culture. Muslims of today

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suffer from severe mental imbalance, in fact mental and spiritual derangement, the consequence of total emulation and adoption of the libertine western cult of life. The odiousness of these deodorants are therefore imperceptible to the users.

Regarding the status of Salaat, it also swings between *Faasid* (Corrupt/Invalid) and *Makrooh Tahrimi.* It is unanimously at least Makrooh Tahrimi. On the basis of the difference of opinion of the Fuqaha on the issue of the *Tahaarat* (external purity) of certain types of alcohol, the Salaat will be invalid if the quantity reaches the prohibitive degree while others aver that it remains valid. And, Allah knows best.

Q. Some Muslim organizations present a translation of the Qur'aan Shareef with the entire Arabic text to non-Muslims. They believe that perhaps the non-Muslim will be guided to Islam if he/she studies the Qur'aan. Is it permissible to give them such a translation of the Qur'aan?

A. It is haraam to give the Qur'aan Majeed to non-Muslims. Everyone knows that non-Muslims are perpetually in the state of janaabat. A Muslim too may not recite the Qur'aan from even memory when he/she is in the state of janaabat. The Qur'aan Majeed in the custody of a non-Muslim will necessarily be defiled. A non-Muslim is incapable of preserving the sanctity and honour of the Qur'aan Majeed. Those who give the Qur'aan Majeed to non-Muslims will suffer the consequences of every act of defilement which is inflicted on the Qur'aan by the non-Muslim.

Q. I have observed that some people wash only the fingers of the right hand before eating. Neither is the whole hand nor the left hand washed. Is this an acceptable method in the Shariah?

A. It is an unacceptable method. The Sunnat is to wash both hands until the wrists.

Q. The Majlis and some other Ulama who criticize the present trend of *Halqah Thikr* which some groups have initiated in the Musaajid, usually cite the Hadith in which Hadhrat Ibn Mas'ood (radhiyallahu anhu) had branded as bid'at the *halqah thikr* which a group had initiated in the Musjid after the demise of Rasulullah (sallallahu alayhi wasallam). Those who engage in this type of thikr claim that the Hadith is 'weak' and cannot be quoted as evidence against *halqah thikr.* Please comment.

A. The proponents and initiators of this bid'ah are in error. The Hadith is authentic and the practice is undoubtedly a *bid'ah sayyiah* (a dark innovation) which comes within the purview of the Hadith: *"Every bid'ah is deviation, and every deviation (from Siraatul Mustaqeem) will be in the Fire,"* Discussing the Hadith of Hadhrat Ibn Mas'ood (radhiyallahu anhu), the following is mentioned in Fataawa Rahimiyyah:

"The aforementioned Hadith (of Hadhrat Ibn Mas'ood) is authentic. It is mentioned in *Izaalatul Khifa'* as well as in other authentic Hadith books. These people would gather congregationally for ibaadat. However, there is no evidence (in the Sunnah) for rendering ibaadat in this particular form, hence Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) prevented them from this act.

It is bid'ah and impermissible to formulate for ibaadat specific ways, form-s, methods and times which have no origin in the Shariah. Imaam Shaatibi (rahmatullah alayh) says: *"(It is bid'ah) because when thikrullaah is stipulated with such a specific time and form which are not mashroo'-unsubstantiated by the Shariah, then it will not be valid in the Shariah." (Bahrur Raaiq and Al-I'tisaam)."* It is for this reason that Witr in Jama'at is not permissible other than in Ramadhaan. Similarly, Tahajjud Salaat in Jama'at is prohibited and Makrooh." *(Fataawa Rahimiyyah, Vol.6, page 304)*

If anyone lacks the perspicacity for understanding the rationale underlying the action instituted by this eminent Sahaabi of Rasulullah (sallallahu alayhi wasallam), it will nevertheless be adequate for comprehension to simply be aware of who exactly was the august personality who expelled the bidah *halqah* from the Musjid. He was Abdullah Ibn Mas'ood (radhiyallahu anhu). This awareness is ample for clinching this argument.

Q. A new convert to Islam decided to divorce his wife. He consulted with someone who informed him that the Talaaq procedure required that he utters Talaaq three tines in one breath. He has to follow this procedure three times. That is, after issuing three Talaaqs, he should follow it up with another three Talaaqs after a month, then repeat this process after another month. After he proclaimed the first three Talaaqs, another person told him that his Nikah has irrevocably ended, and that there was no need to repeat the process as he was initially told to do. He has reconciled with his wife and both want to continue with the marriage. The husband says that he was totally ignorant of the procedure. He did not know that three Talaaqs uttered in one breath totally terminate the Nikah. He had believed what his first informer told him to be the proper method. Is his Talaaq valid?

A. Due to his total ignorance and the misinformation of the Talaaq procedure, his Nikah remains valid. Talaaq-e-Mughallazah has not taken place in this case.

Q. Are birthday parties permissible?

A. Birthday parties are customs of the kuffaar. *Tashabbuh Bil Kuffaar* (emulating the non-Muslims) is haraam. Birthday parties are haraam.

Q. At an auction sale a prospective buyer pays other buyers not to bid so that he may acquire the goods at a substantially lesser price. Is it permissible to accept this payment?

A. Neither is it permissible to accept it nor is it permissible for the buyer to pay such bribes and riba to others.

Q. Many years after the death of a man his heirs finally decided to finalise his estate and distribute the assets. One son had built a house and a shop on one of the plots of land which belonged to the deceased. A dispute has developed around this issue. The site and the building are very valuable today. How is this problem to be solved?

A. The site on which the house and shop have been built remains the joint property of all the heirs. Everyone has his/her proportionate share in the land. The simplest solution is for the heirs to sell the plot of land to the son. The money will then be distributed to the heirs among whom is the son as well. Any price may be mutually decided on. It is not necessary to insist on the market value or any other value. The vital requirement is the pleasure of the heirs.

Q. A man left all his fixed properties to his four sons. Substantial cash amounts were left for his three daughters. The sons have now realised the error committed by their father, and are anxious to resolve this wrong in accordance with the Shariah. How should the Shariah's law be applied in this situation?

A. Application of the Shariah is always a simple matter if the parties fear Allah Ta'ala and are willing to restore the usurped rights. All three daughters have their respective shares in all the fixed properties, and all the sons have their respective shares in the cash which was bequeathed to the daughters. If they are willing to sell their shares to their brothers, they may do so. The brothers may not impose any price as they wish. The sisters should seek the advice of uprighteous and experienced persons to determine the price of their shares, if they are interested in selling. If they refuse to sell their shares, the brothers have no option but to accept the wishes of their sisters. Should they decide to retain their ownership rights in the properties, it will then be compulsory to give them every month their share of the rental.

THE DEAD

Rasulullah (sallallahu alayhi wasallam) said:
"Speak good of your dead."
After the death of a man, his sins should be interred with him, i.e. it is highly improper to speak of his sins. Make dua for his forgiveness and hope for the best for him.

Q. Some people when making dua after eating, do so with hands raised. Is it Sunnat to do so?

A. It is bid'ah to do so. While it is Sunnat to recite the Masnoon Dua after eating, raising the hands is not. It is bid'ah.

Q. An ailing non-Muslim asked me to pray to Allah for him. Is this permissible?

A. Make dua for his health and for the taufeeq of Imaan. Perhaps Allah Ta'ala will bestow the treasure of Imaan to him.

Q. We have heard that some mushrooms are cultivated with pig dung. Are such mushrooms halaal?

A. Eating such mushrooms is intolerable to a Mu'min. Healthy Imaan naturally prevents the Mu'min from consuming anything contaminated with *najaasat.*

Q. Parrots are generally kept in solitary confinement in cages for the rest of their lives. Is this permissible?

A. It is insensitivity bordering on cruelty. The wonderful capital of freedom of flying and soaring through the skies in exhilaration, which Allah Ta'ala has bestowed to the wild birds is snatched away by insensitive hearts who assign the poor stricken creatures to a lifetime of caged captivity. We are sure that if the bird is looked in the eyes, its hidden tears will be discernable. These caged pet birds, born and bred in confinement are unable to fend for themselves if released. At least, they should be made as comfortable as possible in large cages or aviaries, and companions provided even if this means that one will be deprived of the pleasure of hearing them mimicking the words and language of human beings. Those whose gaze is focussed on the purpose of creation and the impending call of Malakul Maut, have no time and inclination for futility, triviality and activities which are seemingly innocent, but which have an undercurrent of cruelty.

Q. The trend of performing Salaat without a topi is on the increase. What is the Shariah's ruling on this practice?

A. The practice of not wearing a topi or any Islamic headgear is a sign of the lack of Islamic culture. It is not permissible to be without a topi whether one is in Salaat or out of Salaat. It is of the ways of the kuffaar to roam around without head-covering. A man who prowls the streets without topi is termed *Mardudush Shahaadat.* His testimony in a court of the Shariah is inadmissible. This malady is one of the evil consequences of salafi'ism and modernism. The motive is emulation with the kuffaar—nothing else.

Q. The Imaam recited Surah Falaq in the first raka't and Surah Ikhlaas in the second raka't. He did not make Sajdah Sahw. Was the Salaat valid?

A. The Salaat is valid. Sajdah Sahw is not incumbent for this error. Observing the correct sequence of the Surahs in Salaat is Sunnat. It is not among the Waajib acts of Salaat.

Q. If the Janaazah is ready in the morning on Friday, but the Salaat and burial are delayed for after Jumuah Salaat because of a greater number of musallis participating in the Janaazah Salaat, will this be proper?

A. It is not permissible to delay the Janaazah Salaat and burial in anticipation of a bigger Jamaa't. Rasulullah (sallallahu alayhi wasallam) said: *"Make haste with the Janaazah. If he was a pious person, the destination to which you're sending him is best. And, if he was an evil person, then quickly remove him from your necks."*

Q. Is Janaazah Salaat permissible at the time of Zawwaal?

A. If the Janaazah arrives at the place of Salaat at Zawwaal time, it is permissible to perform Janaazah Salaat. However, if the Janaazah had arrived before Zawwaal, it is then not permissible to delay the Salaat until Zawwaal. In this case it will not be permissible.

Q. A man is survived by his wife, 2 sons, 3 daughters, parents, one brother, one sister and paternal grandmother. How should his estate be distributed?

A. His father inherits one sixth, mother one sixth, wife one eighth, and the balance of the estate is to be divided into seven equal shares. Each son will obtain two shares, and each daughter one share. The grandmother, brother and sister do not inherit in this case.

Q. Can one make a wasiyyat (bequest) in favour of one's brother?

A. A wasiyyat for one's brother will be valid only if he is not an heir at he time of one's death. If the deceased is survived by a son or grandson (son's son) or father or paternal grandfather,

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then his brother will not be an heir. In this case a wasiyyat will be valid for the brother.

Q. Is it permissible for a man to write in his will that as long as his wife is alive, the house may not be sold? After her death, the house will be inherited by the heirs.

A. It is not permissible. The heirs jointly inherit the house. A man does not have the right to tamper with any of the laws of the Shariah.

Q. A man married a woman during her Iddat of Talaaq. In an argument with her, he issued three Talaaqs. They wish to reconcile. What is the ruling?

A. The Nikah was not valid. Nikah performed during iddat with another man is *Faasid*, hence the three Talaaqs were not valid. After expiry of her iddat he may get married to her.

Q. A man said to his wife in anger: 'You are not my wife.' When asked, he said that his intention was Talaaq. What is the state of their Nikah?

A. Talaaq has come into effect. This type of Talaaq is called *Sareeh Baain*. Its effect is one Talaaq *Raj'i.* Within the iddat, they can reconcile without the need for a fresh Nikah.

Q. A husband said to his wife: *'If you leave the house without my permission, I will give you three Talaaqs.'* She then left the house without his permission. Is she divorced?

A. Talaaq has not come into effect. The Nikah is valid. In his statement he had expressed the threat of issuing Talaaq in the future. He said: "I will give you three Talaaqs". Hence, he has not as yet given the Talaaqs.

Q. There is a type of nursery school called Montesseri. Many such schools have opened in Durban and Muslims are sending their children to these schools. Amongst the methods of this school are: (1) The teaching is co-ed style. (2) Children are taught to make Valentine, Mother's Day and Father's Day cards. (3) Concerts with mixed gatherings are organised. (4) Music and dancing children. (5) The whole system inculcates independence in the children, i.e. independence from parents and elders. (6) They have jungle gyms. Please comment.

A. Every Muslim who has some intelligent understanding of Islam will be aware of Islam's abhorrence for this type of institution. The numerous evils most certainly ruin the morals (Islamic character) of the children. In fact, the Imaan of the children is exposed to kufr. They do not teach 'independence'. They impart the lesson of flagrant disobedience and rebellion against elders. The child's mind is corrupted with libertinism. These schools are part of the global satanic onslaught against Imaan. Countless millions of Muslim children are subtly and cunningly being weaned away from the Deen by the forces of kufr which are aided and sustained by Muslims. The wonderful *Amaanat* of children is cast into the cauldron of kufr and the path to Jahannum is paved for the children by their own parents. The evils are too glaring and need no elaboration. Muslim parents are casting a deliberate blind eye in this direction of moral and spiritual destruction. In the name of education parents are employing self-deception to shake off the responsibility of guarding the Imaan of their children and attending to their Deeni *ta'leem* and *tarbiyat.* They soothe their conscience with the blatantly false idea that they are daily dropping off their children at an educational institution while the reality belies them. If they reflect, they will not fail to discern that they are casting their children into Hell-Fire. May Allah Ta'ala open up the clogged spiritual arteries of Muslims who barter away the Imaan and Akhlaaq of their children and take in exchange kufr and immorality.

Q. I have some interest money in my banking account. Can I give the amount to charity from my own money with the intention of eliminating the interest in the bank?

A. This is not permissible. The interest money is in the bank. The money in your pocket is your own halaal money. Halaal money is not a substitute for haraam money. The interest money has to be withdrawn from the bank with the niyyat of interest. Since the bank does not keep interest money in a separate vault, the intention at the time of withdrawal will confer the interest attribute to the withdrawn sum. This sum should not be mixed with one's other money. The precise money withdrawn should be given into charity without a niyyat of thawaab.

Q. In an article which analysed the present Salafi sect, it is mentioned that they are the Khawaarij. Is this not an exaggeration?

A. While the Salafi sect is not the Khaarji sect, it is most certainly the most deviated group in this age. They are the worst enemies of the Ahlus Sunnah Wal Jama'ah. Under guise of the 'Sunnah', they undermine the Deen and the Sunnah of Rasulullah (sallallahu alayhi wasallam). They submit the Qur'aan and Hadith to their deviated opinion and fancy. While they virulently condemn the intelligent and sacred Taqleed which the Ummah has practised since the past fourteen centuries, they stupidly and blindly follow Ibn Taimiyyah who appeared on the scene centuries after the Aimmah-e-Mujtahideen whose Teachers and Mentors were the Sahaabah and the illustrious Fuqaha of the Taabieen epoch. Their *nafsaani taqleed* is the blindest following. They ask if the Hanafi and Shaafi' Math-hab existed during the time of the Sahaabah. We say: **Yes, the Math-habs existed during the time of Rasulullah (sallallahu alayhi wasallam).** But the Salafi'ism whose chain ends with Ibn Taimiyyah never existed during the time of Rasulullah (sallallahu alayhi wasallam) nor in the *Khairul Quroon* era.

Q. We are Muslims living as a minority in a predominantly non-Muslim country. To what extent are we obliged to follow the kuffaar laws/constitution of the country?

A. To the extent that you do not end up in jail. Even in a non-Muslim country, a determined Muslim who understands what Islam is, who has the fear of Allah Ta'ala in his heart, is able to conduct his life in almost full accord with the Shariah. In some areas where it is impossible due to the laws, the Shariah grants concessions. The constitution or the law of the land is not a threat to our Imaan nor to our Islamic way of life notwithstanding the godless character of the constitution. The greatest threat to the Imaan and Akhlaaq of Muslims, is the self-imposed emulation of the western libertine cult and modernism. This is an emulation which the constitution does not impose on us. For our own kufr, fisq and fujoor, it is nothing but self-deception to make the constitution the scapegoat. Allah Ta'ala states in the Qur'aan Majeed: *"In fact, man has full awareness of his heart even though he puts forth excuses."*

Q. In the time of Nabi (sallallahu alayhi wasallam), the kuffaar used to pay Jizya to Muslims. Today we pay tax to the kuffaar. Is this not a disgrace upon the Muslim Ummah? How can we reverse this situation?

A. You are part of the disgrace. The entire Ummah grovels in disgrace. The present situation of humiliation is an adequate punishment for this immoral and transgressing Ummah which has drifted from Siraatul Mustaqeem. You too pay tax, hence you are an inextricable unit in the fabric of disgrace which the Ummah is donning. There is only one way by which the process can be reversed: Study the life of the Sahaabah and emulate them. Wage jihad against the immorality of the nafs. Inculcate the attributes of moral excellence of which the Sahaabah were embodiments, and Allah Ta'ala will do the rest for the reversal process. If the Ummah can overcome its mental and spiritual derangement to understand the alchemy which the Sunnah is, then the process will be swiftly reversed. But as long as the Ummah dwells in its drunken stupor of emulating the fisq and fujoor of the kuffaar, we have to be contented with licking their boots. Brother, the Ummah as it is today is totally unfit to rule. It is necessary that we be pummelled and kicked around. People whose brains have been colonized by the kuffaar cannot rule. They deserve nothing but humiliation. This is Allah's Wisdom and His Decree.

Q. Will it be considered a bid'ah to recite Yaaseen khatams after the death of a person, during sickness or when a calamity occurs? It is recited with the intention of gaining reward, not with the intention of it being a Sunnah.

A. Yaaseen Shareef may be recited a thousand times, night and day—at any time, and on any occasion. The more times you recite it, the more reward you gain. Reciting Surah Yaaseen is not bid'ah. But the form and custom with which it is cloaked are bid'ah.

Q. Please explain the Islamic rule regarding voting in elections and democracy. Is it haraam?

A. Democracy is a non-Muslim system of government. Obviously it is a haraam system. You do not need much brains to understand that a system which is not the Shariah cannot be lawful in Islam. Voting is one of the methods of this unlawful system, hence it is likewise unlawful. The question: *Should Muslims in a non-Muslim country vote or not?,* depends on circumstances. The political situation may at times compel the minority Muslim community to vote in order to safeguard their Deen. If the political parties do not pose a threat to Islam, it will then not be permissible to vote for any party. Participation in non-Muslim politics is not permissible. Only if circumstances compel, will limited participation to the extent of averting the danger be permissible.

Q. A man's wife is morally and spiritually ruining him and the children. She flagrantly violates the laws of hijaab. She bares her head and face in the presence of ghair mahram males. She insists that her husband takes her to beaches where non-Muslim crowds predominate. She dresses the children un-Islamically. She does not perform Salaat regularly. Almost everything she does is in violation of the Shariah. She has absolutely no haya. The man wants to know if it is permissible for him to divorce such a wife?

A. In fact, issuing Talaaq to her is Mustahab. If all attempts to reform her fail, then the best option is to amputate the rotting limb. If it is not amputated, the rot will spread.

Q. A man said to a non-Muslim official of a government department that he had divorced his wife although he had not. He made this statement only to surmount a problem. He was fully aware that he never gave her Talaaq nor was this his intention. Does his statement represent Talaaq?

A. In this case, Talaaq did not come into effect.

Q. Is it permissible to perform Salaat in a house which is not attached to the Jamaat Khaanah? The Imaam will lead the Salaat from the Jamaat Khaanah. There will be speakers connected to the next door house. There is also a separating passageway between the house and the Jamaat Khaanah.

A. *Iqtida'* (following the Imaam) from the house is not valid. Iqtida' is negated on account of the solid wall barrier and the intervening pathway for people to walk. The connection of speakers is of no significance. The problem could be solved by opening doorways in the two parallel walls (the wall of the Jamaat Khaanah and the wall of the house), and by incorporating the intervening pathway into the Jamaat Khaanah.

Q. A partner in a business stole a large sum of money from the partnership. He used the stolen money to open another shop. Can the partners claim a share of the profit of the new business he opened?

A. The partners have no share in the business which the one partner started with the money he stole from the partnership. He has to pay the partners the amount he had stolen, and he has to repent for the sin. The validity of a partnership venture requires an agreement.

Q. Our society is the Trustee of a Waqf property which has been hired to an 'Islamic' school. We are not satisfied with the conduct of the school. There is free intermixing between baaligh males and females. There is co-education style until matric level. Male teachers are teaching adult females without an intervening screen. Only about 5% of the time is set aside for Deeni education. We require the directive of the Shariah?

A. It is Waajib for your society to evict the haraam school from the Waqf premises. The trustees are co-partners with the school's management in all the sins and transgressions committed by the haraam system. It is utterly shameful that a Waqf property which was dedicated for the ta'leem of the Qur'aan Majeed has become a haunt for haraam activities described by Rasulullah (sallallahu alayhi wasallam) as zina. Great zulm has been committed on the Qur'aan Majeed by its displacement and substitution with kufr education. On the Day of Qiyaamah, Rasulullah (sallallahu alayhi wasallam) will proclaim in Allah's Court: *"O my Rabb! Verily, these, my people, have discarded this Qur'aan."* —Surah Furqaan.

Q. A father and his sons jointly operated the business which the father had started. They all lived from the business. The sons did all the work

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and managed the business. The father has died. What is the state of the assets acquired from the profits of this business?

A. When children work in their father's business, he remains the sole owner. All the assets constitute his estate which all his heirs will inherit, whether they worked in the business or not.

Q. I wish to make one of my properties Waqf for a Musjid/Madrasah. Is it permissible to stipulate that while I am alive I shall derive the benefit of the income of the property and after my death, the beneficiary institution will derive the benefit?

A. This form of Waqf is permissible. You should make the Waqf while you are alive, and as long as you are alive you may use the income of the property for yourself.

Q. A man made Waqf of his land for building a Madrasah. Is it permissible to use the land to erect a secular school? One of the classrooms will be used for Deeni education.

A. It is not permissible to build a secular school on the Waqf land. The land was made Waqf for a Madrasah. It may therefore not be abused for a secular school.

Q. The top floor of a Musjid is a house in which the Imaam lives. Is it permissible to have a house on top of a Musjid?

A. After a place has been declared a Musjid, it will not be permissible to build a house or any other building on top of the Musjid. The entire space above the Musjid and underneath the Musjid is part of the Musjid. If a house was built on the top floor before the place was made Waqf as a Musjid, then it will be permissible to retain it as a house.

Q. On entering the Musjid should one make Salaam to the musallis?

A. The musallis in a Musjid are engaged in different acts of ibaadat. It is not permissible to make Salaam to them nor is it incumbent on them to respond.

Q. If a person goes for Umrah during the months of Hajj, does Hajj become compulsory?

A. If the person has not yet performed Hajj and he has sufficient funds to stay until the Days of Hajj and for his family's expenses, then Hajj becomes Fardh, otherwise not.

Q. If a non-Muslim creditor cannot be traced, what should be done with the money owing to him?

A. If the creditor cannot be traced, his heirs should be traced and the money given to them. If they too are untraceable, the money should be given as Sadqah to the poor.

Q. Is it permissible to sell an import-export permit which has been granted to one?

A. It is haraam to sell permits. The right to import and export is not a tangible commodity which could be sold.

Q. A latecomer joined the Jama'at Salaat while the Imaam was in Qa'dah Akheerah (the last sitting). The musalli recited Takbeer Tahrimah, but before he could sit, the Imaam made Salaam. Does he obtain the thawaab of Jama'at?

A. His Iqtida' is valid. He will gain the thawaab of Jama'at. Obviously, the thawaab is not the same as the thawaab of those who were in the Jama'at from the beginning.

Q. The intention is to perform Hajj -e-Tamattu'. After performing the Umrah of Tamattu' during the Hajj months, one goes to Madinah, and on the return enters Makkah with Ihraam for Umrah. Then during the Days of Hajj, Ihraam for Hajj was donned. Is his Tamattu' valid?

A. Yes, his Hajj-e-Tamattu' is valid.

Q. During Hajj, the nights were not spent at Mina. Is Dumm waajib?

A. It is Sunnat to spend the nights at Mina. It is sinful to forego this Sunnat without valid reason. Nevertheless, the Dumm penalty is not Waajib.

Q. When viewing a girl for marriage, is it permissible to engage in conversation with her in the presence of her parents?

A. Only viewing is permissible, not speaking.

Q. A Hanafi Imaam, after having ascended the mimbar for the Jumuah Khutbah, prior to the Muaththin reciting the second Athaan, makes Salaam to the muqtadees by saying 'Assalamu Aalikum'. Is this Salaam part of the Jumuah Khutbah?

A. The Salaam for the Muqtadis is not part of the Jumuah Khutbah. According to the Hanafi Math-hab, Salaam on this occasion should not be made. Nowadays, imaams and even molvis whose knowledge is superficial, become overawed when they go to the Haramain Shareefain. After observing the practices over there, they mimic the Arab Imaams who generally do not follow any Math-hab. Since the knowledge of such Hanafis is extremely shallow, they fall prostrate for lack of understanding. They are even ignorant of the fact that every practice of the Hanafi Math-hab is substantiated by the Qur'aan and the Hadith.

Q. A Hanafi Imaam, while leading the Fardh Salaat, habitually delays the Takbeer when changing postures, e.g. When going into Sajdah from Qaumah he utters the Takbeer belatedly when placing his head on the ground, leaving the musallis standing until such time that they hear the Takbeer. The same happens with all the other postures. Is the Imaam correct in this practice?

A. The Imaam is in error. The Takbeer should commence simultaneous with the changing of the posture. It is grossly incorrect and improper for the Imaam to begin the Takbeer when his head touches the ground. An Imaam in a Musjid should be aware of such simple basic rules of Salaat. His attention should be drawn to this lapse. When even a wrong has become a habitual practice, its error is not perceived.

Q. A Mufti has indicated in one of his books that the 2 raka'ts Fardh Salaat of Jumuah are followed by 4 raka'ts Sunnatul Muakkadah and 2 raka'ts Sunnatul Ghair Muakkadah. We have always understood that these two raka'ts are also Sunnatul Muakkadah. What is the correct view?

A. The two raka'ts are also Sunnatul Muakkadah. The Mufti Saheb has erred in his conclusion.

Q. What is the meaning of Makrooh?

A. The term *makrooh* literally means '*disgusting, loathsome, reprehensible, repugnant, etc.'* In the terms of the Shariah, *Makrooh* is classified into two kinds: *Makrooh Tahrimi* and *Makrooh Tanzeehi.* An act classified *Makrooh Tahrimi* is just like a *Haraam* act in practice. The punishment of Allah Ta'ala applies for *Haraam* as well as *Makrooh Tahrimi* acts.

Makrooh Tanzeehi refers to such acts which, although reprehensible, do not come under the scope of the threat of Divine Punishment. Nevertheless, persistence in the commission of *Makrooh Tanzeehi* acts, transforms it into *Makrooh Tahreemi.* The emphasis of the Shariah is on abstention from all *Makrooh* acts, regardless of the classification.

Q. Does cracking of fingers break Salaat?

A. Although cracking of fingers does not invalidate Salaat, it is not permissible. It is Makrooh Tahrimi to crack the fingers during Salaat. Rasulullah (sallallahu alayhi wasallam) stressed the prohibition of cracking fingers during Salaat. This *Karaahat* (Prohibition) applies to all nonsensical and alien acts committed during Salaat such as playing with the clothes, the beard.

Q. Who was the founder of the present Salafi sect?

A. Muhammad Bin Abdul Wahhaab Najdi born in Najd, Saudi Arabia in 1691 was the founder of this deviant sect. Muhaddith Hadhrat Anwar Shah Kashmiri (rahmatullah alayh) succinctly characterized Ibn Abdul Wahhaab by saying: *"He was a man dense in the mind, little in knowledge."*

Q. A man who had heard the radio announcement of the Eid moon being sighted in Zimbabwe and that the next day would be Eid, did not fast although the Ulama in South Africa had not declared Eid on the basis of the radio's announcement. What is the Shariah's ruling for this man?

A. His abstention from fasting was a major sin. He has to make qadha of one day and repent. The Shariah does not accord authenticity to radio broadcasts, especially when the announcements are made by fussaaq and fujjaar who generally operate the radio stations. Eid and Ramadhaan will commence only by announcements made by the Ulama in a community who are responsible for such issues.

Q. A very old man of more than 90 years is unable to fast in Ramadhaan. When does he have to pay Fidyah? Can he pay the Fidyah for the whole month in the beginning of Ramadhaan?

A. He has the choice of paying the Fidyah in the beginning of Ramadhaan or at the end of Ramadhaan. The Fidyah may also be paid on a daily basis.

Q. What is the difference between Fidyah and Kaffaarah?

A. *Fidyah* is compensation for an act of ibaadat which one is unable to execute for a valid reason, eg. fasting during Ramadhaan due to old age or incurable sickness.

Kaffaarah is a penalty or a fine to be paid for a sinful act, e.g. *Kaffaarah* for violating an oath; *Kaffaarah* for intentionally breaking a fast of Ramadhaan without valid reason.

Fidyah money may be given in a lump sum to even one faqeer (poor Muslim) whereas *Kaffaarah* money may not be given in a lump sum to one faqeer. One faqeer may be given in one day only the amount which is normally given as Sadqah Fitr.

Q. Embracing one another on Eid day—is it a Sunnat practice?

A. The customary embracing and hand-shaking practices in vogue on Eid days are bid'ah. It is in fact a Shiah custom.

Q. The Qur'aan states that Allah Ta'ala does not put on us a burden which we are unable to bear. However, there are duas which we have to make, and in which we ask that He should not place on us a burden which we cannot bear. Why should we make such a dua when we have been informed that Allah Ta'ala does not impose such burdens on us?

A. Consider the punishment in the grave and the punishment of Jahannum. These are unbearable burdens. We have to necessarily supplicate to Allah Ta'ala to save us from these burdens which are unbearable. There are many worldly calamities which Allah Ta'ala sometimes imposes on us as punishment for our transgression. When the burden of punishment is imposed, it is unbearable. We have to make dua to be saved from the burden of punishment. The 'burden' which the Qur'aan negates refers to the imposition of unbearable *Ahkaam*, e.g. making Qur'baani of a son; cutting away a piece of the garment which is rendered impure by najaasat; prohibition of eating after the initial iftaar meal, i.e. the fast commencing immediately after iftaar, Salaat 50 times a day, etc., etc.

Q. A widow has no income. Can Zakaat be given to her if she has gold jewellery in excess of Nisaab?

A. It is not permissible to give her Zakaat even if she is poor and has no income. She will have to sell her jewellery and utilize the money first. Thereafter Zakaat may be given to her. Lillah may be given to her even if she retains the jewellery.

Q. A man divorced his ailing wife. He left her with her parents because she is in need of nursing. The parents are demanding that the ex-husband pays rent as well for her lodging. Can the parents claim rent from the ex-husband?

A. All expenses during the iddat period are the responsibility of the husband. Since she is not spending her iddat in the marital home, and she did

(Continued on page 12)

CRACKING FINGERS

"Do not crack your fingers while you are in Salaat." (Hadith)

Cracking fingers is considered reprehensible in Islam. The Hadith explicitly prohibits this act during Salaat. According to the Fuqaha, it is Makrooh Tahrimi to crack fingers even out of Salaat. Whatever Islam prohibits is detrimental spiritually as well as physically.

The Fuqaha have prohibited this practice even out of Salaat because it was a salient practice of the sodomites during the era of Nabi loot (alayhis salaam). *Tashabbuh bil Kuffaar* and *Tashabbuh bil Fussaaq* (emulating the kuffaar and the immoral sinners) is Haraam.

KUFFAAR UNIFORMS
-AN UNWORTHY PROJECT-

In the history of the Ulama-e-Haqq of South Africa, there has never been such a brazen exercise of canvassing baatil as the *'Sponsor-a-Uniform' 'Project'* initiated by the Jamiatul Ulama of KwaZulu-Natal. The Jamiat, in colourful pamphlets, has appealed to the Muslim community to contribute Lillah and Zakaat funds for purchasing kuffaar style uniforms for secular school pupils. Putting a cherry of baatil on its pamphlet of baatil advertising its baatil project, the Jamiat proudly displays the western style haraam pants and shirt uniform for which it is soliciting Sadqaat from the Muslim public.

THE ULAMA

Although the haraam project for which Zakaat/Lillah funds are earmarked for squandering, is attributed in the pamphlet to the Ulama of Natal, it is difficult at this stage to believe and accept that indeed the large majority of Natal's Ulama has condoned this un-Islamic project. It appears that some of the misguided office workers took the onus upon themselves to initiate this haraam project in the name of the Ulama of the province of Natal. We are positive that there are numerous members of the Jamiat who are not aligned with this baatil and haraam project.

Undoubtedly, the Ulama as a whole, are morally and spiritually wallowing in the doldrums. *Fitnah* has undoubtedly become the capital of numerous among the Ulama of this era. The Jamiat's haraam uniform project is a glaring specimen of the type of *fitnah* which emanates under Deeni guise from the Ulama. It is also acknowledged that the sponsors of the *'Sponsor-a-Uniform'* project are fully within the purview of Rasulullah's condemnation:

"Their Ulama will be the worst under the canopy of the sky. From them will emanate fitnah, and fitnah will rebound on them", but, we believe that numerous Ulama who happen to be members of the Jamiat must be dismayed by this act of transgression which is brazenly advertised as virtue, and by the treachery against the Shariat perpetrated by some misguided elements in that organisation. Any contrary statement which the office of the Jamiat may issue to justify its treachery, will be devoid of substance and bereft of truth.

APPALLED

We are personally aware and in touch with many members of the Ulama of Natal, who are averse to this haraam project, and appalled by it. We can only hope that the sincere members of the Jamiat will institute steps to rectify the evil and the injustice with which the miscreants in the office have besmirched the name of the Jamiatul Ulama which was an organisation established about half a century ago by sincere Ulama-e-Haqq. Undoubtedly, the name of the Jamiat has been hijacked by elements who are alien to Islamic morality and the Shariah.

HARAAM

The Ulama had long preached the virtues of Islamic Dress. The Sunnah is replete with such virtues and the incumbency of Islamic dress is an established fact and teaching of the Shariah.

Tashabbuh bil Kuffaar (emulating the ways, styles and customs of non-Muslims), every decent Muslim knows, is haraam. Years of *ta'leem* has produced exceptionally good results in the sphere of Islamic dressing. Innumerable Muslims of all walks of life have changed from western garb to Islamic dress. Many years ago, Muslims would feel embarrassed to appear in public dressed Islamically. But, Alhamdulillah, the effect of the Ulama's *ta'leem* has changed that attitude of mental serfdom.

SULAHA

The lamentable development now is that those aligned with the Ulama have set in motion a reversal process—the process of weaning away Muslims from the dress style of the *Sulaha.* Kuffaar dress is being encouraged by Ulama and Zakaat/Lillah funds are being solicited for a haraam act. It is haraam for Muslims to contribute any type of funds for this haraam project initiated by transgressors in the Jamiat's office.

FOR WHO?

In its *'Sponsor-a-Uniform'* pamphlet/appeal, the Jamiat's office has not mentioned whether it has embarked on this project for non-Muslim pupils or for Muslim pupils or for both. If this project is intended for non-Muslims, utilization of Lillah and Zakaat funds is haraam. It is not permissible to utilize such funds for a haraam dress style nor is it permissible to promote it. Zakaat will NOT be discharged.

The distinct impression gained from the pamphlet is that the Jamiat is encouraging Muslims to adopt a kuffaar dress style. In fact, this is not a mere impression, the pamphlet actively promotes the haraam dress style.

If the project is intended for Muslim pupils, then too it is haraam to contribute funds, especially Zakaat, for this purpose. Zakaat and Lillah have to be used for gaining Allah's Pleasure, not for appeasing shaitaan. The Qur'aan Majeed states with great clarity:

"Verily, Sadqaat is for the Fuqara, the Masaakeen……" It is naked effrontery hurled against the Deen to solicit Zakaat and Lillah for a haraam project. While countless millions of Muslim children are being weaned away from the Deen by the onslaught of kufr evangelism in many parts of the globe, the Jamiat indulges in the haraam luxury of soliciting Zakaat and Lillah funds for the promotion of an un-Islamic dress style.

Ulama promoting un-Islamic dress styles and soliciting Zakaat and Lillah funds for such a haraam practice is unheard of in even the ranks of the Ulama-e-Soo' (evil molvis and sheikhs). It will not be an exaggeration to say that in the history of Islam, there is no precedent even among the Ahl-e-Bid'ah for the Jamiat's promotion of western kuffaar dress.

The sponsors of the kuffaar uniform project further say with effrontery in their pamphlet: *"May Allah Ta'ala reward you!".* Allah Ta'ala does not reward for haraam. The 'reward' for haraam is Hell-Fire, not thawaab. Rasulullah (sallallahu alayhi wasallam) expressing his concern and fear, said: *"I fear for my Ummah the Aimmah-e-Mudhilleen."* They are the Ulama who mislead Muslims. They divert the people from Siraatul Mustaqeem donning Deeni garb while promoting kuffaar garb.

NASEEHAT

Rasulullah (sallallahu alayhi wasallam) said:

"**Maut** is a free treasure (like the spoils of war). **Sin** is a calamity. **Poverty** is comfort. **Wealth** is a punishment. **Aql** (Intelligence) is a gift from Allah. **Ignorance** is deviation. **Injustice** is regret. **Obedience** is the coolness of the eyes. **Crying** for the fear of Allah is salvation from the fire. **Laughter** is the ruin of the body. A **sincere repenter** of sins is like one who has no sins on him."

THE HEART'S RUST

"Verily, these hearts rust just as iron rusts when it becomes moist.' It was asked: 'What is its polish?' Rasulullah (sallallahu alayhi wasallam) said: 'Abundant Remembrance of Maut and Tilaawat of the Qur'aan." (Hadith)

"For everything there is a polish. The polish of the hearts is Thikrullah." (Hadith)

Everyone understands the need to maintain shining and glittering material possessions. Items of gold, silver, chrome, brass and furniture are regularly polished to maintain their lustre and beauty. But all these items of the dunya will soon perish and be reduced to dust. All the polishing will be of no avail. The polishing which is of everlasting value, worth and benefit is totally discarded. Thus, the spiritual hearts

WHAT IS MAUT

Rasulullah (sallallahu alayhi wasallam) said: *"Maut is the gift of the Mu'min."* Maut is a gift from Allah Ta'ala to His pious servants, the Mu'mineen. The meaning of Maut is: the separation of the Rooh (Soul) from the material body and its transference into another abode.

Maut (Death) does not mean annihilation. Hadhrat Bilaal Bin Sa'd and Hadhrat Umar Bin Abdul Azeez (rahmatullah alayhima) said: *"O People! You were not created for annihilation. You were created for everlasting life. You are being transferred from one abode to another."*

The Effect of the Intention (HAKIMUL UMMAT)

"An instalment paid on the interest account of an interest-bearing loan is deductable from the capital amount. However, in view of the intention of interest accompanying the payment, the effects of *Riba* will apply in the Aakhirah. Most people fail to grasp this subtle fact."

Thus, if the debtor fails to pay the moneylender the agreed interest, he (the creditor) is still guilty of sin based on his intention and desire for the *riba* which has been denied to him. Similarly, the debtor who intentionally pays the interest is guilty of sinning.

BENEFITS OF OBEDIENCE

Hadhrat Ibn Sammaak (rahmatullah alayh) mentioned the following benefits of obedience, which are acquired here on earth:

- Spiritual lustre becomes discernable on the face.
- Love in the hearts of people for the obedient one.
- Strength in the limbs of the body
- Firmness in disposition
- Reliability

Hadhrat Sammaak (rahmatullah alayh) mentioned that if there were no other benefits of obedience other than these (narrated above), then too, these are sufficient for inducing total abstention from sin.

HARMS OF SINS

Hadhrat Ibn Sammaak (rahmatullah alayh) mentioned the following harmful effects of sins which are experienced here in earth:

- Dullness in the face. Spiritual glitter is eliminated.
- Darkness develops in the heart
- Curses of people
- Unreliability among people.

Hadhrat Ibn Saammaak said that if besides these harmful effects there were no other disadvantages in disobedience, then too these would suffice for abstention from sins.

DEVIATION

"The participation in kuffar politics by those who are Ulama in name, has caused considerable harm to the Muslim masses. When even Ulama have slipped and deviated, what complaint can be made against the masses? (Hadhrat Maulana Ashraf Ali Thanvi)

AN EVIL TRANSFORMATION

"A sudden transformation has occurred in speech and actions; in appearance and character; in dress and lifestyle. We, therefore, find that the Deeni Madaaris have acquired the form of secular colleges.

Concepts have changed; the dress of the *Talaba* (Deeni students) and their appearances have changed.

This transformation has degenerated to the level that the moral condition of groups supposedly linked to the Mashaaikh (of Tasawwuf) has become decadent and obnoxious."

(Hakimul Ummat)

The evidence for this satanic transformation is glaringly conspicuous in all Deeni Madaaris of this era.

FORGOTTEN SINS.

Allah Ta'ala revealed to Hadhrat Nabi Daawood (alayhis salaam): *"O Daawood! Say to Bani Israaeel: 'How do you know I have forgiven your sins? You have even abandoned remorse (thinking that your sins are forgiven). I take an oath by My Grandeur and Glory! I shall most certainly display to a sinner his sins on the Day of Qiyaamah."*

Hadhrat Kahmash Bin Hasan (rahmatullah alayh) said: *"When a sin becomes stale, most of you believe that Allah has forgiven it. This perception is nothing but deception."*

A 'stale' sin is a forgotten sin-committed long ago. The sinner has relegated it into oblivion, thinking that the few decades which have lapsed constitutes forgiveness. Someone's right may have been usurped many years ago; someone's reputation was besmirched 20 years ago; creditors of many years ago have not been paid, and they may have died; zina was perhaps committed 40 years ago after the age of buloogh, etc.

Today, after many years, the sinner has reformed. Yesterday he was a scoundrel.

Now he appears as a pious man, respected in the community while the skeleton remains concealed in his cupboard. He has either not repented sincerely or he had not at all repented or his sin was such that without making amends and obtaining pardon from the one whom he had oppressed, it will not be forgiven by Allah Ta'ala.

At the time of Maut or in Qiyaamah the forgotten sins surface, bringing unspeakable shame, regret and pain. The advice of the Auliya is: Never be over confident. Occasionally ruminate to discover your forgotten sins for which you had not repented nor made amends. And, even if you feel that you had repented and had suitably compensated for the sin, do occasionally renew your Taubah and pass your days on earth between hope and fear.

Allah Ta'ala is Unique and Independent. Your relationship is with One Who never forgets. An atom concealed in the centre of a rock in the bowels of the earth will be extracted and presented for display on the Day of Requital. His Prerogatives cannot be questioned:

"He cannot be questioned about what He does, while you will be questioned."
(Qur'aan)

FRAGRANCE & STENCH

When a person resolves to commit a deed, vice or virtue, the Recording Angels commit it to writing in our *Na'mae-A'maal* (Book of Deeds). How do these Angels learn of man's intention prior to him giving practical expression to his intention? This question was posed to Hadhrat Sufyaan Bin Uyainah (rahmatullah alayh). He replied:

"The Recording Angels do no have knowledge of the *ghaib* (what is hidden from them). Hence, they are unable to discern what is in the heart/mind of man.

However, when man resolves—makes a firm intention —to commit a deed, it has a sequel. When he has resolved to do a virtuous deed, his body emits the fragrance of musk which the Angels perceive. If he resolves to commit an evil deed, a foul stench is released by his body. The recordings are then made on the basis of the fragrance and the stench.

KIRAMAN-KATIBEEN

Kiraaman - Kaatibeen are the Recording Angels. Every person is perpetually shadowed by two Angels who record his deeds. The Angel on the right side records every virtue while the Angel on the left side records every vice, be it a practical deed or the final intent to commit the deed.

The Angel on the left side is under the command of the Angel of the right side. He is not permitted to record anything without the permission of the Angel on the right. When an evil deed is committed, the deed is recorded only after a lapse of six hours. If within this time *Taubah* was made, the deed is not recorded. If the sinner does not repent, the deed is then recorded.

The good deeds of minors are also recorded.

The Angels dissociate from close proximity with man on the following occasions: sexual relations, answering the call of nature, in the state of janaabat and while taking ghusl. Rasulullah (sallallahu alayhi wasallam) said:

"Verily, Allah Ta'ala prohibits you from nudity. Therefore, have shame for the honourable recording Angels who are with you……"

The dissociation of the Angel's from proximity with man, does not prevent them from recording his deeds. Allah Ta'ala has bestowed to them the power of ascertaining man's deeds and intentions notwithstanding their dissociation on the specific occasions.

These Angels remain perpetually with man until his death. After his death, they stand at his qabr (grave). If he had died as a Mu'min, they engage in Tasbeeh, Tahleel and Takbeer at his graveside. If he had died with kufr, they invoke la'nat (curse) on him until the Day of Qiyaamah.

THE HEART'S DARKNESS

According to Hadhrat Abu Turaab Nakhshabi (rahmatullah alayh) there are three signs indicating that *zulmat* (spiritual darkness) has settled on the heart:

1) Insensitivity of the heart towards sin.
2) Inability of the heart to incline to obedience.
3) Admonition has no effect on the heart.

LAUGHTER !

Imaam Auzaai (rahmatullah alayh) classified loud laughter as a *Kabeerah* (major) sin. Hadhrat Thaabit Bunaani (rahmatullah alayh) said: *"The Mu'min laughs only when he becomes oblivious (ghaafil) of Maut."*.

According to Hadhrat Aamir Bin Qais (rahmatullah alayh), those who laugh much here on earth, will cry much in Jahannum.

Hadhrat Anas Bin Maalik (radhiyallahu anhu) said that in a gathering there is a shaitaan with every person who laughs.

Rasulullah (sallallahu alayhi wasallam) said: *"If you knew what I know, you will laugh less and cry much…"*

Maut is ever stalking *insaan.* The Qabr calls out to man five times a day. The journey ahead in Barzakh is arduous and tempestuous. Will *insaan* who today is a Mu'min depart from this dunya with Imaan or kufr? When all these dangers and fears are overhanging man, what causes him to laugh?

THE PLEASURE OF AAFIYAT

"O my son! I lifted stone and steel. But I did not find anything heavier than the Deen. I ate delicious food and married beautiful women, but I did not find anything sweeter than aafiyat (safety). I tasted all forms of bitterness, but nothing is more bitter than dependence on people."
(Hadhrat Luqmaan— alayhis salaam)

THE GREATEST CALAMITY

Muslim Bin Qutaibah (rahmatullah alayh) said: "We had seen such illustrious Men (of Allah) who regarded government as the greatest calamity. Now, we see such people who hanker after government positions.

When a friend of those illustrious Predecessors (Salf-e-Saaliheen) was given a governmental post, they would make dua: *'O Allah! Eradicate us from his memory. Neither should we recognize him nor should he recognize us."*

DISGRACE FOR THE TRANSGRESSORS

Hadhrat Hasan Basri (rahmatullah alayh) said that Allah Ta'ala has promised to disgrace rebellious transgressors in this world and the hereafter. Among the ways in which this disgrace is effected is a spiritual darkness which permeates the face of the transgressor.

During the night time, he commits an immoral deed. In the morning the darkness of the sin is conspicuous on his face. People of *baseerat* are able to discern this effect on a man's face.

ACTS OF DESTRUCTION

Hadhrat Abu Saeed Khudri (radhiyallahu anhu) narrated that an excess in four things destroys a man. Both his spiritual fibre and physical health are ruined by indulgence in four activities:

- Sexual relations, i.e. lawful relations.
- Hunting
- Gambling
- Sins in general

THE HEART'S PURITY
"The purity of the heart is proportionate to the extent of abstention from sins." *(Yahya Bin Mi'aaz)*

SEEK AAFIYAT

Humility is the garment of piety. Minus humility there cannot be piety. Humility constrains the greatest of pious men to always seek *aafiyat* (safety) from calamities. Regardless of the lofty degree of a Wali's *ridha* and *tawakkul*, and his power of endurance of hardship, he should at all times display his total dependence on Allah Ta'ala and his weakness.

Allah Ta'ala has bestowed to his Auliya the highest capacity of forbearance and toleration. In the calamities which befall them, they derive spiritual contentment, for they know that in the affliction which has settled on them is Allah's Pleasure. Nevertheless, humility constrains them to display their dependence and weakness, hence it is improper for even a Wali of high rank to supplicate for strength to bear afflictions. On the contrary, he has to make dua for *aafiyat* and removal of the calamity.

Hadhrat Imaam Shaafi' (rahmatullah alayh) was afflicted with a severe illness which caused profuse and constant bleeding resulting in considerable pain. One day he exclaimed: *'O Allah! If Your ridha (pleasure) is in this (affliction), then increase it."*

His Shaikh, Imaam Muslim Bin Khaalid Zanji (rahmatullah alayh) overheard this supplication. Rebuking Imaam Shaafi' (rahmatullah alayh), the Shaikh said: *"O Muhammad! Don't say so! Seek aafiyat from Allah Subhaanahu Wa Ta'ala. You and I are not among those illustrious Souls who are endowed with the capacity to endure hardships."*

The people of endurance mentioned by Imaam Muslim refer to the Ambiya (alayhimus salaam). An important lesson in this episode is the imperative need for a Shaikh (Spiritual Guide). Notwithstanding the acknowledged rank and fame of Imaam Shaafi' (rahmatullah alayh) in the spheres of Ilm and Taqwa, there yet remained the need for a Spiritual Doctor to diagnose issues and ills of the soul and nafs.

Hadhrat Abu Bakr Siddique (radhiyallahu anhu) usually mentioned in his khutbahs: *"O people! Supplicate to Allah for forgiveness and safety (aafiyat). Besides Islam there is no greater ni'mat (bounty) than forgiveness and aafiyat."*

Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) usually exhorted people to seek *aafiyat.* When *aafiyat* is lifted, unbearable calamities will settle on the people. After every Salaat supplicate: *"Allaahumma inni as-aloekal aafiyata fid dunya wal aakhirah."*

(O Allah! I ask of You safety in this world and in the Aakhirah.)

A FALSE CLAIM

"He who claims that he loves a person only for the sake of Allah, but is not offended when his friend disobeys Allah, is false in his claim." —*Hasan Basri*

THE SHAR'I COMMITTEE

The Muslim community in every town or city should establish its own Shar'i Committee to deal with marital problems, especially applications for annulment of marriages when there are valid grounds, and the husband refuses to issue Talaaq for no valid reason.

FUNCTION

The function of the Shar'i Committee will be to hear applications made by wives for annulment of their Nikah. The Shariah empowers such a Committee to annul a marriage after duly following the Shar'i procedure.

The Shar'i Committee can act to annul a Nikah even if the recalcitrant husband refuses to co-operate, and even if he refuses to attend the hearings.

THE STRUCTURE

The Shar'i Committee (also called *Panchaayat)* should consist of a minimum THREE members—all Muslim adult males. The members should be *aadil* (pious), not *faasiq.* A *faasiq* may not be a member of the Shar'i Committee. The three men should be experienced, uprighteous and respected members of the community.

The members of the Shar'i Committee need not be *Aalims* (Maulanas or Sheikhs). However, if they are not *Aalims,* they will have to incumbently be in consultation with an experienced *Aalim* who will guide them regarding the *masaail* of the Shariah. If the *Aalim* confirms the correctness of the findings, the Shar'i Committee can proceed to issue its ruling of annulment. This will be valid in the Shariah.

This is a simple solution prescribed by the Shariah for Muslims living in a non-Muslim country where Shar'i courts do not exist.

THE METHODS

A woman who desires her Nikah to be annulled, should make an application for annulment to the Shar'i Committee. The Committee will summon the husband to a hearing. After a proper investigation, if the correctness of the woman's claims has been established, and the husband refuses to reform himself and fulfil the marital rights of his wife, the Shar'i Committee will annul the marriage.

The details of the Shariah's procedure for the Shar'i Committee may be acquired from an *Aalim* who is well-versed in the law of the Shariah.

A verdict issued by even a Committee of laymen who act in consultation with an *Aalim,* will have Shar'i validity.

MISCONCEPTION

The idea that only organisations such the Jamiatul Ulama have the power to annul marriages, is baseless. As long as it is ensured that the Shariah is not violated, the verdict of the Shar'i Committee consisting of even laymen will be valid and binding on the parties. And, even if the husband, for example, does not accept the annulment ruling, the woman is, in terms of the Shariah, liberated from his clutches and she is free to marry anyone else.

SOLVING THE INSOLUBLE PROBLEMS OF MARRIAGES

Due to western influences and ignorance of Islam's holy institution of Nikah, there is an alarming escalation of marriages breaking down in the Muslim community. The trend is incrementally following the western pattern.

Often when a marriage breaks down resulting in separation, the factors of spite and malice constitute formidable barriers for satisfactory and amicable termination of the unbridgeable chasm of enmity between lovers of yesterday— the husband and wife. Instead of Islamically and intelligently ending the Nikah in accordance with the prescribed procedure of the Shariah, a long process of acrimony, spite, malice and even recourse to kuffaar courts is initiated.

VENGEANCE

Often a recalcitrant husband reacts vengefully. He maliciously refuses to administer Talaaq although there no longer exists even a marital home. His spite and malice augmented by lack of fear for Allah Ta'ala, and insensitivity towards the difficulties and hardship his intransigence create for the wife and her family, leaves the woman in a limbo of suspense and misery. The sole purpose for withholding Talaaq is malicious vengeance.

It has been observed that despite the existence of Ulama structures in certain cities and towns, this type of problem is not always solved correctly. When the Shar'i procedure is not adhered to or when personal attitudes contaminate the impartiality of the officers of the marriage tribunal, the problem remains insoluble. The aggrieved party does not find the proper relief which the Shariah offers in a situation of this nature.

ULAMA STRUCTURES

Another severe drawback is the lack of Ulama structures in every town and city to deal with the ever-increasing problems of this nature. The Shariah has opened up an avenue for relief in these situations. This procedure is described on this page.

THE PROCEDURE FOR ANNULMENT

Muta-annit is a recalcitrant husband. He maliciously denies the marital rights of his wife. He neither supports her financially no fulfils her conjugal rights. Despite his deliberate denial of the rights of his wife, he spitefully refuses to issue Talaaq, his intention being only to 'punish' her—to make her suffer.

Such recalcitrant husbands labour under the misconception of them having the right and power of causing unjustified *takleef* (hardship) to their wives by withholding Talaaq. The Shariah dispels this fallacious notion. It provides for the suffering woman a way out of the imposed malicious hardship.

When a wife finds herself in such a situation, and she has resolved to have the Nikah terminated, the first step is for her to endeavour to settle the issue by way of *Khula'. Khula'* is a mutual agreement between husband and wife by which she pays him a sum of money in exchange for Talaaq. If the man accepts her *Khula'* proposal, it is the best and swiftest option in the circumstances.

However, if the husband refuses the *Khula'* proposal, it cannot be imposed on him. But, the wife has the option of proceeding with the attempt to gain her release from the Nikah. She is required to submit an application for annulment of her Nikah to the Shar'i Committee *(Panchaayat),* stating the grounds for her application.

The Shar'i Committee has to incumbently institute thorough investigations. Testimony of the husband will be heard. He will be summoned to appear at the hearing on a fixed date. If he refuses to respond to the summons or fails to make an appearance for no valid reason or he reacts indifferently, the task of the Shar'i Committee is rendered easier.

A husband who believes that refusal to co-operate with the Shar'i Committee will block the application dwells in a misunderstanding which will prejudice only himself. The Committee will proceed with its deliberations and if satisfied with the claim of the woman, the Nikah will be forthwith annulled in the absence of the recalcitrant man. It is, therefore, in the interests of the husband to fully co-operate with the Shar'i Committee.

TALAAQ

If he appears at the hearing and the truth of the woman's claim is confirmed by investigation and Shar'i evidence, the husband will be ordered to either honour and fulfil the rights of his wife or issue Talaaq. If he refuses, the Shar'i Committee will annul the marriage.

After observing Iddat of Talaaq, she will be free to marry another man.

SHAR'I COMMITTEE— A NECESSITY

In a non-Muslim country, as well as in a *faasiq/kaafir* Muslim country where there is no Islamic system of justice, and no Islamic forum to deal with recalcitrant husbands, the establishment of Shar'i Committees is incumbent on the Muslim community.

Every town where a Muslim community flourishes should have its own Shar'i Committee consisting of experienced and pious seniors of the community. As mentioned earlier, being an Aalim is not a requisite for the valid constitution of the Shar'i Committee structure. But it is essential that the Committee, if comprised of only laymen, must liase with a pious Aalim who has adequate knowledge and understanding of these type of issues.

An essential requisite is that every member of the Shar'i Committee should be an *aadil*, i.e. not a *faasiq. Faasiq* members will invalidate the Committee.

Many seemingly insoluble problems caused by nothing other than the recalcitrance of men can be solved by Shar'i Committees consisting of sincere and impartial men of Taqwa.

VISITING THE FAASIQ

Someone asked Hadhrat Sufyan Thauri (rahmatullah alayh): "If there is a death in the home of a faasiq, should *Ta'ziyat* be made? He replied: "No!"

After burial of the mayyit to visit his home and sympathise with his relatives is called *Ta'ziyat.*

Hadhrat Hasan Basri (rahmatullah alayh) said: "Opposing a *faasiq* is due to a man's proximity to Allah Ta'ala."

THE MAZLOOM'S CURSE

Once Hadhrat Abul Aaliyah (rahmatullah alayh) went to the Khalifah, Haroon Rashid. Admonishing the Khalifah, Abul Aaliyah said: *"Fear the curse of the oppressed (mazloom). Allah Ta'ala never rejects the dua of the mazloom even if he is a faajir (an immoral person) or a kaafir."*

LOVE AND HATRED FOR ALLAH

Allah Ta'ala revealed to Hadhrat Musaa (alayhis salaam): "Did you do any deed for My Sake?" Hadhrat Musaa (alayhis salaam) said: "Yes, O my Rabb! I performed Salaat, fasted and paid Sadqah, etc." Allah Ta'ala said: "These acts are for your own benefit. Did you ever befriend anyone for My Sake or became someone's enemy for My Sake?" Hadhrat Musaa (alayhis salaam) then understood the superiority of loving and hating for the Sake of Allah.

ULAMA-E-SOO'

Ulama-e-Soo' are the evil learned men who sell the Deen for a miserable price—for money and for name. *Hubb-e-Jah* (Love for fame) and *Hubb-e-Maal* (Love for money) are the two evil motives which transform learned men into enemies of the Deen. Instead of guarding and upholding the Shariah of Allah Ta'ala, they misinterpret and mismanipulate the Divine Laws to achieve their pernicious agenda.

Hadhrat Sufyaan Thauri (rahmatullah alayh) said: *"We have seen such Ulama who believed that remaining indoors within the home is the best. But today, we see such Ulama who have become the aids and assistants of the rulers, governors*

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HAIR AND NAILS

A MISUNDERSTOOD MAS'ALAH

DURING THE FIRST 10 days of Zil Hajj, those who have intended to make Qur'baani, should refrain from cutting their hair and nails. Only after making the Qur'baani, should the hair and nails be cut. There is some confusion among people on this mas'alah.

In some quarters it is believed that this is an unimportant issue worthy of discarding. This idea is erroneous and in conflict with the Sunnah of Rasulullah (sallallahu alayhi wasallam).

ISTIKHFAAF

According to the Hanafi Math-hab, this practice of abstention is Mustahab. But Mustahab does not mean 'insignificant' and 'unimportant'. In fact, *istikhfaaf* (regarding as insignificant) of any Sunnat of Rasulullah (sallallahu alayhi wasallam), be it of the Mustahab category, is kufr.

EMPHASIS

The emphasis with which Rasulullah (sallallahu alayhi wasallam) prohibited the cutting of hair and nails for those who intend making Qur'baani, has constrained some Hambali Fuqaha to proclaim this cutting *haraam.*

The *hukm* (ruling) on this prohibition oscillates between *Haraam* and *Makrooh* (Reprehensible). This *Karaahat* (being Makrooh) of cutting the hair and nails during the first 10 days of Zil Hajj, according to some is *Makrooh Tahrimi* and according to others, *Makrooh Tanzihi.*

From these different classifications of the Fuqaha, it should be apparent that the practice of abstention is not unimportant or insignificant. Even according to the Fuqaha who say that it is Mustahab, it is of importance in view of the fact that it is a Sunnat practice which Rasulullah (sallallahu alayhi wasallam) stressed. Hence he said:

"The person who has an animal for slaughtering (making Qur'baani), should NEVER cut his hair and his nails when the moon of Zil Hajj has appeared, until he has made the sacrifice." (Muslim, Nisaa', Abu Daawood)

The rulings of the different Math-habs on this *mas'alah are:*

- According to the Maaliki and Shaafi' Math-habs, abstention from cutting the nails and hair during the 10 days for those who intend making Qur'baani is Mustahab. In fact, they aver that it is Makrooh to cut.
- According to Some Hambali Fuqaha, abstention is Mustahab, and according to other Hambali Fuqaha, to cut the hairs and nails is haraam. They base the prohibition on the Hadith: *"When you sight the hilaal of Zil Hajj and you intend to make Qur'baani, then abstain from cutting the hair and the nails."*
- According to the Hanafi Math-hab, it is Mustahab for the one who will be making Qur'baani to refrain from cutting his nails and hair until after having made the sacrifice.

The argument that this Mustahab practice is 'bid'ah' because it has been assigned to the category of Wujoob (compulsion) is utterly baseless. In fact, most people are unaware of this mas'alah. There is greater observance of the Mustahab acts of Wudhu, e.g. washing every limb thrice; beginning from the right side; khilaal of the beard and fingers, etc. Despite the rigid and permanent observance of these Mustahab acts, no one claims them to be bid'ah.

It is therefore unworthy to baselessly claim that abstention from cutting the hair and nails during the 10 days for those who will be making Qur'baani is bid'ah.

There is immense thawaab for reviving the Sunnat practices of Rasulullah (sallallahu alayhi wasallam).

QUR'BAANI MASAA-IL

(1) The Qur'baani animals of a few people were kept together. When sacrificing the animals some persons mistakenly slaughtered animals which did not belong to them. Zaid slaughtered Amr's sheep and vice versa. Is their Qur'baani valid? The Qur'baani in this case is valid regardless of the mix-up.

(2) It is better to make Sadqah of the skin of the Qur'baani animal. It is also permissible to keep the skin for one's own use. However, if the skin is sold, then it is Waajib to contribute the money to Sadqah. It is not permissible to use the money of one's own Qur'baani animal's skin for oneself.

(3) If someone had failed to make Qur'baani, and the Days of Qur'baani expire, he should incumbently give the amount of a sheep/goat in Sadqah. In addition he has to repent for the major sin he had committed.

(4) It is permissible to give of the Qur'baani meat to non-Muslims (according to the Hanafis).

(5) The wool/hair of the animals should not be shorn prior to sacrificing the animals. If it was cut, it is then incumbent to give it in Sadqah or sell it and give the money in Sadqah.

(6) After slaughtering a cow, a live calf was extracted from it. The calf should also be sacrificed.

(7) It is permissible to include Aqeeqah in a Qur'baani animal of seven shares (cow, camel, buffalo).

(8) It is permissible to can Qur'baani meat in tins for future distribution to the poor.

(9) It is prohibited to slaughter one animal in front of another animal.

(10) It is not permissible to sacrifice animals whose tails have been cut off.

(11) The minimum age of sacrificial oxen is two years. A cow/bull less than two years may not be sacrificed.

(12) The Days of Qur'baani are three (10th, 11th and 12th), not four. The 13th Zil Hajj although one of the days of Tashreek, is not a day of Qur'baani.

(13) If mistakenly an animal of one person was sacrificed in the name of another person, the Qur'baani is valid and the person whose animal it is has the right to claim the meat. The one in whose name it was slaughtered does not have any right to the meat.

(14) In a place where Eid Salaat is valid (city or town), Qur'baani may commence only after the Eid Khutbah. It is not permissible to begin the slaughtering before the Khutbah.

EID WITH MAKKAH

The belief that it is incumbent throughout the world to celebrate Eidul Adha on the day when it is the 10th Zil Hajj in Makkah, is baseless. Every country/city should have Eidul Adha when it is the 10th in that place. The Shariah does not order unification of Eid with Makkah or with even a closely situated place.

The Islamic dates are calculated on the basis of the confirmation of the sighting of the hilaal in any particular place. The sighting of a country cannot be imposed on another country, nor the sighting of a city on another city, nor the sighting of a town on another town, nor the sighting of a village on another village.

If the information of the sighting of one place is not confirmed reliably in another place, the latter place may not accept the sighting of the other place.

FASTING ON THE 9th

Fasting on the 9th Zil Hajj is Sunnat. The virtue of fasting on this Day is considerable. The validity of this day's fasting is not reliant on it being the 9th in Makkah. If it is the 9th in a country while the same day is the 10th in Makkah, fasting for the people in the country where it is the 9th is valid.

The idea that the fast of the 9th will be valid elsewhere only if the day coincides with the 9th in Makkah is baseless. Every place has to follow its own hilaal sighting.

ZIMBABWE'S SIGHTING REJECTED

ON THE RECENT occasion of Eidul Fitr, the Ulama of South Africa had rejected the sighting of the hilaal of Zimbabwe. Although miscreants and proponents of fitnah had conspired to create confusion by broadcasting the Zimbabwe sighting on an unIslamic radio channel in South Africa, the Ulama had refused to accept the misplaced 'advice' and the exhortation to accept the Zimbabwe sighting and declare Eid.

The reasons for the rejection of the Zimbabwe sighting are:

1) The information reached us via the agency of a faasiq who has either secretively embraced the Salafi 'math-hab' or who has strong Salafi leanings.

2) The information was transmitted to the South African Muslim community in a highly irresponsible manner. It was broadcast by a radio station after the local Ulama had declared that the next day is no Eid. While the Ulama of the country had issued their final decision—that tomorrow is not Eid, the author of fitnah broadcast the Zimbabwe sighing and urged the Ulama to accept the sighting of Zimbabwe.

3) The South African Muslim community has no history of accepting hilaal sightings from other countries.

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ULAMA-E-SOO'

and oppressors."

Someone enquired from Hadhrat Ataa Bin Rabaah (rahmatullah alayh) about a man who had become the clerk of a governor. He scrupulously takes only his due, nothing more. Hadhrat Ataa replied: "Resigning from that post is best. Has he not heard of Hadhrat Musaa's statement (in the Qur'aan)— *'O my Rabb! By virtue of the bounty You have conferred on me, never shall I become an aid to the criminals.'"*

Hadhrat Wahab Bin Munabbah (rahmatullah alayh) said: *"When the ruler intends to be unjust (and oppress people), Allah Ta'ala creates disruption in his country. Crops, produce, fruit and animals diminish."*

The consequences of oppression are confusion in the land, rising crime, scarcity, 'inflation', and anarchy in all departments.

'SPONSOR –A– UNIFORM'

A HARAAM PROJECT

The Jamiatul Ulama of Natal has appealed to the Muslim public to contribute Zakaat and Lillah for western style school uniforms. The project is Haraam. Contributing any type of funds for this haraam project is haraam. Zakaat will NOT be discharged if used for HARAAM projects. Contributing Lillah to buy haraam kuffaar style dress is an aggravated sin. Muslims should abstain from aiding and abetting in the public sin which the Jamiat has blundered into. It is haraam to contribute even interest money to sustain a practice which the Shariah classifies as TASHABBUH BIL KUFFAAR.

THE MISERABLE PRICE FOR DEEN

Hadhrat Abu Zarr Ghifaari (radhiyallahu anhu) predicted: *"Soon there will dawn an age when the price of your Deen will be the gifts made by kings."*

The money of kings and rulers has silenced many Ulama in this age. The function of many Ulama is designed by kings and governments. Instead of proclaiming the Haqq of Allah's Deen, we find in this era Ulama linked to government establishments, whose function in life has become to dig into the books of the Shariah to extract *dalaail* (proofs) for legalizing every haraam law and concept fabricated by the enemies of Allah Azza Wa Jal. They are the *Aimmah Mudhilleen* (the learned, hired scholars who appease their masters) about whom Rasulullah (sallallahu alayhi wasallam) expressed the fear:

"I fear for my Ummah the Aimmah who will mislead (my people)." They subvert the Shariah for the sake of U.S. dollars and Saudi riyals.

"THE LIFE OF THIS WORLD IS BUT PLAY AND AMUSEMENT WHILE THE ABODE OF THE AAKHIRAH IS BEST FOR THOSE WHO HAVE TAQWA. WHAT! DO YOU HAVE NO INTELLIGENCE?" — Qur'aan

Braai and Brabble

The culture of Islam is the Sunnah of Rasulullah (sallallahu alayhi wasallam) which covers every aspect in every sphere and department of the Muslim's life. The greater part of this Culture of Islam has been displaced from the homes and lives of most Muslims.

Our ways of life are permeated by western influences. Not only our style of practical life and appearance have been satanically revolutionised by the alien culture in whose substratum we live, our thinking too has been colonized. We consequently cast our leisure and pleasure in the mould we have purchased from the alien culture of the kuffaar.

While the vice of emulating western ways and pleasures is an incremental process gripping the Ummah, the most alarming development in this sphere is the fall and subservience of even Shaikhs of Tasawwuf to the influences of alien cultures.

BRAAIVLEIS

Among the spiritually harmful, sinful an evil practices of the western kuffaar in which people of overt Tasawwuf are indulging is the custom of 'braaivleis'—braai and brabble parties which are organised after Isha. The very name 'braai', has evil connotations. It is a non-Muslim merrymaking party of men and women where zina, raucous behaviour, drunkenness, music, singing, dancing and gobbling raw meat around a mini jahannum take place.

Although these *Kabaair* (major sins) have not yet been incorporated in the braai and brabble version adopted by Muslims, it remains decidedly a satanic gathering of merrymaking. It is a purely nafsaani outing even it is in the backyard.

ALIEN CUSTOM

This alien merrymaking custom has already gained widespread acceptance in the Muslim community. The lamentable development currently is that Ulama and people who are supposed to be concerned with and involved in the *islaah (reformation)* of the nafs, even those who are supposed to be the spiritual guides, have become the slaves of their nafs. They too now feel that it is also their right to engage in this nafsaani pleasure.

Bearded Molvis and Shaikhs of Tasawwuf, flaunting topis and amaamahs, striding in long flowing kurtahs, instead of being engaged in Thikrullaah during the night or in some constructive Deeni activity or in the bounty of sleep for which the night has been created, or rather enjoying themselves in the company of their lawful female consorts, have finally cast aside the outer robe of piety and Tasawwuf to indulge in braai and brabble parties.

They have undoubtedly managed to soothe their conscience with weird and utterly baseless interpretations to justify their organisation of and participation in braai and brabble parties after Isha Salaat. The shocking level of moral degeneration of the 'sufis' of our time has reached such an ebb that braai and brabble parties are regarded as acts of ibaadat conducive for *Islaah* (reformation) of the nafs.

VICTORY

In this era this is a great victory shaitaan has achieved over the jamaat of Ulama and Sufiya. Although true Tasawwuf is dead, there are still those who claim to follow the *Tareeqah* of the Aakaabir such as Hadhrat Maulana Ashraf Ali Thaanvi and Hadhrat Masihullah (rahmatullah alayhima). The complaint we register here in particular, is against the Sufis of our own *Maslak* and *Tareeqah.*

What relationship does braai and brabble parties of which merrymaking to satisfy the carnal nafs is the ONLY prompting, have with Tasawwuf, with *Islaah of the Nafs* and with the *Maslak and Tareeqah* of the Auliya? The very name, *'braaivleis',* reeks of a zina stench. It is a practice with its roots in zina and liquor. Eating raw meat is merely the front for all the nafsaani filth, sin and evil of the original braaivleis party still in vogue among non-Muslims.

DESTRUCTION

The community in general is already destroyed and lost. Now even the Mashaaikh are treading the path of spiritual and moral ruin.

What connection do the *sufi hadhraat* have with these nafsaani parties and gatherings? Rasulullah (sallallahu alayhi wasallam) said: *"What relationship do I have with this dunya? Verily, my analogy with the dunya is like a horseman (travelling in the desert. After a long and arduous journey in the heat and sand) he arrives at a tree and rests in its shade (only to soon continue the journey)."*

The typical braai and brabble party of Molvis and Sufis begin after Asr Salaat. The fires are stoked and the contraptions set up for preparation of half-cooked or raw meat for presentation to the participants in the fete. We remind that this *naseehat is primarily for the Molvis and the Sufis.*

Only the fires are operating by the time of Maghrib Athaan, but the 'vleis' has not yet been 'braaied' (*For our foreign readers: vleis = meat, and braaied = barbecued).* During Maghrib Salaat, the minds are polluted with the preponderance of 'braai' *wasaawis.* The entire Salaat is bereft of even the outward semblance of *Khushu'* and *Khudhoo'* which the Molvi and Sufi endeavour to display normally. The Salaat is discharged defectively and even abbreviated by discarding Awwaabeen which perhaps the Molvi and Sufi perform daily. But today, the braai and brabble function has greater importance, or at least the nafsaani magnetism is tonight too strong to repulse. The Deeni men thus allow themselves to remain within the sphere of the magnetic belt of the nafs.

SHAYAATEEN

After Maghrib the time is squandered in 'braaing' the 'vleis'. It is a time when the shayaateen are out in droves searching for their prey. Wallaah! On the braai and brabble occasion, every Molvi and Sufi participant fall prostrate in Sajdah at the feet of their respective shayaateen appointed by Iblees to oversee their alienation from Allah's Thikr on the specific occasion of braai and brabble.

The entire time of Maghrib, right until Isha, is engulfed with the shaitaani and nafsaani braai and brabble operation. By Isha time, the 'vleis' is still too raw for the members of the braai party. Isha' Salaat is haphazardly performed. While the body is in the Musjid, the mind is clogged with braai and brabble *wasaawis*, and the heart is outside the Musjid dwelling in the braai arena.

The usual quota of Nafl Salaat and the bit of extra Thikr which some Sufis/Molvis reserve for after Isha, are curtailed and a rush is made to the braai and brabble arena. Now commences the ingestion of the raw meat in either drunken boere style or in animal style. Allah Ta'ala has not ordained for the *Mu'min Insaan* to devour burnt raw meat in the manner of drunk people.

HUMILITY

The Mu'mineen are required by Islam and its Sunnah culture to eat with humility, like slaves—the slaves of Allah. The thought of *Mun'im-e-Haqeeqi* (The True Benefactor) and Provider of the Ni'mat of Food, should be uppermost in the mind of the Mu'min at the time of eating. But this attitude of humility and Thikrullah is repelled by the very *hay't-e-kathaaiyyah* (form and manner) of the braai and brabble party of the kuffaar.

Irrelevant and futile conversation is a notorious feature of 'Muslim' braai and brabble parties, while wine and women are the vital accompaniments of kuffaar braaivleis functions.

Rasulullah (sallallahu alayhi wasallam) has prohibited the Ummah from indulgence in unnecessary worldly conversation after Isha Salaat. The Ni'mat of the Night is for rest, ibaadat and deriving comfort within the home sanctuary. It is haraam to squander the Night in frivolity, in idle conversation with friends, in devouring burnt raw meat around a fire in kuffaar style, and in any acts which are alien to the Sunnah Culture of Islam.

Can the Molvi and the Sufi saahibaan cite a basis in the Qur'aan or Sunnah for their adoption of this merrymaking and nafsaani party? Did the Shaikh appoint the Sufi as his khalifah for conducting braai and brabble parties after Isha for mureedeen and others? What answer will they give to Allah Ta'ala for this spiritual *zulm* they perpetrate under Deeni guise by the presentation of the worst kind of *baatil ta'weel (baseless interpretation).*

We remind the *Sufi hadhrat* and the *Molvi sahibaan* of the four essentials of Tasawwuf:

(1) Qillat-e-Kalaam (Less speech)
(2) Qillat-e-Ta'aam (Less eating)
(3) Qillat-e-Manaam (Less sleeping)
(4) Qillat-e-Ikhtilaat ma al Anaam (Less mixing with people).

All four of these primary principles of Tasawwuf are cruelly violated and cast overboard at braai and brabble parties. Besides the Fiqhi prohibition of kuffaar-style parties with their accompaniment of factors of *hurmat*, this type of nafsani merrymaking is absolutely intolerable in the Math-hab of the Sufiiya-e-Kiraam. It is a fatal poison for the Rooh. It destroys roohaaniyat. It creates *zulmat* in the *baatin,* and it invites the Wrath of Allah Azza Wa Jal.

There is absolutely no affinity between Tasawwuf and merrymaking. Parties and functions are the antithesis of *Islaah.* When the Sahaabah had once allowed themselves to indulge in some laughter, the following aayat was

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REVIVE THIS DEAD SUNNAT

Among the Sunnat practices to be observed on the Day of Eidul Adha, is the audible recitation of *Takbeer-e-Tashreek* along the route to the Musallaa (Eidgah) or the Musjid where the Eid Salaat will be performed.

While proceeding to the Musallaa, everyone should recite on his own (not in group form) Takbeer audibly. The recitation should continue until the Musallaa is reached. While waiting for the Eid Salaat, continue reciting the Takbeer silently or any other form of Thikrullaah.

It is improper to indulge unnecessarily in worldly conversation while proceeding to the Musallaa.

This Sunnat has been abandoned by the entire community with a few exceptions. Reviving a forgotten Sunnat is the equivalent of the reward of a hundred martyrs.

A DESPICABLE BID'AH

Regarding the Janaazah, there exists a despicable bid'ah in the Muslim community of Gauteng. The Masnoon method of carrying the Janaazah has been totally displaced.

The Sunnat method has been substituted with a hideous bid'ah which is not in consonance with the honour which the Shariah orders for the mayyit.

Instead of moving forward with the Janaazah with the people walking along, two rows, facing ahead, rows are formed outside the Qabrstaan. The mayyit has then to 'run' the gauntlet. The body is passed along the two rows of hands like a bag of potatoes until it reaches the graveside.

This method is haraam. It is in conflict with the Sunnah. It is dishonourable to the mayyit. There is no dearth of Ulama in the Gauteng. The silence and the toleration of this repugnant practice are therefore incomprehensible.

All the Madrasahs and Maktabs in Gauteng teach the Masnoon method of carrying the Janaazah, yet in practice the Sunnah way is abandoned.

The potato-bag style passing of the mayyit has become an ingrained practice, and has been in existence in the Gauteng Muslim community for many years. No one has drawn the attention of the community to this malpractice, hence its perpetuation. It is imperative for the Ulama to rectify the position regardless of criticism.

A formidable barrier in the Path of *Amr Bil Ma'roof* on this issue is the fear of the Ulama of public castigation. People will ask: Why are you waking up only now? Why did you condone this practice for decades? This public attitude and chiding should be ignored. The concern should be Allah's Pleasure and Displeasure.

Perpetuation of haraam and bid'ah on the basis of past lapses, displays a total lack of *Ikhlaas* (sincerity). Past lapses and errors should not constrain the Ulama-e-Haqq of proclaiming the Haqq of Allah's Deen.

AN AMAANAT--FOR HUSBANDS TO MEDITATE

WE OFFER HUSBANDS a prescription which will ensure happiness in the home—a prescription which is designed to overcome incompatibility between spouses. It is the prescription of the Qur'aan-the prescription of the Sunnah.

Both husband and wife are the *makhlooq* (creation) of Allah Ta'ala. In His infinite wisdom, Allah Ta'ala has assigned different rights, duties and obligations to the variety of specimens of His *makhlooq.* Allah Ta'ala has assigned the wife to the care of the husband. She is His *makhlooq* whom He has placed in the custody of the husband. Allah Ta'ala has awarded custody of the wife to the husband by way of *Amaanat* (Sacred Trust), not by way of *mielkiyyat* (ownership). As such, the wife in the custody of her husband and under his jurisdiction is a Sacred Trust. She is the sole property of Allah Ta'ala—and of no one else.

THE AMAANAT

Normally, the rule of *Amaanat* is that the *Ameen* (Trustee) is under compulsory obligation to maintain and guard the *Amaanat.* He is not permitted to derive any personal benefit or use from or with the *Amaanat.* However, Allah Ta'ala in His infinite mercy has bestowed to the husband the right to derive comfort, rest, peace and benefit from the Sacred Trust we call *The Wife.*

In the first instance the wife has been brought within the fold of the husband's custody in the *Name of Allah Azza Wa Jal.* It is with Allah's Name that the derivation of Benefit has been made *Halaal.* This permission to derive benefit from the *Sacred Amaanat* is the Nikah contract. When the husband accepts the *Amaanat of Wife* from Allah Ta'ala, he solemnly pledges to His *Khaaliq* (Creator) that he will derive the permitted benefit from the *Amaanat* within the Divine Code prescribed by Allah's Constitution, viz., the Shariah. When the husband accepts the *Amaanat* of Allah Azza Wa Jal at the Nikah ceremony, he sincerely, wholeheartedly and solemnly pledges to Allah Ta'ala that he will honour the Pledge and guard the *Amaanat* in exactly the manner in which Allah Ta'ala has commanded in His Shariah. He pledges to fulfil all the rights of the *Amaanat.*

THE PLEDGE

Now since the husband has made this pledge with Allah Ta'ala and taken the wife into his custody in Allah's Name, he should understand that the *slightest* abuse of the sacred Trust is an act of great perfidy. Abuse of the *Amaanat*—failing in the observance of the *Huqooq* of the wife, verbally abusing her, physically assaulting her, mentally abusing her, leaving her in suspense and causing her any *takleef* whatsoever, are treacherous acts against the Pledge the husband had given to Allah Ta'ala.

It is of imperative importance that the husband understands that Allah Ta'ala has assigned the wife to his custody not only for his sexual pleasure. There are numerous rights and obligations which the divine legalization of this benefit brings in its wake. Many husbands, due to gross ignorance of the requisites of the sacred Pledge by which they accept the Sacred Trust, labour under the massive misconception that they are accepting the *Amaanat* only for the derivation of the benefit of lawful conjugal relations. It is precisely due to this ignorance and misconception that they do not consider themselves bound by the demands of the *Amaanat Pledge.* Thus, the slightest annoyance, incompatibility, indifference and indiscretion by the wife culminates in dispute, argument, abuse and impatience with all the misery which daily every married couple suffers.

ALLAH'S PROPERTY

It is essential that the husband understands that when he deals with his wife, he deals with Allah's property. Abusing Allah's property is tantamount to treachery. It is a grave crime, the consequences of which cannot be escaped here in this world nor in the Aakhirah. The husband has to necessarily reflect and meditate before he submits to his emotional dictates of impatience, and anger. Before he opens his mouth to emit a torrent of abuse or before he lifts his hand or before he acts disgustingly or spitefully, he should briefly meditate and remind himself that he is dealing with the property of Allah Ta'ala whom He has assigned to his custody.

Even if the wife fails in the execution of her duties to her husband, he has to understand that in whatever he desires to implement in his endeavour for the acquisition of his lawful rights, he deals with Allah's property. As such he can only refer to the limits prescribed by the Shariah. He may not trespass one iota beyond those limits. If he does, he comes within the purview of Allah's Warning: *"These are the prescribed limits of Allah. Whoever transgresses these limits, verily, he has committed great oppression on his own soul."—Qur'aan*

HER ATTRIBUTES

Incompatibility between the spouses, especially in this era when Islamic values and understanding have been eroded --when marriage is no longer regarded as a Pledge with Allah—when the aim is merely sexual gratification and when the lifestyle is almost totally in emulation of the libertine cult of the west, are to be expected. When a man ventures into marriage, he should do so fully understanding the many pitfalls and hazards which accompany his acceptance of the *Amaanat.* Marriage is never a bed of roses as stupid people believe prior to embarking on this voyage. Someone asked Hadhrat Ali (radhiyallahu anhu) about marriage. He replied: "When you marry, you embark on the ship, and when the child is born, the ship sinks."

Furthermore, Rasulullah (sallallahu alayhi wasallam) has given the husband advance notice of two peculiarities of the wife: (1) She has been created from a crooked rib, and (2) She is *Naaqisatul Aql (Deficient in intelligence).* These two Allah-given attributes of the wife are the greatest mitigating factors to mellow her indiscretion and tempestuous emotional eruptions. They are in fact tacit commands for the husband to exercise caution and wisdom, and to act with circumspect when he deals with Allah's *Bandi*—His *Amaanat* whom the husband has accepted in Allah's Name.

Her creation from Hadhrat Aadam's rib and her deficiency in intelligence do not mean that she is stupid. These attributes merely apprise the husband of her natural quality of haste and short sightedness. She naturally blurts out hurtful words and acts with indiscretion. Her thinking process generally comes into operation after the action of her tongue. Now that Allah Ta'ala has already apprised the husband of these inborn traits of the *Amaanat* He has assigned to the care of the husband, the latter has to be exceptionally careful when the wife lapses into indiscretion and short sightedness,

If the husband develops by meditation the understanding that his wife is Allah's property and His *Amaanat*, he will be more careful before he acts to find coolness for his anger and temper in torrents of verbal, physical and mental abuse. Whenever he feels constrained by his temper and other emotional dictates to sully the *Amaanat* in his care, then it is Waajib for him to ruminate on her being Allah's property.

HIS ABUSE

When Allah Azza Wa Jal will question him, the emphasis will be on his abuse of Allah's property, not on her indiscretion which led her to fail in observing his rights. The husband must understand that he is empowered to display his annoyance and anger, and to institute measures of punishment only in the way commanded by Allah Ta'ala for the goodness and welfare of the wife herself. The husband is not allowed by Allah Ta'ala to neglect the *Amaanat* by neglecting her moral and spiritual *ta'leem* and *tarbiyat.* Thus, the action which he has to implement even at the cost of the wife's displeasure pertains to only the Law of Allah Ta'ala which places the husband under obligation to display annoyance in certain aspects.

But, in the matter of his personal desires, likes and dislikes, it is imperative that the husband exercises the greatest patience and understanding. He will cultivate these virtues once he fully comprehends that he has Allah's *Amaanat* in his custody and that he is dealing with Allah's property, not with his personal property. He will have to answer for the abuse he commits on this *Sacred Amaanat.* If husbands always meditate on this dimension of the Nikah, i.e. they are dealing with Allah's Property, Insha'Allah, much of the unhappiness will be prevented.

An important and a very beneficial consequence of the husband's toleration due to his understanding that he has Allah's Property with him, is that Allah Ta'ala will bestow the wife with *taufeeq* to correctly discharge her obligations and fulfil the rights of the husband. The bottom line for a successful marriage and happiness is the Shariah and the Sunnah.

REMEMBER MAUT!

"The primary cause of Ghaflat (being forgetful of Allah) is intentional forgetfulness of the reality of Maut (Death). We are constantly sinning, but refuse to confess our sins. To become audacious in committing sins on the basis of hope for the mercy of Allah is a grave error.

Death by itself is not something fearful. When we practise righteousness, fear of death will disappear. A natural attribute of righteous deeds is enthusiasm for Maut. On the contrary, the natural consequence of evil deeds is aversion for Maut."

(Hadhrat Hakimul Ummat)

(Continued from page 10)

Braai and Brabble

promptly revealed to reprimand them:

"What has the time not arrived for the Believers that their hearts become humble with the thikr of Allah?"

When this aayat was revealed, the Sahaabah abandoned all jocularism, laughter and the like—anything associated with causing *ghaflat* (obliviousness). If the happy go-lucky, albeit of a temporary nature, of the Sahaabah was intolerable to Allah Ta'ala, what does the Imaani conscience dictate to the Sufis and the Miolvis in the matter of braai and brabble parties with all their concomitant evils? If the Sufi Saheb and the Molvi Saheb ruminate with sincerity and do some soul searching, they will not fail to discern the spiritually noxious and evil cauldron of nafsaaniyat they have become embroiled in with their braai and brabble parties.

EATING OF THE SLAVE

Rasulullah (sallallahu alayhi wasallam) said that he was a slave, hence he ate with total humility like a slave. The Ulama *hadhraat* are aware of the humble stance which Rasulullah (sallallahu alayhi wasallam) adopted while eating his Rizq. Was their any type of frivolity, enjoyment, merrymaking, and happiness expressed at any of the occasions of Rasulullah's eating? Did the mureedeen and khulafa observe any of our Akaabir Mashaaikh indulging in frivolity and merrymaking of this type—the braai and brabble fussaaq type?

It is of utmost importance that those who believe themselves to be men of the Deen, men of Islaah and even Muslihs who attend to the spiritual ills of mureedeen and who deliver lectures of naseehat to the masses, should re-examine themselves. The spiritual rust and corrosion has desensitised their conscience and dulled the lustre of the baatin. It is for this reason that they have become so insensitive and spiritually impervious that haraam frivolity of haraam braai and brabble parties appear to them from behind the haze of nafsaaniyat as 'deeni' and islaahi functions. May Allah Ta'ala save us all from the deceptions of shaitaan *(Talbees-e-Iblees)* and from the evil lurking in our own nafs.

Questions and Answers

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(Continued from page 5)

not leave of her own accord, the ex-husband has to pay rent as well.

Q. A nikah was performed without anyone reciting the usual khutbah. Is the nikah valid?

A. The Nikah is valid.

Q. When one joins the Isha Salaat in the 4th raka't, how should the Salaat be completed?

A. Perform one raka't,. Recite in it Thana, Ta-awwuz, Tasmiah, Surah Faatihah and a Surah. Sit for Tashahhud. After Tashahhud perform another raka't. In this raka't recite Qira't After this raka't perform one more raka't. Recite only Surah Faatihah, and complete the Salaat as usual.

Q. The Imaam habitually wears his pants below his ankles and leads the Salaat in this condition. Although some musallis have spoken to him, he refuses to wear his pants above his ankles. What is the condition of our Salaat behind him?

A. The Salaat performed behind even this faasiq is valid. It is the duty of the trustees to dismiss him if he refuses to abandon his flagrant sin.

Q. While performing four raka'ts Nafl Salaat, I broke off in the third raka't. Is there qadha or Nafl?

A. Yes, qadha of even Nafl Salaat is Waajib if it is not completed. You have to make qadha of two rala'ts not four raka'ts.

Q. A Maulana says that it is Sunnat to sit and perform the two raka'ts Nafl after Witr. Please comment.

A. There are two views in this regard among the senior Ulama. The seniors with whom we are linked are of the view that the thawaab is greater if the Salaat is performed standing. Hadhrat Maulana Rashid Ahmad Gangohi, Hadhrat Maulana Ashraf Ali Thaanvi and others are of this view. This is no need for any contention and argument on an issue of this nature. Both ways are correct. Both views are substantiated with authentic proofs.

Q. The Salafis say that there is no Hadith proof for the duas which are being recited during the process of Wudhu.

A. Salafis are ignoramuses. They are generally dense in the mind, lacking in knowledge and understanding. The smattering of knowledge they have of Hadith is scandalous. Imaam Ghazaali and even Fuqaha have recorded these duas in their kutub. On the basis of the principles of Hadith, the recitation of these duas is valid in the Shariah. It is always best and safe for one's Imaan to ignore the drivel which Salafis propagate.

WEALTHY WITHOUT MONEY

In the understanding of the worshippers of money, a man is considered to be wealthy only if he is in possession of substantial amounts of money. Without money, no one is considered wealthy in the eyes of the world.

However, Islam has a different conception of wealth and being wealthy. Hadhrat Ja'far Bin Muhammad (radhiyallahu anhu) said: *"A man whom Allah has extricated from the disgrace of sin has been made wealthy without money. He has been made honourable without a tribe (or family), and he has been given companionship without the company of people."*

Rasulullah (sallallahu alayhi wasallam) said: *"The best wealth is the wealth of the heart."*

OBEDIENCE IS THIKRULLAAH

"Everyone who is obedient to Allah, is a Thaakir." (Hadith)

Rasulullah (sallallahu alayhi wasallam) said that every person who obeys Allah Ta'ala is a man of Thikr (Thaakir). Thikr is not restricted to prescribed forms of verbal litanies *(auraad)*. Every act of *ibaadat* (worship) and *taa-at* (obedience) is the effect of thikrullaah (Remembrance of Allah)

If it was not for Allah's remembrance embedded in the heart of the Mu'min, never would he be concerned with haraam and halaal—with the pleasure or displeasure of Allah Ta'ala. When a Mu'min worships Allah Ta'ala, he does so because of His thikr in the heart. When he abstains from sin, he does so as an effect of Allah's remembrance in his heart.

On the basis of this principle, obedience to Allah Ta'ala is proportionate with Thikrullaah. The greater the Thikr, the more obedient the Mu'min will be. Conversely, the less the remembrance of Allah there is in the heart, the more will the Mu'min transgress.

To facilitate, develop and ground Allah's Thikr in the heart and mind, it is incumbent to engage the tongue perpetually in Thikrullaah. Perpetual verbal Thikr, will cultivate in the heart of the Mu'min the condition of permanent yearning and remembrance of Allah Ta'ala.

ARROGANCE

Hadhrat Bishr Haafi (rahmatullah alayh, addressing an audience said:

"We have seen people whose deeds of virtue were like mountains. Despite this, they were arrogant. But, you, inspite of being bereft of virtuous deeds, are arrogant."

ZIL-HAJJ 1426 — JANUARY 2006
ZAKAAT NISAAB R1,265
MEHR-E-FATIMI R3,630

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"Allah is with every grieving heart." (Hadith)

GAY, LESBIAN, AND HOMOSEXUAL ASSOCIATIONS

The abomination and moral filth of these unnatural acts perpetrated by a sub-human specimen of mankind need no exposition. Every Muslim who enjoys a healthy Imaan and who possesses an intelligence unadulterated by un-Islamic mundane considerations knows and understands that the Qur'aan and Sunnah do not entertain the slightest mitigation in the divine condemnation of these crimes which brought about the horrendous destruction of the Cities of Sodom and Gomorrah, where dwelled the nation of sodomists, homosexuals, gays and lesbians.

Summing up the abhorrence of these unnatural misdeeds which revolts the conscience and hearts of people whom lust has not driven to insanity, the Qur'aan Majeed says: ***"(And remember) Loot when he said to his people: 'Do you commit such immorality which no one of the worlds had ever committed?***

You approach males for lustful (gratification) besides females. Undoubtedly, you are a nation of flagrant transgressors.' "

(Surah A'raaf, 80 and 81)

Many Qur'aanic verses and Ahaadith repeat the castigation of these verses. As far as the evil, unnatural filth and prohibition of these revolting misdeeds are concerned, there is absolute consensus of the Ummah. The denier of the prohibition of homosexuality and lesbianism is undoubtedly a renegade *(murtadd)*. One who believes in the permissibility or acceptability of homosexuality and lesbianism cannot be a Muslim. There is no room in Islam for a person who subscribes to such corruption even if he believes in its rectitude for non-Muslims.

Thus, if a Muslim believes that homosexuality, sodomy, lesbianism and gayism are permissible for non-Muslims, he forthwith abdicates his Imaan.

INTRODUCTION

This introduction brings us to the views which a constitutional court judge, one Mr. Mohammed Zakaria Yaqub aired over a so-called 'Islamic' radio on 6th December 2005. In the interview conducted by the radio, the judge, justifying his condonation of gay/lesbian sexual association which is baselessly termed 'marriage', laboured on the rationale of his 'job' as a judge in the constitutional court. In vindication of homosexuals and lesbians, the judge said: "*…my job in the constitutional court, and let me repeat that, I can't do my job in the constitutional court on the basis that Islam is the only way in this country. I have to do my job according to our constitution which says there are many other ways and it is the other ways that must also be respected and protected. If you say, that gay and lesbian people are minorities and therefore they can be disregarded, therefore their needs must not be taken into account, it is problematic for me.*"

A Muslim understands that his very first and fundamental allegiance is to Allah, our Creator and the Creator of the universe. The Judge claims to be a Muslim, yet his views confirm that his first allegiance is to the secular constitution of the country, hence he is constrained to approach all issues from the constitutional perspective, and not in the light of the Qur'aan and the Sunnah. If a Muslim sets aside the Qur'aan and executes his 'job' on the basis of a cult or man-made law which is in diametric conflict or refutation of the Divine Law of Allah Ta'ala, then he should understand that he comes within the full glare of the following Qur'aanic pronouncement declaring the alienation of his Imaan:

"Those who do not decide (do their jobs) according to (the Law) revealed by Allah, verily, they are the kaafiroon."

The Qur'aan Majeed further declares: *"It is not lawful for a believing man nor for a believing woman when Allah and His Rasool have decreed a matter that he/she has any choice in any of their affairs."*

IMAAN

In the interests of his Imaan, it is essential that the judge understands that notwithstanding his position as a judge in the constitutional court, he has neither right nor permission to endorse a decision which legalizes the unnatural sexual vices of sodomists and lesbians.

RATIONAL

He is under Qur'aanic obligation to cast a dissenting opinion, clearly pronouncing the illegality of these unnatural acts of sins. He is under Shar'i obligation to oppose the haraam immorality even if it costs him his job at the constitutional court. Any Muslim, in fact any non-Muslim who has some conception of a Creator and human morality, can furnish ample rational arguments for the evil and villainy of gayism, and base his opinion rationally on such evidence. Thus, despite Mr. Yaqub being a constitutional court judge, he could or should be able to argue legally and constitutionally the impropriety of the unnatural misdeeds of the despicable breed of humanity described as gays, homosexuals, sodomists and lesbians. And there is no need to present the Qur'aan and Hadith to bolster rational and constitutional arguments presented in derogation of the unnatural immorality to which all religions unanimously subscribe.

NOT BOUND

The judge is not bound by the constitution to concur with the other judges on all and every issue. Dissent is a legal and valid right which every judge in every court possesses. But it appears that the judge is in entirety bereft of Qur'aanic influence. He therefore has the temerity of divesting his mind and heart from an allegiance which he had inherited when he was born into a Muslim home, reared and nurtured by an august personality such as his marhoom father, Hadhrat Munshi Saheb of Inanda.

STRANGE

Introducing judge Yaqub, the radio presenter mentioned the judge's year of marriage and that he has two adult children. Strangely, the radio presenter deemed it prudent to omit mention of the noble father of the judge. Hadhrat Munshi Saheb of Inanda was a Khalifah of Hadhrat Maulana Muhammad Masihullah Khaan (rahmatullah alayh). However, the judge has adopted a path in sharp deviation from the orthodox School of Sunnah which his noble father followed.

NASEEHAT

In addition to our criticism of the repugnant view of the judge on the gay 'marriage' issue, we offer *naseehat* to him. He should ruminate and reflect on his humble beginnings in the small Natal village of Inanda. He should not lose sight of the *Nisbat* of his noble father. At the time of Maut, in Barzakh and in Qiyaamah, the constitution of this country will not succour him.

The judge should understand that it is not his job in the constitutional court which will benefit him when the breath of man breaks at the juncture of departure from this ephemeral abode. The journey ahead into Barzakh and Qiyaamah is long and arduous. If the holy *Nisbat* is honoured as the Shariah commands, it will come as an aid in all the stations beyond this material world. Neither the constitution nor his colleagues in the constitutional court will avail the judge sahib when he makes his exist from this dunya, all alone—lost and forlorn.

DIGRESSION

We deem this digression was necessary. Perchance a responsive chord is struck in the heart of the judge to induce in him the understanding which Imaan demands that, as a Muslim, if he believes himself to be one, he cannot unfetter himself and extricate himself from the divinely fitted straitjacket within the narrow confines of which the Qur'aan and Sunnah command every Mu'min to operate. May Allah Ta'ala assist the judge to understand his folly—the

(Continued on page 11)

Questions and Answers

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Q. Is it permissible to perform Salaat with a plain T-shirt on which there is no inscription?

A. It is Makrooh Tahrimi to stand in Salaat in the presence of Allah Ta'ala dressed so lewdly in kuffaar garb. It is not permissible.

Q. An aayat of Sajdah was recited in the first raka't, but the musalli forgot to make Sajdah. He remembered this omission in the second raka't. What is to be done? Is Sajdah Sahw necessary?

A. When the musalli remembers the omission, he should immediately make the Sajdah, then return to the position he was in. He also has to make Sajdah Sahw for the delay.

Q. Does an employee have the right to demand a bonus at the end of the year?

A. He has no such right. A bonus is a gift which cannot be extracted from the employer against his wishes.

Q. A madrasah Ustaadh expects to be paid his full salary when he goes for Umrah or participates in Tabligh Jamaat activity. Is he entitled to full pay?

A. He is not entitled to full pay. The Madrasah management should deduct for the days of absenteeism.

Q. I pay large amounts of tax to the government. Is it permissible for me to invest in any government venture, e.g. bonds, with the intention of recouping some of the money I had paid in the form of tax?

A. Yes, it is permissible. But it must be a government venture.

Q. Is there any concession regarding purdah between a man and the maid in the house?

A. There is absolutely no concession. The very same stringent hijaab measures which are incumbent for ghair mahaareem apply for housemaids as well. Gross neglect of purdah requirements is shown in this sphere. Both the husband and wife in the home are exceptionally careless in their relationship with maids and male servants. While the man appears in front of the maid without restraint and converses with her, the woman appears with hair and arms exposed in front of non-Muslim maids. Women also appear in front of male servants and converse freely with them. Such acts are haraam and major sins.

Worse than the violation of hijaab in the home with maids and male servants is the violation which occurs in business places between bosses and their female staff. No boss who brings Allah Ta'ala to mind can honestly claim from the bottom of his heart that he has not committed and is not committing some form of *zina* with his female staff in general and with his personal secretary in particular. The Qur'aan Majeed says: *"In fact, man has full awareness over (the surreptitious corruption) of his nafs even though he puts forth excuses (to justify and conceal his evil)."*

Q. The whole family knows that my husband has been committing fornication with our maid. He was also caught in the act. I am absolutely demoralised and have become a nervous wreck. My husband has made taubah and has asked me to forgive him. Although he promises that he will never repeat this evil again, I am torn with doubt and suspicion. If he is a bit late on even legitimate business or work, I cannot help suspecting him of being involved with the maid who no longer works for us. Friends say that he should undergo an AIDS test and that I should not have relations with him until he has not been given a clean bill of health. Please give me some advice.

A. We always reap whatever we have sewn. This is a Divine Rule which will always govern our life on earth. Its effects will also become manifest in the Aakhirah. When we flagrantly and recklessly violate and discard the *ahkaam* (laws) of Allah's Shariah, we should accept with understanding the heart-breaking consequences of our own misdeeds. Both your husband and you are blameworthy for the state of affairs in which you find yourself. Your husband had flagrantly disregarded the law of hijaab and intermingled with the maid committing zina with her right under your nose. You had condoned this haraam association until you had not suspected his misdemeanours When a man mingles freely with a female, the natural consequence is *zina.* The Hadith states: *"Never should anyone of you (Muslim males) be alone with a woman, for verily, the third one present is shaitaan."* Free mixing and abandonment of the hijaab regulations result in being *'alone'* with a woman as mentioned in the above Hadith of prohibition. The ultimate act of *zina* is thus not at all surprising. There is no need to be shocked, and no need to suffer a nervous lapse because you, his wife, had assisted him in his abominable perpetration. For your own convenience you had allowed the free mingling in flagarant violation of the Shariah. Your husband is a fassiq and you are a faasiqah. You are now reaping the bitter fruit of the tree you had planted. You dug your own grave by having allowed your husband to romp with the maid and by having allowed the maid to freely mingle with your husband. Now that your husband has repented, you should try your utmost to forget the evil phase. But the first condition is that you too have to repent. You should not forget your share in the sin. You are also required to make taubah. You have to fight the suspicion. Whenever these thoughts of suspicion assault you, recite *Authubillaah... and Walaahoula...* repeatedly and banish the *wasaawis* from your mind. The time for valid suspicion was when your husband was smiling and being nice to the maid in front of your eyes. When he was procuring gifts for her and when he was treating her like a family member and justifying his shaitaani 'kindness' with arguments of Shar'i hues. Now you have no valid grounds for suspicion. He has repented. If he persists in his evil, be assured that he will not be able to conceal it. Hadhrat Shaikh Yahya Bin Ma'aaz (rahmatullah alayh) said: *"Whoever betrays Allah in privacy, Allah will expose (and disgrace) him in public."* Rot and filth cannot be concealed for long. The stench will sooner or later become manifest to all. Engage in much thikr and Istighfaar. Thikr will strengthen your nerves, Insha'Allah. Your friends are correct. Your husband should submit to an Aids test. May Allah Ta'ala save us all from the deceptions of shaitaan and the evil of our nafs.

Q. I am sending the advertising bulletin of Al-Ansaar Foundation 'Souk' of Durban to you for comment. Thousands of Muslims grace with their presence and money the haraam activities conducted at the 'souk'. What is the Shariah's view regarding such affairs organised by the Al-Ansaar Foundation?

A. *The Majlis* is an Islamic agency. We comment only on Muslim affairs, not on the affairs and activities of non-Muslims. There are many non-Muslim organisations in the Middle East and millions of Christians over there with Muslim-sounding names. The name *'Al-Ansaar'* does not transform a non-Muslim organisation into an Islamic one. If the haraam activities advertised in the paper were the acts of a Muslim organisation, then our comments would have been valid and within the scope of *Amr Bil Ma'roof Nahy Anil Munkar.* If tomorrow a casino or a brothel adopts an Arab or a Muslim-sounding designation, then commenting on the activities of such shaitaani institutions will be futile. Shaitaan was created for shaitaaniyat. Such organisations are under the direct management of Shaitaan-in-Chief. Just as we shall be acquitting ourselves with stupidity and futility should we comment on the haraam activities of brothels and casinos, so too is it futile to comment on the haraam activities of the non-Muslim organisation which organises haraam 'souks'. While it is improper to comment on the haraam activities of non-Muslim organisations and institutions, we have a duty to comment on Muslim support and participation in such haraam activities. When Muslims in droves flagrantly indulge in haraam such as "gracing the haraam souk with their presence and money", and the Ulama adopt silence in the face of such evil of the community, it is a sign of the impending Wrath and universal Punishment of Allah Ta'ala which will engulf the whole community. We have witnessed this universal punishment in the form of the recent earthquakes and floods in Muslim lands, and we are observing it in Palestine, Iraq, Afghanistan, Chechnya and elsewhere in the form of kuffaar domination and brutality. Our community in South Africa should not bask in imagined security and safety. The Writing is on the Wall. May Allah Ta'ala open the blind eyes of Muslims and save us from His Wrath.

Q. The Transvaal Jamiat in its paper, Ar-Rasheed states: *"Ulama recently met in Cape Town under the auspices of UUCSA in order to look into the establishment of a specialised regulatory body that would certify financial products. The Jamiatul Ulama's Darul Ifta through the Economics and Finance Desk (sic!) are part of this initiative and will be making input (sic!) at all stages of the process".* Please comment on this development in the interests of the Muslim community.

A. This type of venture is the product of *Talbeesul Iblees* (Deception of Shaitaan). The almost immediate effect of the establishment of such a nonsensical 'regulatory body' to 'certify certain products', will be the legalization of *Riba* and the haraam trade transactions of the kuffaar capitalist system. While it will be akin to the 'halaal certifying' food bodies such as Sanha and MJC and the other Bid'ati halaal certificate peddling organisations, it (the planned 'regulatory body') will outstrip the 'halaal certificate' bodies in haraam. Bodies such as the MJC and Sanha have hitherto certified physical haraam food, but the type of financial body which the miscreant and misguided council of learned ones is contemplating dabbles with greater fitnah and fasaad. The end result will be the provision of 'halaal certificates' for almost every haraam riba transaction offered by the capitalist banks.

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While the ulama-e-soo' (evil ulama) are notorious for abstention from *Amr Bil Ma'roof Nahy Anil Munkar*, they are conspicuous and always in the forefront, falling over themselves in their haste to legalize haraam acts and transactions of the kuffaar. There are two main allurements for this attitude: *Hubb-e-Maal (Love of wealth)* and *Hubb-e-Jaah (Love of fame and the desire for self-aggrandizement).* There is no goodness in this contemplated move. There is nothing but evil for the Muslim community in this move which is the forerunner for granting religious sanction to Riba.

The silliness of these ulama is also manifest by their stupid emulation of every cliché and all the paraphernalia of the western kuffaar. Just smile at the stupidity of the 'economic and finance desk' of the Jamiat in Transvaal or Gauteng. Rasulullah (sallallahu alayhi wasallam) said that the total emulation by Muslims of the kuffaar in their styles and ways of life will reach the degree of Muslims crawling behind the kuffaar into even a lizard's hole. If the kuffaar say that it is honourable to crawl into a 'lizard's hole', the miscreant and deviated Muslims of the time will believe it to be honourable and follow in the footsteps of the kuffaar who will halt at the entrance of the hole and kick the Muslims into it so that their heads get stuck in the hole to be bitten by the poisonous creatures within. Just imagine the joke of a Daarul Ifta with an 'economic and finance desk' to 'certify' riba products of the capitalists!!! What relationship is there with Ulama— who are supposed to be orthodox in character, appearance, in outlook and thinking— and with terminology such as 'financial and economic desk'? They are grovelling in a mess of mental inferiority, hence they step out of their way to embrace even such nomenclature which although befitting for banks and insurance houses, sound most silly and ludicrous when adopted by Muslims, especially when such Muslims lay claim to be of the Ulama Fraternity. These misguided ulama-e-soo' lack in the essential rudiments of operating a Daarul Ifta. They use the term without understanding how to acquit themselves as true Muftis. They appear to be ignorant of the Shar'i style in which a Mufti and a Daarul Ifta are supposed to function. What did they acquire from the Madaaris where they had qualified as 'muftis'? Did our Akaabir Muftis operate 'economic and finance desks' (sic) and issue 'halaal certificates' for the products of the riba banks? If anyone wishes to indulge in riba and earn haraam and pay haraam, then he may follow the 'regulatory body' which will be legalizing haraam riba with halaal certificates issued from their silly and baatil 'economic and finance desk'. Rasulullah (sallallahu alayhi wasallam) said about these miscreant misguiding so-called ulama: *"Verily, I fear for my Ummah Aimmah-e-Mudhilleen."* They are these ulama-e-soo who deviate Muslims from Siraatul Mustaqeem. Their vocal appendage of shaitaan is their evil radio stations which gain the support of the ignorant public by enticing them with nafsaani programmes bordering on *zina.* May Allah Ta'ala destroy those who dig at the foundations of Islam from within.

Q. A wife receives and entertains a telephone call from a male 'friend to wish her well on her birthday and she reacts with crying when hearing this man's voice. She continues this conversation jovially and attacks and discusses her marital affairs with the man for over an hour. They even label her husband a kaafir. What is the husband's rights and how serious is the action of the wife? What can the wife do to rectify the harm and hurt she caused her husband?

A. It is not difficult to understand this *zina* relationship between the wife and the evil man. Words cannot adequately describe the abomination committed by this woman who undoubtedly is under the Wrath and Curse of Allah Ta'ala and the Malaaikah. If the husband wishes, he is fully within his rights to divorce his treacherous and lewd wife. However, if she regrets sincerely, repents and promises never to repeat her misdeeds, and severs her haraam ties with the evil man, the husband may give her a chance. She should also write a letter under the supervision of her husband to the evil man telling him forthrightly of her grievous error and sin of having entertained communication with him. She should harshly rebuke him for having attempted to mislead her into Jahannum. She should declare her faithfulness to her husband and harshly, in rebuking tones, tell the evil man never to attempt again to wreck her marriage. She should end off her letter, not with Salaam, but with the invocation: *'May the Wrath of Allah be on you.'* In our opinion this is the minimum which the wife should do to regain her husband's confidence. Rasulullah (sallallahu alayhi wasallam) said: *"The worse of the servants of Allah are those who walk around with gossip; those who create dissension between lovers (husband and wife) and those who search for the sins of innocent people."* This evil man is in the category of the second class of the worst kind of people inhabiting this planet.

Q. What are the husband's rights if his wife falsely accuses him of zina and betrayal without any evidence? She speaks lies and makes false allegations of zina against him to seek an annulment. She goes to the extent of falsely accusing her husband of having indecently assaulted their daughter.

A. The wife cannot have her marriage annulled on the basis of these allegations. Even if the husband had committed zina, the Nikah cannot be annulled. The wife's allegation of her husband having molested their daughter is unacceptable without evidence. A marriage cannot be annulled merely on the wife's allegation. When a woman refuses to lead an honourable Islamic way of life with her husband and she wants to opt out of the marriage, it is best for the husband to give her Talaaq. There is no benefit in flogging a dead horse.

BRAAIVLEIS AND STUPIDITY

Patrick Hollard, the British expert on nutrition and mental health is the founder of the Institute for Optimum Nutrition. He is also the director of the Brain Bio-Centre in London. Commenting on the South African custom of braaivleis, he said: *"Too much meat, especially burnt meat, is bad for the brain. Bad fats make the brain and you get thicker…….Bad fats are found in burnt meat, deep fried foods and hydrogenated vegetable oils…."*

Q. Can a female remove hair from the arms between the wrists and the shoulder?

A. It is permissible for her to remove such hairs.

Q. Is there a special four raka't Salaat for the occasion of 10th Muharram?

A. Any amount of Nafl Salaat may be performed on 10th Muharram. There is no special four raka'ts for the Day of Ashura.

Q. Recently I was sent a MMS which was a recitation in Qiraa't style. The reciter begins with Taawwuz and Bismillaah. Then he recites the prattle of *Humpty-Dumpty.* He ends off his recitation with *Sadaqallaahul Azeem.* If one does not listen attentively, it sounds as if he is reciting the Qur'aan Shareef. Is it permissible to listen to such things and send them around to others?

A. It is inconceivable for a Muslim to commit such an abominable act of kufr. Perhaps some non-Muslim enemies of Islam are the culprits. Anyhow, if it is a person born in a Muslim home who had committed this act of kufr, he becomes a *murtadd.* This type of mockery with the Qur'aan Majeed is intolerable and there is absolutely no doubt in the kufr of the perpetrator. Any type of association with the kufr mockery MMS is likewise kufr.

Q. It seems that public programmes for ladies are becoming the norm. I refer to programmes graced by Ulama of the Deobandi school, and not to modernists. Besides thikr and bayaan programmes in halls, women are specifically invited to attend lectures conducted by Ulama in public halls adjacent to Musjids. Some years ago this type of activity for women was unimaginable. What is happening to the Ummah?

A. The Ummah is in an advanced stage of putrefaction. The decadence of the Muslim community has been hastened by Ulama who have lost their bearings and who have become slaves of their nafs. These Ulama have broken their ties with the Akaabireen, thus losing their bearings. They now dwell in shaitaani deception misleading the community. The Path of Jahannum is nowadays paved for the masses by misguided learned men who seem to be currying favour with the ladies or with the kuffaar gender-equality mob. They have fallen prostrate at the feet of the gender mob, hence they are wooing the ladies. They utilize the Deen to mislead and misguide. This type of thing will be on the increase as we approach Qiyaamah. The modernists who mislead are not as dangerous for Imaan as the mob of ulama-e-soo' who are increasingly exhorting women to ignore the Qur'aanic prohibition of emergence from the home. Their shallow knowledge makes them feel uneasy when they have to discuss with the modernist gender mob. They are constrained to become apologists and mutilate the laws of Islam to appease those who call for the equality of women. This is the primary reason for inviting women to come out onto the streets. It is haraam for women to attend halls to listen to the molvi saab who dwells in the dregs of his nafs. He has been misled by shaitaan and he misleads others. In this age the fight of the Ahl-e-Haqq is not so much with the modernist miscreants. It is with the mob of ulama-e-soo' who have their 'molwiyat', their madrasah certificates and their turbans as subterfuges to befuddle and mislead the masses.

Q. A pamphlet calling on women to attend a public lecture reads: "A earnest appeal is directed to the young and old to attend these programmes…". Please comment.

A. The Qur'aan Majeed states: *"And remain glued inside your homes, and do not make a display (of yourselves) like the exhibitions*

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of jaahiliyyah of former times." These lecture programmes conducted in public venues for women are all part of *Jaahiliyyah* which the molvis of today have adorned with a thin 'Islamic' veneer. When young and old women are not allowed to visit the House of Allah—the Musjid—for Salaat, by what stretch of imagination and Islamic rationalism can women's emergence for attending lectures in public halls be justified and condoned? Satanic logic albeit can justify the perpetration of such *kabeerah* sin.

Q. Regarding the question of exchange or sale of currency notes, a Mufti gave the following fatwa: "The exchange of different currencies, for example, rands/ dollars in credit from both sides is prohibited. If one currency, for example, dollars, is cash and the other currency, for example, rands, is credit, then it is permissible on condition the exchange is on the spot rate." Is this ruling correct?

A. The first part of the fatwa, i.e. credit on both sides, is correct. There is some ambiguity in the second part of the fatwa. The term, 'spot rate' is ambiguous. Stating only the 'spot rate' renders the sale invalid due to the ambiguity and uncertainty of the price. 'Spot rate' is not a known price. If by 'spot rate' is meant the rate of banks and similar institutions, the ambiguity still remains. Besides the ambiguity, there is no need for using these terms when fixing a sale of currencies in the Shariah. The price should be clearly mentioned, e.g. R6 for a U.S. dollar. If the intention is that the price will be the same as the day's 'official' rate, then this amount should be ascertained and at the time of transacting the sale, the amount should be clearly specified. Stating merely 'spot rate' at the time of the actual transaction renders the deal *faasid.*

Q. Non-Muslim universities such as the University of Kwazulu-Natal, are also doling out certificates in Islamic law to even Maulanas who undertake a study course at the university. What is happening to our Ulama? Even some Muftis deliver talks at such ceremonies. Surely they too might get a sweet smile from their female pupils! Why don't the Jamiat put a stop to this?

A. Brother, you are from Durban. You know where the office of your local Jamiat is. We advise that you go to the office and draw their attention to the nonsense, nafsaaniyat and haraam these so-called 'ulama' and 'muftis' are indulging in. The certificates are scrap papers for scrap 'knowledge'. No one can ever qualify in Islamic Law (the Shariah) studying at a non-Muslim university. Those so-called molvis, deficient in Ilm-e-Deen and bereft of Akhlaaq, who pursue the scrap knowledge which universities of atheism offer, for the sake of the acquisition of the scrap certificates, have betrayed their Asaatizah. They have betrayed the Amaanat of Ilm. They have betrayed Rasulullah (sallallahu alayhi wasallam) and they have betrayed Allah Ta'ala. They are among the worst mudhilleen about whom Rasulullah (sallallahu alayhi wasallam) had expressed his fears.

THE MUSAAJID

**** Amr Bin Maimoon (radhiyallahu anhu) said: "The Ashaab of Rasulullah (sallallahu alayhi wasallam) would say: 'Verily, the Houses of Allah on earth are the Musaajid. It is an undertaking by Allah that He will honour the one who visits Him ."***

**** Rasulullah (sallallahu alayhi wasallam) prohibited recitation of poetry, selling and buying in the Musjid."***

Q. The Maulana performed my nikah in the Musjid. In happiness I intended to give him a gift of some money. Suddenly one of the trustees snatched the money from my hand and remarked that the Maulana gets paid, and that I may not give him money. He added that he was taking the money for the Musjid. Please comment.

A. The trustee had no right to snatch the money from your hand. He committed a haraam act by usurping your money. Such usurpation is termed *ghasab* which is theft committed publicly of something which is not under lock and key. It is haraam for the trustees to use the haraam money for the Musjid. The money does not belong to the Musjid. It remains your property which the trustee must incumbently return to you. You should not make gifts in the public. It was dishonourable to offer a gift to the Maulana immediately after he performed your Nikah.

Q. A senior mufti in Egypt issued a fatwa permitting Muslims living in non-Muslim countries to sell alcohol to non-Muslims. Please comment.

A. Such 'muftis' come within the scope of the Qur'aanic verse: *"You will see many among them (the Ulama of Bani Israaeel) hastening in sin, transgression and eating suht (haraam, filth). Vile indeed is that which they commit. Why do the Saints and the Theologians not prohibit them (the masses) from their sinful statements and their eating of haraam? Indeed abominable is that which they perpetrate." (Surah Maaidah, aayat 144).* These hired 'scholars' sell the Deen down the drain.

Q. What is the view of The Majlis on the new amended MPL draft which the Natal Jamiatul Ulama is working on?

A. We are not aware of any new MPL draft. The latest MPL proposal called *'The New MPL Paradigm'* was presented by Professor Ziyad Motala who is a professor at a U.S.A. university. We have commented on it in our book, *Response To The New MPL Paradigm.* If you are interested in it, let us have your postal address. There is no need for such fear which constrains you to write anonymously on such a simple issue. Sometimes there is a need for anonymity. But on this issue we see no need for you to conceal your identity.

Q. Is it permissible to sew a kurtah and trousers from denim material?

A. It is not permissible. This type of material is among the salient features of *fussaaq*. Emulation with the *fussaaq* is haraam.

Q. Is it permissible to drink alcohol free beer?

A. No, it is haraam. *'Alcohol free'* beer is not free of alcohol. The kuffaar law allows such advertising if the quantity of alcohol is minute.

LIQUOR OF SHAITAAN

"The world is the liquor of shaitaan. He who is intoxicated with this liquor will sober up only when he joins the assembly of the dead." (Yahya Bin Ma'aaz)

Q. I need some clarification regarding a question on page 4 of the last Majlis. A man told his wife, 'You are not my wife', with the intention of Talaaq. According to The Majlis this is *Sareeh Baain.* However, the ruling given was *Raj'i*, hence no need for renewing the Nikah. This is apparently contradictory since *Baain* terminates the Nikah. A fresh nikah will be necessary if they reconcile.

A. The term *Sareeh Baain* mentioned in The Majlis in reply to a Talaaq query is an error. It is incorrect. The correct term in the context of the answer should have been *Kinaayah Raj'i*, hence there is no need to renew the nikah. Jazaakallah for drawing our attention to the error.

Q. If I have wudhu, do I have to continuously check before each Salat if I had discharged or not?

A. There is no need for this. Only if you are reasonably sure of having discharged, should you check.

Q. On awakening can I make wudhu without washing the genital area if I do not visit the toilet?

A. There is no need to wash the genital area when arising from sleep if you do not experience any moisture.

Q. Is it permissible to charge goodwill for an empty shop?

A. Such goodwill is haraam.

KELLOGS PRODUCTS

Q. Are Kellogs products halaal? Rumours are circulating that these products contain haraam gelatine.

A. With regard to Kellog's products, the manufacturers speak as follows:

"Thank you for contacting Kellog Company about the gelatine we add to some of our products. We are happy to provide you with this information.

Gelatine is used to help the texture of the product and is derived from either **beef** or **pork.** Kellogs (R) Frosted Mini-Wheats R and Kellogs R Rice Krispies Treats R cereals contain type B gelatin, which is derived from **beef.** Whenever marshmallow ingredients are present in a Kellog's R cereal brand, the marshmallow contains type A gelatin, which is derived from **pork.** Kellog's R Krave TM Snack Bars also contain type A gelatin derived from **pork** sources.

Type B gelatin is derived from **beef** sources and is found in the frosting of **all** varieties of Kellog's R Frosted Pop-Tarts R, Kellog's R Frosted Pop-Tarts R Snak-Stix TM, **all** varieties of Kellog's T Pop-Tarts R Pastry Swirls, and Kellog's R Nutri-Grain R Minis with Yoghurt Icing.

Kellog's R Rice Krispies Treats R Squares contain type A gelatine in the marshmallows, which is derived from **pork sources. ……**
Ana Lara, Consumer Affairs Dept."

Although some of the products of Kellogs, according to the manufacturers, do not contain gelatine, Muslims who are conscious of halaal and haraam will understand better, whether they should consume such products which are prepared where pork and haraam meat ingredients are extensively used.

Q. After the Athaan of Fajr and before the two Sunnat raka'ts, can one perform any other Namaaz?

A. Besides Qadhaa, no other Namaaz is permissible.

Q. If someone performs Fajr, Maghrib and Isha Salaat alone, does he have to recite the Qiraa't audibly?

A. No, he may recite inaudibly.

Q. In our Musjid the Athaan, except for Fajr, is recited quite loudly over the loudspeaker. Non-Muslim residents become annoyed. Should the loudspeaker not be toned down to avoid dispute and ill-feeling with the non-Muslim neighbours?

A. Yes, the system should be toned down. The Shariah does no instruct that the Athaan be recited over a

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microphone system. It is better if the Muath-thin climbs the minaret and recites the Athaan without a loudspeaker. This will be the original Sunnah. It is unintelligent to create arguments with non-Muslim neighbours over an issue which the Shariah does not impose on us as an obligation.

Q. Our sons attend a Madrasah. We wish to send our children to another Darul Uloom out of town, but the teachers at the Madrasah say: 'You won't have our duas if they leave.' What do we do? Can we send our sons to another Madrasah of our choice?

A. Yes, you are free to send your children to any Madrasah of your choice. The attitude of the teachers is despicable. Their attitude betrays their insincerity. Teachers who are trapped in such *nafsaaniyat* are mercenaries. They use the Deen for worldly ends. If you have good reasons, you have all the right to transfer your sons to another Madrasah. If the ustaadhs of the Madrasah are sincere and if they are teaching for the Pleasure of Allah Ta'ala, they should have no objection if the pupils leave for another Madrasah. In fact, they will be relieved of a responsibility.

Q. When a man dies, at what stage should an inventory of his assets be made? Does the Shariah stipulate a time frame for this?

A. It is incumbent to record all the assets of the mayyit immediately after burial. People become involved in bid'ah customs such as *khatams* and feasting after burial instead of attending to the important issue of taking stock of the assets of the deceased. This has vital significance if among the assets there is a running business with stock. The rights of the heirs are vested in every item of the assets immediately on the death of the *murith* (the testator or the one from whom they inherit). In fact, the business should close down for a day or so to enable a proper stock-taking. If this is not executed, the result will be misappropriation of the *huqooq* (rights) of those heirs who are not partners in the business.

Q. During the recent Hajj, again hundreds of people perished in stampedes which appear to have become a feature of Hajj. Why does this have to happen during such a wonderful act of ibaadat? Stampedes are supposed to be features of haraam sports events, not of acts of ibaadat. Please throw some light on this sad episode which bedevils the Hajj almost every year.

A. Undoubtedly, this kind of stampede is supposed to be restricted to the drunken mobs of screaming louts at a football match and at the shows of kuffaar pop-singers. Did you ever hear of a stampede during Hajj from the time of the Sahaabah until just recently? There never were stampedes during Hajj for more than fourteen centuries. The recent disgraceful conduct we are observing during the Hajj period can be attributed to two factors: 1) The gross *jahaalat* (ignorance) of the hujjaaj. Those who initiate the stampede are totally lacking in fear of Allah Ta'ala. 2) The total indifference and inefficiency of the Saudi authorities who hold the hujjaaj in contempt. There is no third reason for this dismal state of affairs.

Q. Is it permissible to sing *anasheed* with a drum being played?

A. It is haraam to sing songs (anasheed/nazams/qaseedas) with the accompaniment of any musical instrument, even with a drum.

Q. The *Hadrah* is explained as an assembly of people seeking the presence of the Nabi (sallallahu alayhi wasallam). What actually is this type of gathering?

A. It is a bid'ah gathering. It is not permissible to participate in such acts of innovation.

Q. Please comment on the following narration attributed to Rasulullah (sallallahu alayhi wasallam): *"There will be in my Ummah a man called Muhammad Ibn Idrees ash-Shaaf'i who is more harmful to my Ummah than Iblees."*

A. This narration is an evil fabrication of enemies of the Deen. It is utterly baseless. Imaam Shaaf'i (rahmatullah alayh) was one of the greatest among the Aimmah-e-Mujtahideen. He was a great Imaam of this Ummah.

Q. Is it permissible for followers of the Shaaf'i Math-hab to recite the Athaan at the graveside while burying the mayyit?

A. The Shaaf'i authority, Ibn Hajar refutes this practice in *Sharhul Ubaab.*

Q. A Muslim male of 21 years and a girl of 19 years married secretly without the consent of their parents. Both are Hanafis. They are married for three months. The wife's mother is not happy and has declared that she will not welcome the husband in her home. The wife now is not prepared for the unhappiness of her parents and does not want their curses on her. She wants her husband to divorce her. The husband wants to continue the marriage. He has not violated her rights. Both of them had been studying together at university. At the time of the nikah the witnesses had asked the girl: 'Are you prepared to marry him despite the displeasure of your parents?" She responded, 'Yes'. Now she has changed her attitude. Does the wife have a valid reason for wanting the marriage to be annulled? If the husband insists that his wife comes to live with him and she refuses, what are the consequences for her?

A. The premarital contact between the male and female was a haraam adulterous affair even if the actual act of fornication was not committed. The father of the girl forfeited his control and jurisdiction over her because he allowed her to attend the evil secular institution. The Qur'aan Majeed says: *"Do not approach near to zina."* This aayat forbids all introductory measures of zina. By sending his daughter to an immoral university, the father opened a wide avenue of zina for his daughter. Every moral characteristic which Islam teaches is destroyed in a university, especially a co-ed institution. Thus, the faasiq father lost his jurisdiction over his daughter. Both the male and the female are adults, hence the nikah although in conflict with the spirit of the Deen, is valid. The secrecy was improper. Nevertheless they are lawfully husband and wife.

If the man demands that his wife sets up home with him, she has no alternative but to accede and obey otherwise she comes under the Wrath and Curse of Allah Ta'ala and His Malaaikah. She has no valid grounds for seeking an annulment, and no one can grant or even entertain her application for annulment. She was supposed to have thought of the displeasure of her parents prior to the Nikah. Not only the displeasure of her parents, but the displeasure and wrath of Allah Ta'ala for having indulged in an adulterous relationship. When she did not fear Allah Ta'ala nor care a hoot for the displeasure of her parents when she was in the state of zina, what constrains her now to think of the displeasure of her parents when she is in the state of Nikah? She must now go with her husband, repent and set up home. Her husband has prior rights over her, not her parents.

Q. You claim that according to the Fuqaha it is Mustahab to abstain from cutting the hair and nails during the first ten days of Zil-Hajj if one will be making qur'baani. Why should we follow the Fuqaha's view of Mustahab, when according to the Hadith which you have cited, it supposed to be haraam to cut the hair and nails. In the Hadith, Rasulullah (sallallahu alayhi wasallam) uses the word *'never'* to prohibit cutting the hair and nails during this period.

A. We have to follow the Fuqaha and the illustrious Aimmah-e-Mujtahideen in their understanding and interpretation of the Ahaadith. We cannot follow stupid ignoramuses of your ilk. One who has not understood the status of the Fuqaha should examine the validity of his Imaan.

Q. Are prawns, crabs, mussels and calamari permissible?

A. Since these creatures are not fish, they are haraam.

Q. Is the iddat of a divorcee three months?

A. Her iddat is not three months. It is the duration of three full haidh (menses). If the Talaaq was given during a haidh period, this particular haidh is excluded from the calculation. Besides this haidh, another three full haidhs have to pass. Only then will her iddat end.

Q. Is it permissible for a divorcee to work in her father's shop during her iddat?

A. It is haraam. She has to be compulsorily in the marital home where she has to complete her iddat. She is guilty of committing a major sin by stepping out from her abode of iddat.

Q. According to a Saudi paper a woman is allowed to go for Hajj if she is with 'safe companionship'. In other words, with a group of people even if she has no mahram. Is this correct?

A. It is haraam for a woman to undertake any journey without a qualified mahram. The 'safe companionship' to which the Saudi paper refers is not a substitute for Shar'i mahram. Rasulullah (sallallallahu alayhi wasallam) said: *"It is not lawful for a woman who believes in Allah and the Last Day to undertake a journey of three days without a mahram."* In one Hadith, one day is also mentioned. In the group of men and women with whom she travels will be men with lascivious eyes and ill intentions. The Saudi paper's view is rejected by the Shariah.

Q. Many Maulanas teach baalighah girls in so-called Muslim schools and Madrasahs without observing hijaab. They don't regard it as wrong. What should a layman like me do to inform other people about this impermissibility?

A. Maulanas are not above the Law of Allah Ta'ala. It does not follow from this that a man on account of his knowledge is exempted from the prohibitions of the Shariah. If a molvi commits a haraam deed such as discarding purdah when teaching baalighah and muraahiqah girls, he commits zina of the eyes, zina of the mind, zina of the tongue and zina of the heart. A layman too has the right to admonish a molvi, especially when he flagrantly disregards the laws of Allah Ta'ala. Learned men are not promoted in Islam to the pedestal of godhood as was the case among

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FILTH OF THE RESTAURANTS

Following in the footsteps of their cultural masters, the Americans, the British and the Europeans, Muslims in increasing numbers—in droves—are abandoning the sanctity of their homes to dine outside in places of moral decadence and physical squalor—the restaurants. They have also substituted the *halaal* and *tayyib* food of the home which the pure hands of the wife prepare in the holy home environment for the dirty food parcels bought at fast-food and take-away outlets, and prepared by persons perpetually wallowing in *janaabat* and *najaasat,* both *Hukmi* and *Haqeeqi.*

DIVINE CURSE

All *haya* is abandoned. The *dayyuth* (cuckold) husband takes his wife and daughters to restaurants denuding them of their sacred Hijaab to be presented for exposure to all and sundry. There, in an environment on which descends the curse of Allah Azza Wa Jal, they ingest spiritual and physical poison and come away with the germs of disease. They prefer the spiritually and physically contaminated food of the restaurant to the pure, halaal and wholesome food which clean and holy hands prepare within the sacred home of the Muslim.

The outward 'cleanliness' of the restaurant should not deceive people. The foods served by restaurants is generally polluted, both physically and spiritually. The report alongside may be an eye-opener for clogged brains.

FAST-FOOD ICE DIRTIER THAN TOILET WATER

(Feb 21, 2006– Local News and Weather GMA)

"A seventh-grader tested ice and toilet water at South Florida fast-food restaurants. Seventy percent of the time, the toilet water was cleaner. Jasmine Roberts never expected her award-winning middle school science project to get so much attention. But the project produced some disturbing results. 70 percent of the time, ice from fast food restaurants was dirtier than toilet water.

The 12 year old collected ice samples from five restaurants in South Florida — from both self-service machines inside the restaurants and from drive-thru windows. She then collected toilet water samples from the same restaurants and tested all of them for bacteria at the University of South Florida.

In several cases, the ice tested positive for E. coli bacteria, which comes from human waste and has been linked to several illness outbreaks across the country.

"These bacteria don't belong there," said Dr. David Karz, medical contributor to "Good Morning America". ……...Roberts got interested in the project after reading a newspaper article about bacteria in airplane water and decided to do something similar."

If you wonder why you lack the willpower for ibaadat, and why you are enslaved to every desire of the nafs, then examine what and where you are eating. Allah Ta'ala says in the Qur'aan: *"O People! Eat from the earth what is halaal and tayyib (lawful and clean), and do not follow in the footsteps of shaitaan. Verily, he is your open enemy. Most certainly, he commands you with evil and shamelessness, and that you attribute to Allah what you know not."*

WHY DO DOGS AND PIGS NOT GET AIDS

An interesting question is: *Why do dogs and pigs not get Aids?* Millions of human beings all over the world have become the victims of the raging epidemic of Aids. In South Africa, graveyards are filled within months. Tens of millions or billions of rands are spent in desperate bids to eradicate the Filthy Disease which has afflicted a large segment of humanity. Millions of zina promoting contraptions called condoms are dished out free. But everything is in vain. The disease is spreading and claiming more and more lives by the day.

PROMISCUITY

Even the non-Muslims who live a culture of immorality, attribute Aids to fornication. Aids is the product of unbridled illicit sexual pursuits at a sub-bestial level. When the human being degenerates lower than even dogs and pigs, Divine Wrath smites him with disease and disgrace.

The billions of condoms distributed free, far from curbing the epidemic of filth, only promotes opposite results. The measures introduced to eradicate Aids have merely given further impetus to this fearsome disease. Condoms are a licence and an exhortation for unbridled fornication

ANIMALS

The condom-people who contract Aids are just as promiscuous as dogs and pigs. They indulge in illicit sexual gratification in exactly the same manner as dogs and pigs. Yet, we find that dogs and pigs do not get Aids despite their indulgence without condoms. Furthermore, there are no other methods of prevention for the animals. But they do not have Aids.

On the other hand, human beings, despite their 'safety' measures and condoms, get Aids and perish like vermin, rotting away ignominiously all the way to the grave. What is the explanation? Why do human beings get Aids, not dogs and pigs despite the sexual indulgence of these animals being akin to the acts of fornication of the condom crowds?

PUNISHMENT

Since the human being has been endowed with intelligence and religion, he is not expected to behave like a dog and a pig. Sexual gratification for human beings is regulated by a divine code of law. When the Divine Code is flagrantly transgressed, the consequence is Divine Chastisement.

Since dogs and pigs behave quite naturally to satisfy their natural instincts and desires, they submit to a natural law divinely ordained for them, hence they are not punished by Allah Ta'ala for their acts of sexual gratification. On the contrary, man is punished for volitionally descending to sub-animal levels of moral decadence. Aids is thus the Punishment of Allah Ta'ala. Indeed, man has become worse than even dogs and pigs although he is capable of the loftiness of the Angels.

RECITE THE QUR'AAN

"Do not make graveyards of your homes. Verily, shaitaan flees from a home in which Surah Baqarah is recited." —Hadith

REWARD OF SABR

A man passes through the marketplace; sees something which his heart desires, but due to lack of money is unable to buy it. He contents himself with Sabr (patience) hoping for reward from Allah Ta'ala. Hadhrat Dhuhhaak (rahmatullah alayh) said that such a patient man will gain the thawaab (reward) of having given charity of more than a 100,000 dirhams (silver coins).

THE FAQEER

The Ahaadith mention five specialities of the faqeer (a pious poor man).

1) The Faqeer receives greater reward than the wealthy man for every act of ibaadat even if the quality of ibaadat of both is the same.

2) The Faqeer is rewarded for even being unable to fulfil his wishes due to his poverty.

3) The Faqeer will enter Jannat centuries before the wealthy man even if both are of equal piety.

4) The *Hisaab* (Reckoning) of the Faqeer in the Aakhirah will be lightened.

5) In Qiyaamah, the Faqeer will not be put to shame as the wealthy man will be. *Hisaab* (The Reckoning) is a momentous occasion).

A Faqeer in this context is a person whose poverty is accompanied by a high standard of piety (taqwa). He possesses the qualities of *ghina* and *istighna. Ghina* is the wealth of the heart. His heart does not hanker after wealth. He is not a beggar. Rasulullah (sallallahu alayhi wasallam) said: *"The best wealth is the wealth of the heart."*

Istighna means independence. The Faqeer's trust is solely on Allah Ta'ala. He is completely independent from others. Allah Ta'ala ensures the delivery of his *Rizq*. About such a Faqeer, the Mashaaikh said:

"Whoever is true in his zuhd , the world comes grovelling at his feet."

(Zuhd is the faqeer's renunciation for the world.)

THE AULIYA — THEIR LOVE FOR THE SUNNAH

Among the Auliya there is a group of highly purified souls who are able to appear spiritually in the presence of Rasulullah (sallallahu alayhi wasallam). This is a *roohaani* experience—a communication of the souls.

The Auliya meticulously adhere to the Sunnah in the minutest detail. They are not concerned with the technical terminologies of *Sunnatul Muakkadah, Sunnatul Ghair Muakkadah, Mustahab, etc.* Their devotion to and love for Rasulullah (sallallahu alayhi wasallam) require them to follow every act of Rasulullah (sallallahu alayhi wasallam), of whatever technical classification.

CELESTIAL PRESENCE

When these Auliya are unable to find evidence for a practice in the authentic Books of the Shariah (and this is always the first imperative option), they focus the spiritual attention of their souls on Rasulullah (sallallahu alayhi wasallam). When they enter into his celestial presence, they seek clarification for the practice. Thereafter they act in accordance with the directive acquired from Rasulullah (sallallahu alayhi wasallam).

This spiritual power is exclusive with the very senior and select Auliya.

SHARIAH

Lest people misunderstand, it should be borne in mind that a Wali who has attained this lofty rank, does not instruct others to adopt the practices which were sanctioned for him by Rasulullah (sallallahu alayhi wasallam) in the spiritual realm.

The attainment from the spiritual realm is an accretion over and above the authentic Sunnah which has been narrationally *(Naqlan)* established. No one is authorised to impose on others an act which is not structured on the basis of *Naql*

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TAFWEEDH

(Tafweedh ilallaah means to assign all affairs to Allah Ta'ala. He is the Sole Arbiter.)

Tafweedh was always an outstanding characteristic of the *Salf-e-Saaliheen* (the Ulama and Auliya of the initial ages of Islam). They repose full trust on Allah Ta'ala in the matter of the *hidaayat* (guidance) of their families and friends. They have greater confidence in *Tafweedh* than in *Tajweez* (effort).

Shaikh Abdul Wahhaab Sha'raani (rahmatullah alayh) of the 10th Islamic century, explaining the significance of *Tafweedh* said: "My son, Abdur Rahmaan was not inclined to knowledge. This was very vexatious for me. Allah Ta'ala inspired into my heart that I should assign the reformation of my son to Him. I immediately resolved to follow the instruction of this inspiration. That very night, without any exhortation by me, my son decided to divert his attention to the quest of knowledge. He soon surpassed others who had been studying for years.

DUA

I heard my Shaikh, Hadhrat Ali Khawwaas (rahmatullah alayh) saying that there is nothing more beneficial for the offspring of the Ulama and Saaliheen than dua. Their affairs should be assigned to Allah Ta'ala."

This *naseehat* of Shaikh Sha'raani (rahmatullah alayh) should not be misunderstood. It does not mean that parents should be indifferent and neglectful of the *ta'leem* and *tarbiyat* of their children While they are required to leave no stone unturned in their efforts to Islamically educate and train their children, their reliance should be on Allah Ta'ala, not on their efforts. If Allah Ta'ala does not decree *hidaayat*, no amount of effort will reform the children.

HADHRAT NOOH

The example of Nabi Nooh (alayhis salaam) is a great lesson. Although he had expended and exhausted all his efforts in the *ta'leem* and *tarbiyat* of his family for over nine centuries, his son and wife remained kuffaar. In the end they were overtaken and destroyed by the Punishment of the Flood. This is Allah's Wisdom and Command which governs every particle and every movement in creation.

IKHLAAS

Deeds bereft of *ikhlaas* (sincerity) are rejected by Allah Ta'ala. Acceptance of righteous deeds pivots on *ikhlaas.*

Hadhrat Wahab Bin Munabbah (rahmatullah alayh) said: "A man who searches for the world (worldly gain) with deeds of the Aakhirah (acts of ibaadat), Allah Ta'ala blinds his heart and his name is recorded in the list of the inmates of Jahannam."

Hadhrat Junaid Baghdaadi (rahmatullah alayh) said: "He who searches for honour with *baatil*, Allah will disgrace him with the *Haqq."*

Hadhrat Hasan Basri (rahmatullah alayh) addressing the people of the Deen said: "You speak like men of piety and ibaadat while your actions are like the deeds of the fussaaq, munaafiqeen and people of riya."

Someone asked Hadhrat Zunnun Misri (rahmatullah alayh): "When will a man understand that he is a *mukhlis* (a sincere worshipper)?" Hadhrat Zunnun said: "When he applies his total effort to obedience of Allah Ta'ala and he prefers for himself disgrace in the world."

The 'disgrace' mentioned here refers to the stupid and irrational criticism which the slaves of the world direct towards the men of the Deen. In every age the deviates leave no stone unturned in their endeavour to insult and ruin the reputation of the *Sulaha* and the true Ulama.

Someone asked Hadhrat Yahya Bin Ma'aaz (rahmatullah alayh): "When does a man become a *mukhlis?"* Hadhrat Yahya replied: "When his attitude becomes like the attitude of a milk-suckling infant. He is neither affected by praise nor criticism."

Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) said: "As long as a man associates with people, he cannot save himself from *riya* (show)."

When engaging in any good deed, the intention should be examined with reflection to detect vestiges of *riya* (show) or any other base motive.

DISOBEDIENT CHILDREN

The efficacy of Dua should never be minimized. Along with effort and concern, parents should make dua for the moral reformation of their children. The destiny of the children is not in the hands and effort of parents. There are many factors which influence the moral and spiritual direction which the growing and developing children will take.

As long as parents have faithfully and correctly discharged their obligation of *ta'leem* and *tarbiyat*, they should not become frustrated nor despondent when they see the deviation of their children. They should be contented with dua and resign themselves to Allah Ta'ala. If He wills *hidaayat* for the children, they will gain *taufeeq* for reformation.

A beneficial *amal* is to recite Surah Faatihah a few times, blow on water and give to the children to drink. This should be done regularly.

CELESTIAL PRESENCE

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(Authentic Narration from Rasulullah—sallallahu alayhi wasallam and the Sahaabah).

However, if anyone wishes to adopt such a practice of the Auliya, it will be permissible provided that it is not in conflict with the Shariah, and the limits of the Shariah are observed.

If a practice of merit acquired from even the Auliya, but for which there is no basis in *Naql*, is elevated to a status which the Shariah has not accorded it, it will then be labelled bid'ah and be prohibited. In fact, even authentic Mustahab practices will be branded bid'ah and banned if the limits of the Shariah are exceeded.

THE EARTHQUAKE ATHAAB — NO NEED FOR SURPRISE

It is reported that the demand for zina-facilitating contraptions (condoms) has outstripped supply in Kashmir. A senior Health Ministry official said: "The government has sent a letter to the federal Health Ministry mentioning the shortage of condoms and seeking fresh supplies."

Due to the shortage of condoms, Kashmir's Family Welfare Department had to turn away condom-seekers. The report says: "Despite the fact that Islam forbids contraceptives, the demand for condoms in Kashmir has risen significantly, according to Saleem Rehman, a senior official in the Family Welfare Department.

Rehman's department distributed about 1,1 million condoms in 2002, 1,8 million in 2003 and 2,6 million in 2004. Although the figure for 2005 is yet unavailable, officials say that the number outstrips that of the year 2004.

A pharmacist, Altaf Ahmed said condom sales were increasing every year. *(The Star 9th January 2006)*

Is there any wonder for the devastating earthquake which recently ravaged this region of condom-people. The reason for Allah's Athaab is similar to the reason for the destructive shower of stones which destroyed the sodomists, homosexuals and gays who had rejected and ridiculed Nabi Loot (alayhis salaam).

The causes of the calamities in the form of natural disasters and kuffar brutality which settle on Muslims are not difficult to understand. Our transgression and immorality have ruined this Ummah.

LIKE AN ADULTERER

"A man who has acquired knowledge of the Deen, but refrains from practising according to the knowledge, is like a woman who commits adultery in concealment, but is disgraced when the birth pangs begin." (Sufyaan Thauri)

A GREAT IGNORAMUS

"I do not know a greater ignoramus than a man who desires to be praised for his knowledge and deeds despite his awareness of his own misdeeds. He is like a man who plants a thorn tree and expects dates to grow."

(Hadhrat Ikramah)

SIGNS OF RIYA

Hadhrat Ali (radhiyallahu anhu) said that there are three signs of *riya*—practising virtuous deeds for showing others:

1) When alone, one is lax and indolent in ibaadat.

2) When in public, one displays diligence and pleasure in ibaadat.

3) When one is praised, one increases one's deeds of virtue, and when criticized, the deeds are reduced (and even abandoned).

A REMEDY FOR RIYA

Offering a remedy for *riya*, Hadhrat Hasan Basri (rahmatullah alayh) said: "When shaitaan whispers to you in Salaat: 'You are a man of riya.', then prolong your Salaat."

When the thought of *riya* afflicts one during Salaat, the remedy is not to discontinue the Salaat. The remedy is to prolong the Salaat. Shaitaan will then depart taking with him his waswasah.

A WARNING FOR HIRED SCHOLARS

A man asked Hadhrat Ibn Mubaarak (rahmatullah alayh): "Who is a pious man?" Ibn Mubaarak: "A sincere practising Aalim."

"Who is a king?", the man asked. Ibn Mubaarak: The Zaahid in this world is a king." The man: "Who is a contemptible person?" Ibn Mubaarak: "A man who earns the world (wealth, name and fame) with his knowledge and deeds."

EXPRESSION OF PIETY

Once when Hadhrat Umar (radhiyallahu anhu) saw a man in the Musjid drooping his head in concentration, he exclaimed: "Humility is in the heart" In other words, there is no need to display the humility of the heart with an external show of a drooping head.

THE MUSJID

Such external acts of piety should not be displayed in public. Since public expressions and displays of ibaadat are fraught with the peril of *riya*, Hadhrat Umar (radhiyallahu anhu) forbade the young man from expressing his humility in public in the Musjid. The Musjid is a public venue primarily for the Fardh Salaat, not for individual *ma'mulaat* which are supposed to be discharged in privacy at home or in the khaanqah.

In these days, Hadhrat Umar's admonition is very appropriate for those who engage in *Halqah Thikr, Khatm-e-Khwaajgaan* and other acts of thikr in which the head is swayed from side to side. These are not Masnoon acts of ibaadat.

The Musjid is a public venue where people of a variety of Deeni persuasions congregate to fulfil Masnoon acts of ibaadat. The Musjid is not a private khaanqah or a house where the special forms of *athkaar* of certain Buzrugs may be practised. Riya is bound to contaminate the motives of the *thaakireen.* These non-Sunnah forms of *auraad* practised forcefully and regularly in the Musjid ultimately develop into hard core bid'ah.

This was the fundamental error of the Ahl-e-Bareilwi and other sects of bid'ah. Gradually they assign their private, non-Sunnah acts of thikr a greater status than even Sunnat acts of ibaadat.

AT HOME

Once the Sahaabi, Hadhrat Abu Umaamah (radhiyallahu anhu) passed by a man in the Musjid, who was crying profusely in Sajdah. He commented: "It would have been wonderful if you had been at home where no one can see you."

The man was, undoubtedly, crying in his Sajdah with sincerity and humility. He was engaged in a valid act of ibaadat. Despite the excellence and desirability of such excellent humility, Hadhrat Abu Umaamah (radhiyallahu anhu), the eminent Sahaabi, understood the wiles and deceptions of the nafs. Since there was the real danger of the man's ibaadat being contaminated with *riya,* he advised the man while he was in *Sajdah* to perform such individual acts of ibaadat in the privacy of his home.

BID'AH

From this episode it should not be difficult to understand the error of today's rowdy thikr sessions conducted in the Musaajid. The safety of our Deen is embedded in following the Sahaabah. Diversion from their ways and methods leads to moral and spiritual disaster. The ultimate consequence is *bid'ah.*

KHULA' — A MISUNDERSTOOD MAS'ALAH

Khula' is a mutual contract between husband and wife, which secures for the wife a divorce in lieu of a monetary payment.

Regarding *Khula'*, there exists a great deal of misunderstanding due to ignorance. Modernists, having acquired a smattering of defective knowledge which leaves them with the understanding that they are 'experts' on 'Islamic law', peddle the idea that the wife has a *right* to impose *Khula'* on her husband. This conception of *Khula'* is utterly baseless. *Khula'* cannot be imposed on any of the spouses. It is a purely voluntary contract.

TALAAQ

In *Khula'* the wife offers the husband a sum of money to gain her freedom by way of Talaaq. Spiteful husbands who maltreat their wives, generally refuse to issue Talaaq. Such husbands could be induced by wives to set them free in lieu of a monetary payment. Since the husband in such a case is devoid of honour and piety, he may accept the offer and issue Talaaq.

However, if he refuses, *Khula'* cannot be imposed on him. An imposition by a tribunal or council of theologians or by any committee of ulama is not *Khula'*. Such an imposition on the man is not annulment of the marriage.

When the husband agrees to the wife's proposal of *Khula',* the contract has to be finalised in that very same session. If any of the spouses remains silent or walks out, then returns with his/her agreement, it will not be binding on the other spouse. The contract will have to be renewed with proposal and acceptance.

On finalisation of the agreement, it is incumbent on the wife to pay the amount agreed on. The husband will be obliged to issue Talaaq only if the wife makes payment.

BAA-IN

When payment has been made, one Talaaq Baa-in comes into effect. The Nikah is terminated and the woman is free to marry another man after expiry of the Talaaq Iddat which is a period of three haidhs (menses).

Despite finalisation of *Khula'* and separation, the couple can still reconcile and have a fresh Nikah performed. It is not necessary for the woman to first marry another man and be divorced after consummation of the Nikah. This rule applies only in the event of three Talaaqs having been issued.

MORALITY

Although the Shariah has instituted the provision of *Khula'*, from the Islamic moral perspective it is honourable and expected of the husband to acquit himself with dignity, kindness and understanding. Instead of *Khula'*, he should agree to issue Talaaq if the marriage has irretrievably broken down. If all hope of living correctly like Muslim husband and wife has evaporated, the husband should act in accordance with the Qur'aanic instruction:

"Keep (wives) honourably (and kindly) or set (them) free with kindness."

It is dishonourable and far below the dignity of a Muslim husband to demand monetary benefit in exchange for Talaaq from a woman whose body and service he had made lawful for his desires in the Name of Allah Azza Wa Jal. End the sad chapter of life honourably, amicably and with justice.

CUSTODY — A MISUNDERSTANDING

The custody *mas'alah* is grossly misunderstood by even men of learning. When there is a separation between husband and wife, two distinct issues develop. The one is custodianship and the other is guardianship of the minor children.

Until a certain age, the mother retains custody of the minors. But the father at all times remains the legal guardian of his children. Custodianship should not be confused with guardianship.

CUSTODIAN

The mother as the custodian of her minor children acts in the capacity of a kind, loving, benevolent servant who sees to the day to day needs of the children. The father, being the guardian, makes the decision pertaining to all matters related to the upbringing of the children. It is his right and choice to dictate the terms of the upbringing, *ta'leem* and *tarbiyat* of the children.

ACCESS

The mother has absolutely no right to debar the father from access to his children. The access and visitation 'rights' decreed by a non-Muslim court have no validity in the Shariah.

The father may not be restricted from communicating with his children. He has the right of daily access and communication. There is no time frame to regulate the children's association with their father.

For most part of the time, the children are with the mother during the tenure of her custody. It is unlawful Islamically for the mother to spitefully restrict the father's unfettered right of visitation.

VISITATION

But visitation does not mean that the father has the right to see the children in the home of his ex-wife. A suitable alternative venue should be arranged. In fact, the father should himself not drive up to the home of his ex-wife, hoot and wait for the children. It is dishonourable to do so, and it is in violation of the rules of Hijaab. An intelligent and an honourable arrangement should be made to pick-up and drop the children.

FISQ

The only factor which disrupts this Shar'i arrangement is the *fisq* and *fujoor* (immorality) of the father. The same applies to the mother. This factor has a bearing on custody, access and visitation rights.

RIGHT OF CUSTODY

In most cases when husband and wife are separated, the ex-spouses are determined to resolve the custody issue of their minor children with spite and malice. Despite being mother and father to their children, who should conduct themselves with the directive of their brains in the best interests of their little children, they go to great lengths of acrimony to spite their own faces by cutting off their noses.

HARM

In the ensuing wrangle and entanglement, acrimony and venom from both sides become the order of the lives of the ex-spouses. Meanwhile the children suffer irreparable psychological, intellectual, physical and moral harm in the wake of the ridiculous and childish conduct of their parents.

This attitude is unbecoming of people who profess to love their children. Both parties should behave like adults—Muslim adults—who fear Allah Ta'ala. The past acrimonious and miserable relationship should be buried when it comes to the welfare of the minor children.

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SINCERE ULAMA

"There is a great dearth of sincere Ulama. It is indeed rare that an Aalim whose circle of students is large is devoid of ujub (vanity)."

(Sufyaan Thauri)

NASEEHAT BY THE MAYYIT

Even the mayyit (deceased) admonishes the people accompanying its janaazah. Hadhrat Umar Bin Khattaab (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said:

"When the mayyit is placed on the janazah and just after three steps are taken, its speaks in such a manner that whomever Allah wishes, is able to hear except man and jinn. It says:

"O my brethren! O you who are carrying me! Do not permit the world to deceive you as it had deceived me. Do not allow time to engage you in amusement as it had involved me. Whatever I had accumulated, I have left it for heirs. On the Day of Qiyaamah Allah will demand a reckoning from me. You will (soon) be following me."

Hadhrat Haatim Asam (rahmatullah alayh) said: *"A man who does not derive lesson from the janaazah which emerges from his home, will not benefit from any knowledge, wisdom and admonition."*

THE RIGHTS OF THE MAYYIT

Hadhrat Abdullah Ibn Abbaas (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: "When one of you dies, give him a good kafan. Make haste with his burial. Dig a deep grave, and bury him far from evil neighbours."

The Sahaabah asked: "O Rasulullah! Does one derive benefit from a pious neighbour in the Aakhirah?" Rasulullah (sallallahu alayhi wasallam) said: "Does one derive benefit on earth (from pious neighbours)?" All replied: "Yes.". Rasulullah (sallallahu alayhi wasallam) said: "Similarly, one derives benefit in the Aakhirah as well."

- A good kafan is material of the value which the mayyit used to wear when alive.
- Delaying the burial without valid cause is not permissible. It is among the rights of a pious mayyit that he/she be buried as soon as possible.
- If possible, the mayyit should be buried among the graves of the pious although this requirement cannot be fulfilled in the system of burial imposed on the community nowadays.

THE MAYYIT

Hadhrat Ibn Umar (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: *"When one of you dies, do not retain him. Make haste with him to his qabr (grave). At the head side (of the grave) recite the initial verses of Surah Baqatah, and at the feet side recite the last verses of Surah Baqarah."*

THE MAYYIT'S DEEDS

After the deceased has been buried and the people departs from the grave, the mayyit's deeds surround him on all sides and exclaim: "O servant of Allah! You are now lying all alone. Your family and friends have deserted you. Besides us you have no companion."

If our deeds are virtuous, the companions will be glittering and be a shield saving the inmate of the grave from punishment. If the deeds are evil, the fate of the inmate of the grave will be horrendous.

Our deeds and misdeeds will assume different forms of either punishment or comfort.

BENEFIT OF A PIOUS MAYYIT

Hadhrat Abdullah Muzni (rahmatullah alayhi) narrated the following episode:

A man died in Madinah and was buried there. The deceased appeared in a dream to Hadhrat Muzni (rahmatullah alayh). He saw the mayyit was receiving punishment in the grave. On the seventh day, the mayyit again appeared in a dream to Hadhrat Muzni. The mayyit informed Hadhrat Muzni that he had now been released from the *Athaab* of the grave. When he asked the reason, the mayyit said: "After me a pious man was buried here. He interceded by Allah Ta'ala on behalf of forty of his neighbours (i.e. neighbouring graves). I was among the forty. Allah Ta'ala accepted his intercession and forgave us.

* The initial verses are the first five aayats, and the last verses are aayat number 285 and 286.

KUFR DECREES

When ex-spouses, motivated by malice and spite, proceed to a non-Muslim court to gain rulings for gratification of the *nafs*, they should understand that they are dabbling with kufr at the peril of their Imaan.

The rulings of secular courts are invariably in conflict with the Shariah. Seeking and preferring such decrees over the Shariah, are kufr which expels one from the fold of Islam.

While the aid of a secular court may be enlisted to claim an Islamic or Shar'i right, it is absolutely haraam to resort to the secular law and seek the aid of such a court where man's law conflicts with Allah's Law.

In most cases, those who desire the order of a secular court are dissatisfied with the Law of the Qur'aan. This attitude is kufr. Understand this well and save your Imaan by restraining your malicious emotions.

RIGHT OF CUSTODY

(Continued from page 8)

SENIORS

Both parties, being Muslim, should keep Allah Ta'ala and the *Hisaab* of Qiyaamah in mind. In the light of their Imaan and fear for Allah Ta'ala, intelligent decisions should be made with the assistance of senior and pious members of both families. If there are no such intelligent and experienced seniors in the family, the services of other pious men who are seniors in the community should be enlisted.

In this regard, the counselling of young molvis who have just passed out from Madrasah should not be sought. The molvi certificate does not transform the molvi into an automatic marriage counsellor. He lacks the requisite experience and the necessary taqwa for this task. Only pious and experienced seniors should be consulted in marital problems. The molvi sahib is needed only to explain the *mas'alah* of the Shariah. He lacks the qualifications for counselling couples floundering in marital storms.

THE RIGHT

In a separation, the mother has the right of custody over a boy child until the age of seven years. Thereafter custody automatically passes to the father.

The mother has the right of custody of a girl child until the age of ten years. Thereafter it is the father's right.

The un-Islamic character and lifestyle of the spouses can disturb this arrangement. On the basis of *fisq* and *fujoor* a rightful custodian can be denied his/her right of custody.

A Despicable Man

"And if you decide to change one wife for another wife (i.e. divorce a wife to marry another woman), and you had already given one of them abundant wealth (by way of gifts), then do not take back from her anything. What! Do you repossess it by way of usurpation and flagrant transgression?

And how indeed can you take it back after having mutually met (i.e. after having consummated the marriage), and after they (women) have obtained from you a sacred pledge (of Nikah)?" (Surah Nisaa')

A very common reaction of spiteful men of low moral calibre and defective intelligence, when the marriage ends, is to demand that his ex-wife returns all the expensive gifts which he had given her at a time of mutual enjoyment and pleasure.

USURPATION

The Qur'aan Majeed describes such repossession of gifts as usurpation. It is unjust, despicable and totally unbecoming of a honourable man to degenerate to the low ebb of reclaiming gifts from a woman who was his lawful wife and with whom he had enjoyed conjugal relations.

VOMIT

Rasulullah (sallallahu alayhi wasallam) said that a person who repossesses a gift is like a dog which laps up its own vomit. In many cases when the marriage collapses, the husband goaded on by his parents or bristling with malice, demands that his ex-wife returns all the expensive gifts he had given her in happier times.

UNLAWFUL

This attitude is abominable and totally at variance with Muslim moral character. Besides the morality of the issue, reclaiming gifts from a wife is not permissible nor valid. If by pressure, the man manages to take possession of the gifts, he does not become the owner. The gifts remain in the ownership of the woman who was once upon a time his wife.

The excuse that the jewellery, etc. were given to the wife on loan is not valid after the marriage ends in divorce unless the man can prove with acceptable evidence that he had made such a declaration to the woman at the time when he gave her the assets.

CUSTODY

The husband's or his parents' custody of the items do not make him the owner thereof. It is normal for the wife to leave her expensive jewellery in her husband's custody for safe-keeping. He holds it as an *amaanat* for her. As long as she had taken possession of the gifts, she remains the owner.

When the heart-breaking event of divorce takes place, the husband should acquit himself honourably by softening the blow. He should not compound the tragedy for the sake of finding gratification for his spiteful and malicious attitude. The assets should be given to her without any problem or hassling.

Many Sahaabah lauded their wives with substantial gifts on the occasion of divorce. Acrimony and malice did not feature in the dissolution of their marriages. Divorce at times becomes necessary. When the tragedy occurs, Allah Ta'ala should not be obliterated from the mind.

THE CONSTRICTION OF THE GRAVE

Subki (rahmatullah alayh) states in his kitaab, *Bahrul Kalaam* that the grave will become constricted upon the Mu'min because he had not adequately expressed gratitude for the bounties which Allah Ta'ala had conferred to him.

What should be imagined about those who are flagrantly ungrateful for the *ni'maat* of Allah Ta'ala?

SURAH IKHLAAS

Rasulullah (sallallahu alayhi wasallam) said: "The Mu'min who dies during an illness in which he continuously recited Surah Ikhlaas will be saved from the punishment and the constriction of the grave, and on the Day of Qiyaamah, the Angels will deliver him over the Siraat (Bridge) to the portals of Jannat."

THE MUSALLI'S ATTITUDE

Hadhrat Jabir Bin Abdullah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: *"When the mayyit is placed inside his grave, the time will appear to him as it is at sunset. He will sit up, rub his eyes and say (to Munkar and Nakeer): "Leave me. Let me perform Asr Salaat."*

THE PERIL OF KHIYAANAT

Hadhrat Wahab Bin Munabbah (rahmatullah alayh) narrated the following episode which should be thought-provoking for men of the Deen who have failed to understand the meaning and gravity of *khiyaanat.*

There was a young man in the Ummat of Bani Israaeel of bygone times. After having led a life of sin and transgression he resolved to repent. After repentance he devoted his entire life to ibaadat and thikr. Ibaadat was his sole occupation for the rest of the 70 years which he lived after his repentance.

In the 70 years of devotion he fasted every day and spent every night in ibaadat. It is recorded that as a penance he never sat in the shade for the 70 years of his reformed life, nor did he partake of any delicious food

After his death he appeared in a dream to a close friend. The friend asked: "How did you fare by Allah Ta'ala?" The Buzrug replied: "Allah Ta'ala took a reckoning of

(Continued on page 11)

THE FACTORS OF FORGIVENESS

The are many factors which result in the forgiveness of the Mu'min. Among these are:

* The sinner repents sincerely.
* After committing a sin, it is followed up with a good deed.
* The sinner is overtaken by sickness or other calamities.
* The grave becomes constricted for him.
* The duas which the Mu'mineen make for him.
* Acts of thawaab his relatives and friends do for him.
* The fear and hardships of the Day of Qiyaamah which will be 50,000 years in terms of the years of the world.
* The intercession of Rasulullah (sallallahu alayhi wasallam).
* Forgiveness by the mercy of Allah Ta'ala.

TAHAJJUD SALAAT

Narrating from Rasulullah (sallallahu alayhi wasallam), Hadhrat Ubaadah Bin Saamit (radhiyallahu anhu) said:

"Recite (the Qiraa't of) Tahajjud Salaat audibly. Loud recitation ward off shaitaan and evil jinn. The Malaaikah who occupy the home listen attentively to the recitation. They join him in the Salaat. When it is morning, the passing night exhorts the coming night to ensure that this person wakes up for Tahajjud. This is repeated by every successive night.

When his Maut arrives, the Qur'aan Shareef stands by his headside. After ghusl and kafan is given, the Qur'aan Shareef embeds itself in between the kafan and the breast of the mayyit. When the mayyit is buried, the Qur'aan Shareef constitutes a barrier between him and Munakar and Nakeer. The two Angels order the Qur'aan Shareef to step aside: "We want to question him." The Qur'aan Shareef responds: "I take oath by Allah! I shall never leave from him as long as I have not ensured his entry into Jannat."

The Qur'aan Shareef then looks at the mayyit and says: 'Do you recognize me?' He replies: 'No.' The Qur'aan replies: 'I am the Qur'aan. You had practised my teachings. I kept you awake during the night time. I kept you hungry and thirsty during the day time. I did not permit you to fulfil your desires. I protected your ears and eyes (from haraam). You will now find me to be the most faithful friend. You will find me to be your best brother. Be happy. After Munkar and Nakeer there will be no fear for you nor will you grieve……...The Qur'aan will make the grave as spacious as Allah Ta'ala has decreed."

Misappropriation of Time

Question: When Ustaadhs in a certain Muslim school are absent on a Monday, the management deducts three days pay from their salary. If they are one minute late on Friday, for example, a whole day's pay is deducted. Is such punishment permissible?

Answer: No, it is never permissible. Such punishment is *zulm.* The deductions from the salary of the Ustaadhs is haraam. The school management is guilty of usurpation and gross injustice.

Although the intention of the management may be to constrain the ustaadhs to be punctual and regular, injustice is not permissible. Precisely for this reason does the Shariah disallow monetary fines. For a day's absenteeism, only the day's pay may be deducted. For a minute of late-coming, only a minute's pay may be deducted. This school's system of punishment is unprecedented in injustice.

KHIYAANAT

Besides this unjust action of the school, it has to be conceded that Ustaadhs in Madaaris and personnel of Deeni institutions generally take undue and haraam advantage with their careless attendance.

Although they expect their salaries to be paid in full, they do not meticulously observe the *huqooq* (rights) of their work contract. It is indeed peculiar and lamentable that men of Deeni knowledge who are supposed to have a better understanding of the Deen, regard the theft of time as an insignificant perpetration. In fact, if a just deduction is made, they take offence, little understanding that they will be answerable in the Divine Court on the Day of *Hisaab* when an account will have to be given for every misappropriated cent.

GRAVITY

Many personnel in Deeni institutions are guilty of khiyaanat. It is surprising that inspite of having acquired Deeni Ilm and working in Deeni institutions, they miserably fail to understand the gravity of the *khiyaanat* they commit when they do not meticulously observe the time for which they are being paid.

It is simply considered an acceptable norm for an Ustaadh or a Deeni worker to step late into the class, take unofficial breaks and holidays, do private work during his paid time, read newspapers/magazines, etc. when he is supposed to devote every minute of his paid time to the duty for which he has been engaged.

THEFT

It is also surprising that persons connected to Deeni institutions differentiate between theft of money and theft of time. While there is a technical difference in the *zaahiri* Shariah, the crime is the same morally and in terms of the Aakhirah. In fact, abuse of the *amaanat* of time by Deeni personnel is worse than the theft of money by ignorant labourers who lack understanding of the Deen.

Ustaadhs and Deeni workers in general, who are paid from the Lillaah funds of the organisation should not labour under any misapprehension regarding the *khiyaanat* they are guilty of for collecting full pay when they did not devote full time to their duties and obligations.

They should understand well, that the money they are being paid, for the time which they had stolen, is haraam. They ingest haraam into their systems. Their morality will further suffer by such ingestion of food, etc, purchased with contaminated Lillaah funds.

SIMPLE METHOD

Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) had devised a simple method for creating awareness in Ustaadhs and for saving them from the grave sin of *khiyaanat.* Ustaadhs should daily fill in a register in which they themselves will record the times they clocked in and out. Obviously it is not expected that an Ustaadh or an employee of a Deeni institution would falsify the register by making false entries.

If an ustaadh who teaches the Qur'aan or any Deeni subjects falsifies the time-register, he will be totally unfit to be retained in the position of trust. Such an unscrupulous person should be dismissed

The worker of the Deen who is paid from Lillaah funds should himself keep a time register and record the times he had faithfully devoted to his duties. At the end of the month he should inform the management of the institution of the amount that should be deducted from his salary for late-coming and for the time he had engaged in private affairs.

If Deeni workers fail to maintain proper records of the time they had actually worked, and despite this, expect full pay, they should then understand that they are guilty of 'theft' and abuse of *Amaanat.* Such *khiyaanat* will undoubtedly have to be accounted for in the Court of Allah Azza Wa Jal.

FITTING NASEEHAT

The episode of the buzrug of Bani Israaeel, which appears on this page should be adequate *naseehat* for Deeni Ustaadhs and workers who commit *khiyaanat* in the time for which they are being paid.

GAY, LESBIAN, AND HOMOSEXUAL ASSOCIATIONS

(Continued from page 1)

folly of speaking in defence of the worst type of human beings—sodomists, gays, homosexuals and lesbians. One act of sodomy / homosexuality / lesbianism is worse than a thousand acts of fornication.

THE BASIS

The judge claims: *"I can't do my job in the constitutional court on the basis that Islam is the only way in this country."* Not even a child believes that 'Islam is the only way in this country'. Muslims have never ventured this preposterous claim. Everyone is aware that we are living in *Daarul Kufr* as a minority community, and that we should find our way through the labyrinth of a constitution inimical to our way of life notwithstanding the superficial constitutional claim of freedom of religion.

FREEDOM?

The judge is in stark error for claiming: *"It's a constitution which says that there must be complete freedom of religion…"* The judge's comment is presumptuous and devoid of reality. We dare say that judge Yaqub lacks in the sphere of Islamic Knowledge, hence he has ventured this baseless supposition. The scope of this article precludes an elaborate discussion on this question. It will, however, suffice to say that the judge's claim in this regard is baseless. There is no such thing as 'complete freedom of religion' in a secular state.

CONSTITUTIONAL

To make a constitutional stand against the evil of gayism, there is no need to cite the basis as being Islam and on the false premises of 'Islam being the only way in this country'. A Mu'min who sits in the secular court should in the first place not be there. But since he has chosen that post in conflict with Islam, the minimum requirement for the safety of his Imaan is to formulate a case *against* homosexuality on rational and constitutional grounds.

It is absolutely unacceptable for a Muslim to argue in favour of homosexuals and gays on the basis that they as a minority have constitutional rights. The judge has descended into a quagmire of absurdity for presenting this puerile basis which he has conjectured in his ardour to fight the cause of the sodomists, gays, lesbians and homosexuals. If the judge researches the country's constitution with deeper insight, he will discern adequate latitude for manoeuvring against the rot and the filth of sodomy and lesbianism—acts which are the very antithesis of humanity. There will be constitutional grounds for lodging a valid and a rational dissent.

Assuming that due to a deficiency in his research of the constitution and constriction in intellectual grasp, the judge is unable to discover constitutional arguments to reject the immorality of gayism, then as a Muslim, he has no option other than to resign his post. How can it be tolerable for a Mu'min to sit in a forum which legalizes a host of immoralities which the Qur'aan and Sunnah have unequivocally branded haraam? If, you are unable to 'do your job according to the constitution' which, it appears you have elevated above the Qur'aan, the way out is to say goodbye to the constitutional court and to safeguard your Imaan. In a clash of allegiances, a Muslim is supposed to know his option.

BASELESS

In defence of his pro-gayism stance, judge Yaqub presents the following baseless argument: *"And it is this caring attitude by the constitution which results in the fact that we Muslim people are comfortable in this country, well looked after in this country and we are not discriminated against in this country. But you see, as a Muslim again it is the same constitution which says we will not discriminate against anyone else either. We will not discriminate against gay and lesbian people too. We can't as Muslim people on the one hand say we must not be discriminated against as a minority, we must be treated properly as human beings and in a next breath say under the South African constitution we have trouble if gay and lesbian people are respected."*

Here the judge makes some comments which detract from the issue which Muslims and Islam are concerned about in this country where there is no government by the Shariah. In the aforementioned citation, the judge states:

* *That according to the constitution, Muslims should not discriminate against gays and lesbians.*

In response to this averment, we say that the destiny of gays and lesbians is not in the control of the Muslim community of this country. What does the judge precisely mean by Muslims discriminating against gays and lesbians? He has not explained himself. He merely makes an averment which is completely out of the context of the criticism which Muslims direct to him for his un-Islamic and haraam views on this issue.

The discussion is unrelated to the issue of discrimination. Although the radio presenter had made a feeble attempt to tender discrimination as a basis for the criticism, he (the radio presenter) was actually talking gibberish. Is the Muslim's attitude and ideology on this issue, the 'discrimination' which the judge refers to? If yes, then we have to say that he has overlooked the constitution which grants all citizens of this country freedom of expression, freedom of thought and freedom of religion. If Muslims believe that gays and lesbians are scum and destined for everlasting damnation in hellfire, how can such a belief and a thought be constitutionally discriminatory when the constitution allows freedom of thought and religion? Are Muslims not entitled to believe that sodomy is immoral and filth of the worst kind? If not, then what is the meaning of the constitution's freedom of thought and freedom of religion principles? How does Muslim ideology constrain Muslims to discriminate against gays and lesbians? It is entirely a different matter if in Daarul Islam the Qaadhi orders the homosexual to be thrown to his death from a clifftop. But in South Africa this situation does not arise. Muslims do not make the laws.

DISCRIMINATION

The issue is not Muslim discrimination against lesbians and gays in this country because there is no such discrimination. The issue is merely the views of a judge who professes to be a Muslim. Muslims are not clamouring for the obligatory discrimination which the Shariah commands against gays and lesbians. Such a clamour is futile in a secular state which follows the law produced by man's lust and his deficient intellectual vision. Muslims are only saying that a Muslim judge is not supposed to support lesbianism and throw in his lot with the homosexuals.

To be continued in next issue Insha'Allah

MAJLIS

(www.themajlis.net)

Some concerned brothers have set up a website which contains some past and present issues of The Majlis and Al-Haq. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlisul Ulama of South Africa, we do believe that it contains nothing other than our material.

THE PERIL OF KHIYAANAT

(Continued from page 10)

my life and forgave all my sins except one. Once I had used a toothpick without the permission of its owner. I am therefore being presently prevented from entering Jannat."

SAGHEERAH

Commenting on this fearful state of the Buzrug, Imaam Abdul Wahhaab Sha'raani (rahmatullah alayh) said: "Sometimes Allah Ta'ala apprehends His devotees for *Sagheerah* (Minor) transgressions such as the utilization of a toothpick without consent of its owner, and wiping one's hands on the wall of the neighbour."

The Divine Standard is not the same for everyone. The concept of equality which the men of the world propagate is a figment of finite and corrupt minds of the unbelievers. Allah Ta'ala has different standards for different persons.

While perhaps a major sin committed by an ignoramus will be forgiven, a close devotee will be apprehended for something which in our understanding is a minor lapse. Those who have been favoured with lofty spiritual ranks of divine proximity are expected to be exceptionally diligent and guard against the slightest deviation of the nafs and negligence.

MISAPPROPRIATION

It is quite probable that the Buzrug in this episode had not given due consideration to his act of misappropriation on account of the insignificance of the item and the awareness that the owner of the toothpick would not have any objection, hence he had excluded this act of misappropriation from his inventory of sins for which he had repented.

The insignificance of the item had engendered in him an attitude of indifference to the grave act of misappropriation. It is not the material or monetary value which is the determinant. The act itself is the subject matter. Whether one misappropriates one rand or a million rand or whether one misappropriates tangible assets (money, etc.) or intangible assets such as time, both acts are misappropriation and theft.

Workers of Deeni institutions who draw their salaries from Lillaah funds should exercise great care to save themselves from such despicable acts of theft and *khiyaanat.*

Rabiul Awwal 1427
April 2006
ZAKAAT NISAAB
R1,660
MEHR-E-FATIMI
R4,775

Questions and Answers

THE MAJLIS
P.O. BOX 3393
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(Continued from page 5)

Bani Israaeel. The flagrant misdeeds committed by molvis are worse and more dangerous than the sins of laymen.

Q. A Maulana said that it is not permissible to give lectures on Karbala on the 10th Muharram. Please comment.

A. Yes, it is not permissible. Karbala lectures on 10th Muharram are special features of the Shiahs and the Ahl-e-Bid'ah. It is not permissible to imitate these deviates.

Q. Should the musallis respond to the second Athaan which is recited by the mimbar on Fridays?

A. The response should be in the mind, without lip and tongue movement. The dua too should be in the mind.

Q. If the muath-thin's wudhu breaks during the course of the Athaan, what should he do?

A. He should complete the Athaan.

Q. When reciting the Iqaamah, should the Muath-thin stand immediately behind the Imaam in the first saff?

A. The Iqaamah may be recited from any position in any saff. No specific place has been allocated for the Iqaamah.

Q. What should be done if the Athaan commences while one is reciting Qur'aan Shareef or making wudhu?

A. Halt the tilaawat of the Qur'aan and respond to the Athaan. After the Athaan's dua resume the Tilawat. If the Athaan begins while one is making wudhu, continue with wudhu, but respond to the Athaan as well.

Q. When the Shaaf'i Imaam recites Surah Swaad during Salaat, he will obviously not make Sajdah Tilaawat. What should the Hanafi performing Salaat behind him do?

A. The Hanafi too should not make Sajdah on this occasion.

Q. When the Imaam made Salaam for Sajdah Sahw, a Masbooq intentionally followed and made Salaam. What is the position of his Salaat?

A. He has to repeat his Salaat. (Masbooq is one who joined the Jama'at Salaat after having missed one or more raka'ts.). While the Masbooq should join the Imaam in making Sajdah Sahw, he should not make Salaam.

Q. What is the ruling pertaining to the use of a loud speaker during Salaat?

A. It is not permissible to use a loud speaker during Salaat.

Q. The Imam by mistake recited a portion of Surah Faatihah audibly in the third raka't. Did he have to perform Sajdah Sahw?

A. If he had recited three aayats audibly, Sajdah Sahw is necessary.

Q. A man performs Jamaa't Salaat at home with his wife and daughters following. Who should recite the Iqaamat?

A. The man should recite the Iqaamat.

Q. According to the Salafis, Allah Ta'ala is located on the Arsh, and according to the Ahlus Sunnah, Allah Ta'ala is Omnipresent. Please throw some light on these beliefs.

A. If we commence throwing some light on this issue and if all the Ulama of the world from the time of the Sahaabah until Qiyaamah continue throwing light on this question, then too it will remain inexplicable and incomprehensible. Allah Ta'ala and His Attributes are eternal. He is the uncreated infinite Being, with no beginning and no ending while our puny minds are created and extremely limited and finite in comprehension and operation. It is irrational for a finite entity to seek full comprehension of the Eternal, Infinite, Unlimited, Divine Being. The Qur'aan Majeed says that certain Qur'aanic verses have allegorical meanings. These are termed the *Mutashaabihaat.* With regard to such verses of subtle, incomprehensible and allegorical meanings, the Qur'aan Majeed says: *"Those grounded in Knowledge (of the Deen) say: 'We believe in them, They all are from our Rabb."* Besides Allah Ta'ala no one else knows the meanings of such aayaat. The Qur'aan confirming this, says: *"And none knows their interpretation except Allah."* As for those deviates who grope in the darkness of their ignorance in pursuit of 'rational' meanings for the *Mutashaabihaat*, the Qur'aan Shareef says: *"Verily, those in whose hearts there is a crookedness (the corruption of deviation), they pursue the allegorical verses searching for fitnah (mischief and corruption) and interpretation."*

The Qur'aan Majeed and the Ahaadith state:

- Allah is on the Arsh
- Allah is everywhere
- Allah is with us wherever we may be
- East and West belong to Him. Whichever direction you turn your face, there He will be.
- He descends from one heaven to the other and returns to the seventh heaven

The Ahlus Sunnah Wal Jama'ah believes in all the Qur'aanic verses and the Ahaadith which proclaim the Presence of Allah Ta'ala here, there and everywhere. In which way is His Presence all over? How is He Omnipresent? We do not know. No one knows, and no one will ever know. The safety of one's Imaan is to believe in the Qur'aanic aayaat and to believe in the Divine Omnipresence without assigning any meaning or interpretation to the verses. He knows and we know not.

Q. Is it a Sunnat practice to slaughter an animal and distribute the meat as Sadqah to the poor for the cure of a sick person?

A. It is not Sunnat. In fact, this custom is bid'ah. Sadqah may be given in any form to the poor. It is not incumbent to slaughter an animal. Anything of value—food, meat, money, clothes, etc—may be given to the poor, and dua for cure may be made. The idea that it is necessary to slaughter a 'sadqah' animal is incorrect and the practice is bid'ah.

Q. The toilet in our bathroom is rarely used. The place is spotlessly clean. Can the wudhu duas be recited in this bathroom?

A. Regardless of the spotless state of the bathroom-toilet, it is a place erected for *najaasat*. Tasbeeh and Duas are not permissible therein. Make your wudhu elsewhere or remove the toilet to enable you to gain the maximum thawaab of wudhu. The toilet deprives you of considerable thawaab.

WOMEN— AN AMAANAT

The Qur'aan Majeed orders men: *"And live with them (women) honourably."* Undoubtedly, Allah Ta'ala has given man a higher status over woman. The Qur'aan Majeed says: *"And for men over them is a rank."* , and, *"Men are the rulers of women…"*

Due to ignorance and lack of moral reformation, husbands usually abuse the superiority which Allah Ta'ala has bestowed to them. Instead of applying their superiority correctly to fulfil the rights of wives, husbands taking unlawful advantage of their rank, abuse the rights of their wives and make inordinate demands, not only for fulfilment of their own rights, but also for the assumed rights of others such as in-laws.

ABUSES

The very first abuse committed by husbands is total indifference with regard to the moral and ta'leemi welfare of their wives, The Qur'aan imposes this duty as an incumbent obligation on husbands.

Many wives are compelled to slave for their in-laws. The right of the wife to separate and private living quarters is denied.

Husbands become entangled in extra-marital affairs, soiling their eyes, minds and bodies with acts of moral turpitude while they expect total and perfect purity, chastity and modesty from their wives. Remember! When you cast lascivious eyes on another man's wife, someone will do the same to your wife. When a man casts lustful eyes on another woman, he should immediately contemplate on his wife and ask himself: How will I feel if my wife casts evil eyes on another man?

Some husbands are exceptionally miserly. Despite having more than adequate money, their hearts are too constricted to spend lavishly on their wives. Lavish spending should not be confused with waste and spending on haraam.

Many husbands have exceedingly vile tongues and foul tempers. Which are reserved for their wives. They acquit themselves with cowardice by venting their tongues and tempers on their defenceless and weak womenfolk while they are constrained to act like sheep when a confrontation develops outside the home.

The honourable husband is instructed by the Shariah to be tolerant of the indiscretion of his wife. Allah Ta'ala has created her from the crooked rib of man. Rasulullah (sallallahu alayhi wasallam) said that if an attempt is made to entirely straighten the rib, it will break. In other words, the marriage will break up. Wives are an *Amaanat* (Trust), custody of which men have taken in the Name of Allah Ta'ala. A full and detailed account will be demanded for this *Amaanat.*

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The Majlis

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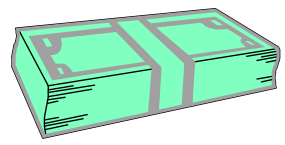
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"Abandonment of sins is superior to thousands of thikr."
(Hakimul Ummat)



'HALAAL' CERTIFICATES FOR RIBA



In the wake of the plague of 'halaal' certificates which has opened up the avenue for consumption of haraam food, comes a new disease of another kind but of the same strain. Moves are now afoot to expand the 'halaal' certificate trade and extend it to the kuffaar banks. Ulama are conspiring to set up a 'regulatory body' *(sic!)* to issue 'halaal' certificates for marketing the riba products of the riba banks.

The accursed trade in halaal certificates has already destroyed Muslim inhibition to the ingestion of haraam and mushtabah food. It has acclimatized Muslims to buy meat products from non-Muslim establishments. This evil has led to the erosion of the last vestiges of Taqwa which had existed a generation ago. Haraam food engenders bestiality and immodesty in those who devour the carrion certified by the halaal certificates of those whose greed for money has driven them to the degenerate ebb of casting all Imaani restraint aside.

RIBA

But something worse is being mooted by those who are supposed to be the guardians of the Shariah and the guides of the community. Some learned, but misguided men have considered it befitting to extend the issuance of 'halaal' certificates to kuffaar banks. The idea is to certify the business transactions of the riba banks.

With this end in view, some Ulama have decided to establish what they term a "specialised regulatory body for certifying the financial products" of the riba banks. Truly, this move is indicative of the misdirection these Ulama have adopted.

They have become rudderless and are wallowing in confusion, moral and spiritual turbulence, hence they cannot even understand their abandonment of the sacred obligation of *Amr Bil Ma'roof Nahy Anil Munkar* for which Allah Ta'ala has established the institution of Ulama. Absconding from their sacred Office—the Inheritance acquired from Rasulullah (sallallahu alayhi wasallam)—these misguided Ulama consider it appropriate to woo and associate with those upon whom Allah Ta'ala has declared war. These Ulama of the world who have become mercenaries, trading the Deen for a miserable price, in emulation of the Ulama of Bani Israaeel, cannot understand the villainy of their contemplated exercise of certifying the 'financial products' of the riba banks.

DEGENERATION

They have truly degenerated to an appallingly low level of treachery, betraying Allah Ta'ala, betraying Rasulullah (sallallahu alayhi wasallam) whom they are supposed to represent, and betraying the Muslim community whom they are supposed to guide along Siraatul Mustaqeem.

With whom are they really associating? Who are they befriending? Whose cups of tea will they be devouring when they sit in cahoots in conference with the agents of riba? Who really are the riba banks? Declaring war on the riba banks, the Qur'aan Majeed states:

"Those who devour riba, do not stand except as one whom Shaitaan has driven to insanity by (his) touch."
(Aayat 275, Surah Baqarah)

"Allah destroys riba and He increases Sadaqaat. And Allah does not love all the criminal kuffaar (who feast on riba and immorality)."
(Aayat 276, Surah Baqarah)

"Thus, if you do not (desist from riba), then take notice of war from Allah and His Rasool."
(Aayat 279, Surah Baqarah)

"Riba is worse than a conglomeration of 70 major sins, the mildest of which is like fornicating with one's own mother." (Hadith)

Riba banks are institutions which are perpetually under the Wrath and Curse of Allah Ta'ala. The life-blood of banks is riba. The soul of banks is riba. The breath of banks is riba. The very survival of banks depends on riba. Riba permeates every facet of the activities of riba banks. They are the prime institutions against whom Allah Ta'ala has announced His ultimatum of war in the Qur'aan Majeed.

IN JAHANNUM

Imaam Ghazaali (rahmatullah alayh) commented that if there had to be trade in Jahannum, it would be the trade of the banks—the moneylenders and money exchangers.

Some miscreant Ulama, forgetting entirely about their sacred Office and their inheritance acquired from Rasulullah (sallallahu alayhi wasallam), are falling over one another to appease these accursed institutions. They are over anxious to curry the favour of the institutions of riba—obviously for a mundane and nafsaani reward—hence they are contemplating setting up a stupid 'regulatory' body to issue halaal certificates with which to entrap the Muslim community in the tentacles of riba.

IMMORALITY

The Muslim community is wracked with vice and immorality, kufr, shirk and bid'ah. All the minor signs of Qiyaamah are incrementally being manifested in the Muslim community. Allah's *Athaab* is lashing the Ummah from all sides, yet the miserable conglomerate of ulama-e-soo' is snug with the enemies of Allah—the devourers of riba to whom the Qur'aan announces the ultimatum of war.

Instead of fulfilling their obligations entrusted to them by Allah Ta'ala, these Ulama are concerned with certifying the transactions of the riba banks. But they, in entirety, ignore the fire of fisq, fujoor and kufr which is raging in the community and which is ravaging it. The moral fibre of the Muslim community is in tatters. The spirituality of Muslims has long ago been eliminated. But, the Ulama have nothing better to do than to sit snugly with the devourers of riba to certify their financial products.

CONTEMPTIBLE

Someone asked Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh): "Who is a contemptible man?" The illustrious Heir of Rasulullah (sallallahu alayhi wasallam) replied: *"He who earns the dunya (the wealth and fame of the world) with his ilm (Deeni knowledge) and amal (practice of the Deen)."*

Rasulullah (sallallahu alayhi wasallam) said: *"Soon will there dawn an age when all the Aabideen (worshippers) will be jaahil (ignorant) and all the Ulama will be faasiq."*

We are in the midst of the age in which these predictions of Rasulullah (sallallahu alayhi wasallam) and the illustrious Auliya are materializing. Who can doubt this fact when we observe that, instead of engrossment in *Amr Bil Ma'roof' Nahy Anil Munkar,* Ulama are consorting with the devourers of riba, setting up silly regulatory bodies and laughable financial desks to certify the riba products of the riba banks who present riba in Islamic hues.

SHALLOWNESS

The superficiality of their *ilm*, the shallowness of their understanding, their worldly and nafsaani agendas and their lamentable short-sightedness have adorned their illicit relationship with the banks of riba.

Instead of manning their posts in the Musaajid and Madaaris, they follow in the tracks of kuffaar and fusaaq to sit in conference with those on whom Allah Ta'ala has declared war.

If anyone has a problem or a question for which a *fatwa* is required, he is expected to come to the humble office of the true Ulama—the Ulama-e-Haqq. It is a terrible insult to *Ilm* and a disgrace to the sacred Office bestowed to the Ulama by Nabi (sallallahu alayhi wasallam) for an Aalim of the Deen to sit in the offices of banks, jet around the world with tickets purchased with the riba funds of banks and be paid large amounts of money with riba for churning out fatwas of permissibility for the 'financial products' of riba of the riba banks.

WAGE FOR JAWAAZ

Banks do not pay Ulama for the Haqq which the Shariah orders. They pay wages—very large amounts—for only *fatwas of jawaaz* (verdicts of permissibility) on the basis of which they are able to market their riba financial products.

Some Ulama from South Africa are now also being enlisted to clamber onto this accursed wagon of worldly gain at the expense of betraying the Shariah of Allah Ta'ala.

FINANCE DESK?

The very terminology ('Finance Desk') makes these Ulama look ludicrous. They endeavour to clown the ways, styles and even the clichés of non-Muslim economists. The Ulama of the Shariah are supposed to be honourable, upright eous and independent Representatives of Islam who do not grope and crawl in emulation of the kuffaar, crawling into their holes like lizards.

What is all this nonsense of 'finance desks', 'regulatory body', 'financial products', etc.? The Ulama are making a laughing stock of themselves by clowning and aping such clichés which are appropriate for non-Muslims, but ludicrous for the Ulama.

We have inherited an institution with a system of conduct from Rasulullah (sallallahu alayhi wasallam). We are required to emulate the Salf-e-Saaliheen and our immediate Akaabireen in our conduct and attitudes. But when Ulama seek to emulate the styles, methods and even ape the accents of non-Muslims, they truly transform themselves into clowns.

The Mufti is a simple, humble servant of the Deen. He conducts his research in the privacy of his humble quarters where the Noor of Ilm permeates. He issues his *Fatwa* in the furtherance of his obligation of safe-

(Continued on page 6)

Questions and Answers

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Q. At most of the Musjids we find newspapers and other advertising material with pictures of people being distributed. Some of these papers carry even pictures of sportsmen with their satr area exposed. These papers are placed in the foyers or wudhu khaanahs of the Musjids. Is it permissible to distribute such papers from the Musjid?

A. It is haraam to distribute such evil papers even in the streets. The sin is immensely magnified when the distribution of such newspapers is effected from a Musjid. The trustees and Imaam of the Musjid are guilty of desecrating the sanctity of the Musjid by allowing these evil papers with Islamic sounding names to be distributed from the Musjid. It is the Wajib duty of the Musjid trustees, Imaam and the Musallis to throw away the haraam papers. The situation has become exceptionally deplorable. Some Musjid wudhu khaanas are glutted with these haraam papers. Muslims have become so desensitised that they are no longer able to even understand the evil which is being propagated from the Musaajid via the channels of haraam newspapers, and even haraam radios. Any filth, corruption and even zina which are given Islamically sounded names have become acceptable to the Muslim public grovelling in vice and immorality, their Ulama included. The worst spiritual and moral enemies of Islam and the ignorant Muslim community today is the fraternity of the Ulama-e-Soo' who condone the subversion and demolition of Islam for the sake of their mundane and nafsaani agendas and motives.

Q. A new kind of 'ablution system' for making wudhu is being marketed in Australia. It is called 'the auto washer. It washes and dries the limbs automatically. Is it permissible to use such a machine for making wudhu?

A. The picture of the auto-washing machine portrays a hideous contraption. The lust for making money drives men beyond the limits of the Shariah. From the pamphlet advertising the stupid contraption, it appears that no rubbing of the limbs takes place. One has to only place the head into a sort of a bowl like a dog licking up porridge and the water sprays on the face. The same with the other limbs. It is not permissible to make wudhu in such a hideous contraption. If in some place there is no wudhu facility except this ludicrous contraption, then it may be used provided that one rubs every limb thoroughly to ensure that not even a millimetre on the limb remains dry. Observance of the Sunnat factors of Wudhu is not possible when using this type of contraption.

Q. Many people adopt babies, register them on their names and keep the real identity a secret from the children. What is the position if the adopted child is a girl?

A. It is haraam to conceal the child's identity. It is incumbent to inform the child of his/her true identity. It is not permissible to create the belief in the child that the foster parents are the true parents. Once the child is baaligh, all the rules of Hijaab will apply between the child and the foster parents as well as between the adopted child and his/her foster brothers/sisters. The laws of inheritance will not apply to the adopted child. The foster father will not be a mahram for the adopted daughter. The adopted son will not be a mahram for his foster mother.

Q. An illegitimate baby girl is adopted. The biological mother is a Muslim and the father is a non-Muslim. An unmarried Muslim woman adopts this baby girl. On whose name should the child be registered. Then the woman who adopted the child marries. Can this husband now be the mahram of the adopted girl who is now 11 years old? Can this man take the girl for Haj or Umrah? Can she call him Pappa or Daddy? Does she have to observe Purdah for him?

A. The child may be adopted in anyone's name. The essential requirement is that the child has to be incumbently informed of her true identity. She must know that her foster mother is not her true mother. The husband of this woman is not a mahram for this girl. She cannot accompany them for Hajj or Umrah or on any other journey. As long as she understands that the man is not her true father, she may call him 'pappa' or 'daddy'. But Hijab (Purdah) is obligatory. When people adopt children, they should take into consideration all the masaail pertaining to adoption. Any elderly person may be called pappa or uncle and grandpa, etc. If the identity of the child remains concealed, what will happen to his/her inheritance if his/her true parents die or if some other close relative dies? And, what will happen to the estate of the adopted child when he/she dies? Those who are his/her heirs will be deprived unlawfully. And, what will be the consequences if perhaps one day this girl meets her own blood brother without knowing him and they decide to get married?

Q. How does khulah work? A man gave his wife a list of all the things he wants back from her. After she has returned all the gifts which he had given her, what does he do? My marriage is a total disaster I married without the duas of my parents, and even my husband's parents are extremely unhappy.

A. You reap what you have sown. You must now suffer the consequences. Your misery is the fate of almost all those who marry without the consent and duas of their parents. In their crime of filthy zina lust which shaitaan has adorned to them as 'love', boys and girls wallowing in their stupor of nafsaaniyat and shaitaaniyat think that only they are right. They feel that their parents are unreasonably withholding consent. But youngsters blinded by haraam passion and the immoral love concept of the immoral western cult which they pick up in the school, university and college brothels, plunge into a cauldron of latent misery by marrying in total disregard of Shar'i inhibitions and rules, and in flagrant rejection of the wishes of their parents. They thus leave the homes of their parents for a life of hell without the duas of mother, father and the family at large. Soon they suffer and end up like the questioner who has now realised that her marriage is a total disaster. In all fairness, we must say that the biggest culprits in the enactment of this type of episode of misery are the parents themselves. Send your children to brothels for 'education' and suffer the consequences. Don't bemoan the consequences.

The return of the gifts demanded by this coward of a husband is haraam. The Qur'aan stringently forbids taking back gifts from the wife. The gifts are the property of the wife and she remains the owner even if the husband forcibly dispossess her of her property. No khulah took place here. Return of gifts is not khulah. Read the explanation of Khulah which appears elsewhere in this issue of *The Majlis.*

Q. At a recent soccer tournament in Ladysmith, a non-Muslim lady (the mayoress) addressing the Muslim pupils stressed that whenever the national anthem is sung they must remove their topis and stand in respect. All those present complied. Many ulema were present at the grounds to offer their support. Please comment.

A. You are labouring under a colossal misconception to believe 'many ulema' were present at the evil, haraam and accursed venture of shaitaan. Allah Ta'ala has given Shaitaan powers of transformation. He can transform himself into a human being and impersonate people. Those 'many ulema' you saw were shayaateen in human bodies. It is better to aver that they were the personification of Iblees, Laeen. Such type of humbugs masquerading as Ulama could be respectfully and mildly labelled as Ulama-e-Soo'. It is haraam to stand for a national anthem and for a national flag. Such standing is an act of shirk. It is doubly haraam to remove the sacred Topi for the commission of an act of shirk. This sad and lamentable state of affairs of the Muslim community is attributable directly to the ulama-e-soo' who have espoused the cause of shaitaan throughout the history of Islam.

THE ULAMA-E-SOO'

Commenting on the evil of the Ulama-e-Soo', Hadhrat Abdullah Bin Mubaarak (rahmatullah alayh) speaking more than a thousand years ago said:
"Consumption of Haraam and Mushtabah (Doubtful food) has overwhelmed the Ulama of the age. They utilize their ilm (Knowledge of the Deen) as a net (like a hunter) to hunt the dunya (the world)."

Q. What is the Islamic ruling on male-female friendship? A female rep comes to my husband's shop. She is a widow with two kids. She tells him all her sad stories and he feels sorry for her. I have been informed that he phones her regularly. I am very upset for him having befriended this woman. When I question him, he says that he hardly speaks to her. This situation is causing me great grief. Please give me and my husband advice.

A. Innumerable women have the same problem which you are experiencing. Male flirtation and illicit relationships with their female staff and female representatives have reached epidemic proportions. It is so common that no one considers it even a sin. Hijaab in the Muslim community has completely broken down. There is no need to expound the Islamic ruling regarding male-female 'friendship'. Every Muslim, even if he/she does not observe Hijaab, knows and understands that every act of hijaab violation is a category of zina. In Islam there is no such thing as male-female friendship. All premarital contact between the sexes, of whatever kind, is haraam. All such contact leads to the ultimate abomination of zina. It is haraam for men to deal with female reps. What do you expect of a man sitting alone in his office with a provocatively dressed female speaking provocatively with the express intention of seducing him? The Mashaaikh have said that when man's sexual passion is excited, he loses two thirds of his intelligence. Hence Rasulullah (sallallahu alayhi wasallam) said: *"I have not left after me a greater fitnah for men than women."* What advice can we offer you? Nothing will work as long as your husband meets the female under camouflage of business. Such dealings are haraam. Even men of ostensible Deeni adherence, tender the ruse of business for their lustful contacts with female reps and clients. They delude themselves and labour under the impression that they have succeeded to delude Allah Ta'ala as well. Remember that the meaning of quest of Halaal Rizq is not restricted to only halaal money, abstention from riba and the like. It encompasses even moral issues which contaminate the earnings. Thus, a man ordering goods from a female rep sitting with him in his office, is committing haraam which contaminates his Rizq. Such moral violations eliminate the barkat in one's earnings.

Q. I live with my in-laws. My husband has three married sisters. Every school holiday all three sisters visit us. One has 6 children, the other has 5 and the third one has 4. They dump their children every school holiday on to me. My mother-in-law is old and sickly. My sisters-in-law wake up very late every day and then go shopping the whole day while I am in the kitchen with the burden. I have to cook and feed all the children every holiday. This is causing problems in our marital relationship. I don't mind one holiday a year, but they overwhelm me with every holiday. Does the Shariah oblige me to look after all these children? Am I being unreasonable in complaining?

A. No, you are not being unreasonable. The Shariah does not oblige you to look after your sisters-in-law and their children for even one holiday a year. You are allowed to make it quite clear to them that you are being overwhelmed and that in future you will

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not be able to manage. They should attend to their children. If you are unable to broach the subject politely but firmly with them, then the only alternative is *Sabr* without complaint so that you acquire the immense thawaab of the favours and kindness you are bestowing to the children and their parents. But for this thawaab, involitional patience is insufficient. It must be *Sabr without complaint.*

Q. A friend of mine used his gambling money to buy a business, and says that after a certain period of time the money becomes halaal. Is this correct?

A. Common sense is adequate for this answer. How can haraam money become halaal? His entire income is contaminated with the filth of the haraam money which constitutes the basis of his business. The haraam money which he acquired from gambling, remains haraam. It is Waajib that he gives the haraam amount as Sadqah to the poor.

Q. What is the ruling when haidh begins during the course of the fast?

A. The fast becomes invalid. The woman may eat thereafter, but not in public. She has to keep qadha of this fast.

Q. Are family planning measures such as Copper T, etc. permissible? It appears that these measures interrupt a woman's normal monthly cycle.

A. It is not permissible to use these harmful measures. Any measure which interferes with the normal, natural process created by Allah Ta'ala is a haraam shaitaani practice which comes within the scope of the following Qur'aanic verse in which is mentioned the vow which Shaitaan made on the occasion of his expulsion from the heavens: *"Most certainly, I shall lead them astray, give them false hopes, and command them (to follow me). Thus, they will pierce the ears of animals. And, I shall command them, then they shall change the creation of Allah.' Whoever takes shaitaan for a friend besides Allah, verily he has suffered clearly a great loss." Taghyeer li khalqillaah.* (Changing the creation of Allah) mentioned in the aayat refers to all unnatural and harmful methods, measures and contraptions which people introduce to interfere with the natural processes of Allah Ta'ala. The very concept of family planning is haraam. All such measures and even tablets taken to interfere with the menstrual cycle cause abnormalities in the body. Haidh (menses) is an exceptionally harmful impurity. Allah Ta'ala has designed a natural process for its expulsion. But satanic man has devised an unnatural process for the retention of this *najaasat* inside the body. Most assuredly, the effect of retention of *najaasat* inside the body must upset and interfere with the organs in their natural functions. The consequence is nothing but internal injury, hence women who subject themselves to these unnatural tortures find their cycles going haywire. In the wake of this malfunctioning of the body, they develop a variety of sicknesses which the doctors with all their technological equipment hopelessly fail to diagnose and recognize, leave alone treat correctly. Everyone seems to fail to recognize a simple logical principle: *Interference with Allah's creation and natural processes is satanism. In the wake of satanism is injury and disaster*. Every unnatural act produces an unnatural, abnormal and harmful consequence which injures the body and the soul.

Q. Is it permissible for a working partner in a partnership venture to be paid a wage in addition to his percentage share of the profit?

A. It is haraam to stipulate a wage in addition to profit. If the working partner is to receive more than the other partners, the simple solution is to increase his percentage of the profit. When there is such a simple solution provided by the Shariah, it is really surprising why some Molvis bend over their backs to accommodate haraam ways, then justify it with crooked interpretation.

Q. I have been trapped into a bad situation. I sought the advice of a Mufti Saheb on marriage. The Mufti Saheb advised that I marry a girl from Bangladesh since we are Bangladeshis. He introduced me to one of his friends who had a sister in Bangladesh. They wanted to show me a picture of the girl on the internet, but the picture was not loading. The brother said that the girl was very beautiful and that I would like her as soon as I saw the picture. The next day they showed me a photo of the girl. It was a picture of a very beautiful girl and I immediately said that I liked her. But my mother was not satisfied. I then said that I want to see her in person before I say yes. I reminded them that the Ulama say that pictures are haraam. After some hassling the Mufti Saheb told me to accept marrying the girl. The picture was again shown to me. But my mother still did not like her. But I was adamant on marrying her. The Mufti Saheb said that if we do not make haste, we will lose this girl as someone else had also proposed for her, and that we had to give an answer without seeing her in person. The marriage then took place and the Mehr was $10,000 although the brother wanted $50,000. My mother started to cry aloud. We then went to Bangladesh. My parents spent a considerable sum of money for jewellery. …….In Bangladesh when my mother saw the girl, she (my mother) was shocked. The woman looked nothing like the picture we saw in the U.S.A. It now was apparent that they had modified the picture. My family went home and cried all night. Although I spent two nights with the woman I did not consummate the marriage. I too cried the whole night. I was depressed and utterly devastated, but concealed my feelings. The girl's brother visits Bangladesh annually and knew that his sister was nothing like the picture. In short, we left all the money and the jewellery with the woman and silently, without anyone being aware, left for the USA. If I had seen a photo which showed the true looks of the woman, I would have refused without hesitation. Now I know that the woman is my wife, but I will not be able to show love and affection to her. What should I now do?

A. *(We have advised the brother by letter of the position of the Shariah on this issue.)* We have reproduced part of the letter solely for the benefit of some modernist misguided molvis who mislead Muslims with their baatil fatwa of permissibility of exchanging photographs for marriage purposes. The *jahaalat* of these molvis of *dhalaal* is staggering. They descend to the lowest level of *Tahreef-e-Shariat* to legalize what Allah Ta'ala and His Rasool have made haraam. People with this type of attitude fail to understand the hardship they are creating for people. Consider this case in the question. Molvis and muftis of *Soo' (Evil)* have entrapped the brother in misery. They have plunged two families into heartache and irreparable grief. They are responsible for the squandering of tens of thousands of dollars of the parents of the boy. They are responsible for the lifelong animosity they have sown in the hearts of the two families. Such 'fatwas' of jaahil molvis ruin the lives of people. Their nafsaaniyat has blinded them to the simple fact of the distortion of photo-pictures. These miserable molvis who make just any haraam permissible, are too stupid to understand that a face which is ugly to one person can be doctored in a picture to make it appear beautiful/handsome. Those who get married on the basis of a stupid, lifeless, haraam picture suffer the consequences of misery and grief after marriage. Then the spouses become mutually unfaithful. The miserable mufti who had trapped this brother with the haraam picture should pay the $10,000 and all the other expenses in which he had involved the boy and his parents. Never is it permissible to exchange photos for the purpose of marriage. The consequences of deception are always disastrous

You too are not blameless. You allowed yourself to be blinded by the dictates of your nafs. You committed the following grave errors:

- You submitted to haraam. You were aware that pictures are haraam, yet you chose such a way for such an important and holy institution as Nikah. You cast aside the Shariah.
- You made superficial external beauty the criterion for marriage. Rasulullah (sallallahu alayhi wasallam) said that he who makes beauty, wealth and lineage the criteria for marriage will grovel in failure and misery.
- You entirely ignored the vital criterion of moral character which is compulsory when choosing a spouse.
- You cruelly ignored the laments, warning and heartache of your mother.

In these circumstances, did you expect a flying success? You now sit with an insoluble predicament. Irrespective of any compromise solution, you will sit lifelong with a residue of grief.

Q. What should be done with unusable items of a Musjid such as broken benches, torn carpets, old corrugated sheeting, etc.? The items hardly have any value.

A. Redundant property of the Musjid should be stored for future use or if totally unusable, should be sold. Such items should not be thrown away. Old carpets which will never be used again in the Musjid may be donated to some Jamaat Khaanah in a poor area. Some musallis can buy the corrugated iron and donate it to poor people who use such material for building homes in squatter camps. In short, Waqf property should never be thrown away and left to go to waste.

THE DAUGHTER OF IBLEES

Hadhrat Shaikh Abul Hasan Shazli (rahmatullah alayh) said:

"The world is the daughter of Iblees. Whoever marries his daughter, Iblees begins to frequent his home. After consummating this marriage, (the dunya's) father, Iblees makes this person's house his permanent home."

Q. How necessary is it to respond to the Athaan?

A. It is very necessary to respond to the Athaan. According to some Ulama it is Waajib and according to others is Sunnatul Muakkadah.

Q. What should one do if one is reciting the Qur'aan and the Athaan begins?

A. Stop the tilaawat and respond to the Athaan. Even bayaans (lectures) should stop when the Athaan begins.

Q. Which is the longest aayat in the Qur'aan Shareef?

A. Aayat No. 282 of Surah Baqarah.

Q. If a Madrasah teacher comes late to classes, is it proper to deduct from his salary?

A. If he is being paid from Waqf funds, then it is incumbent to deduct from his wages.

Q. Does the Musjid/Madrasah Committee have to pay an Ustaad or the Imaam if he takes unofficial leave for Umrah or to participate in Tabligh Jamaat activities?

A. No, the Ustaadh/Imaam is not entitled to receive pay for unofficial leave.

Q. I have heard that the ruling on vaccinations has changed. Are vaccinations now permissible?

A. The ruling has not changed. Vaccinations are haraam. Immunization is a massive fraud perpetrated by the money hungry pharmaceutical cartels of the western world. These poisonous and filthy substances injected into the human body cause considerable damage. It will not at all be surprising if one day it is established that the Aids epidemic in Africa is the effect of a sinister plot of the western world—a plot which they have succeeded by means of mass immunization.

Q. Some Maulanas say that due to the alcohol content evaporating, soft drinks are permissible. Is this correct?

A. This argument is fallacious. Even after much heating, a substantial part

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of the alcohol remains. The claim is drivel. The following table prepared by the U.S. Department of Agriculture's Nutrient Data Laboratory will demonstrate the fallacy of the evaporation claim:

Preparation Method	Percent Alcohol Retained
Alcohol added to boiling Water & removed from heat	85%
Alcohol flamed	75%
No heat, stored overnight	70%
Baked 25 minutes, alcohol Not stirred into mixture	45%
Baked, simmered, alcohol stirred into mixture.	
15 minutes	40%
30 "	35%
60 "	25%
90 "	20%
120 "	10%
150 "	5%

The evaporation argument has no credibility whatsoever.

Q. A man's daughter eloped. The man, in order to deprive his daughter from inheritance, transferred his properties to his other two children. Is it permissible for a father to disown and disinherit his daughter because of the sin she had committed?

A. The father erred grievously if he had transferred his properties with the intention of depriving his daughter of inheritance. It is haraam to deprive any child regardless of disobedience. Only *irtidaad* (renouncing Islam) disqualifies an heir from inheriting. The father's crime is greater than his daughter's sin.

Q. Is it permissible to exchange rings when getting married?

A. Exchanging rings is not an Islamic custom. Provided it is not done in emulation of a kuffaar custom nor is it regarded compulsory, it will be permissible.

Q. Who has to pay for a girl's wedding outfit—her father or future husband?

A. There is no wedding outfit prescribed by Islam. Whoever orders such an outfit has to pay for it. If the outfit consists of kuffaar style, it will be haraam.

Q. Is it permissible to perform Umrah before Hajj?

A. It is permissible.

Q. What is the proper way of drinking Zam Zam water? Should one stand facing the Qiblah or sit when drinking it?

A. You may stand or sit. Any way is permissible.

Q. I wear compression stockings for medical reasons. The Muslim doctor instructed me to make masah on the stockings and not to remove them. Is this permissible?

A. Masah on such stockings is not permissible. Wear khuffain on top of the stockings and make masah on the khuffain. Masah on khuffain can be made for 24 hours if you are a resident, and if on a journey, then for 72 hours. Check the essential rules for masah on khuffain in any book dealing with the elementary teachings of Islam.

Q. Is it permissible for a woman to leave the house when she is in the state of nifaas after childbirth? We are told that it is not permissible to leave the house for 40 days.

A. It is not permissible for women to leave the house at any time, whether in the state of nifaas or in the state of tahaarat (purity). A woman may leave the house only for a valid reason—a reason which the Shariah regards as valid. Her confinement to the home is not conditioned with nifaas. Forty days is the maximum period of nifaas (post natal bleeding).

Q. After taking ghusl when haidh ended, is it permissible to wear the same garments which one had donned during haidh?

A. As long as the garments have not been soiled by any impurity, it is permissible to wear them.

Q. Are products which contain cethyl alcohol permissible?

A. Products containing any type of alcohol may not be consumed. Products containing cethyl alcohol and similar other types of alcohol made for external use, e.g. detergents, paints, polish, etc., may be used.

Q. Which days and dates are not permissible for Nikah?

A. All days and dates are permissible for Nikah. There is no day/date which is prohibited for performing Nikah.

Q. Is it permissible for a woman to perform Salaat only with a long dress and without pants?

A. Although her Salaat with only a long dress falling on her feet, is permissible, it is improper for her to be without an *izaar* (pants). She should wear an *izaar* under her long dress. This is for greater modesty and hijaab.

Q. Is it permissible for a woman to perform Salaat with perfume on her?

A. There are rules in this regard. If the perfume contains alcohol, as is the case with most western perfumes, then it is not permissible to apply such haraam perfume. Since the quantity of perfume applied to the clothes/ garments is small, the Salaat will be valid, but Makrooh. The act of applying such haraam perfume even in a small quantity is sinful.

If the perfume is alcohol-free, but has fragrance, then it is not permissible for women to use such perfume if there are ghair mahram males in the vicinity or she will be going out of the house. Rasulullah (sallallahu alayhi wasallam) branded such women as adulteresses.

If the perfume is halaal and has fragrance, but she is performing Salaat in the privacy of her room, then it is permissible.

Q. What should we do with wedding and Eid cards which have Allah's Name and even aayats of the Qur'aan on them?

A. Wedding and Eid cards are not permissible. Emulation of the customs of the kuffaar, waste of money, show/ pride, and defilement of Allah's Name render these practices unlawful. Cut out the Qur'aanic verse/Allah's Name and tuck it away in some kitaab or in any place where it will not be desecrated. It may also be wrapped in a cloth and buried.

Q. A wedding is taking place in the immediate family. But there will be intermingling of sexes, photography, and the bride sitting on the stage, etc. Is it necessary to attend such a family wedding?

A. It is not permissible to attend such a haraam, mal-oon (accursed) gathering.

Q. Last year, during Ramadhaan in Makkah and Madinah Munawwarah, I performed Witr behind the Imaam. I was advised to join the Witr jamaa't. After the Imaam completes two raka'ts, I should get up and perform one more raka't. I should not end the Salaat with the Imaam who performs one raka't separately according to his Math-hab. Is this correct?

A. No, it is not correct. Your Witr in this way was not valid. You have to make qadha of all the Witr which you had performed in this manner. Witr according to the Imaam's Math-hab is Sunnat while according to the Hanafi Math-hab is Waajib. Hence one performing a Waajib Salaat may not follow one who performs Sunnat Salaat. One may also not perform a hybrid Salaat which is part jama'at and part individual.

Q. Can Zakaat be given to needy family members?

A. Besides one's mother/grandparents, children/grandchildren, Zakaat may be given to any other family member who qualifies to accept Zakaat.

Q. When moving into a new house, what is the Masnoon things to do?

A. There is no specific Masnoon practice when moving into a new house. Khatam and similar other types of ceremonies which some people arrange for this occasion are bid'ah. Thank Allah Ta'ala for the ni'mat of the new house and seek His protection from any evil which may be in the house.

Q. Is it permissible to touch a Qiraa't CD without wudhu?

A. It is permissible.

Q. With regard to the proposed 'finance desk' which some Ulama are working on and which the Majlis has severely criticized, it is very surprising that only the Jamiat of Transvaal is implicated whereas the Jamiat of KZN (Jamiatul Ulama of Natal) is also party to this scheme. Why the disparity between both Jamiats? To me its become very apparent that the Majlis have a softer spot for the Jamiat KZN (Jamiatul Ulama Natal). Please comment.

A. Besides it being "very apparent", it is an indisputable fact that we have a great affinity with the Jamiatul Ulama of Natal. Your understanding of a 'softer spot' is incorrect. We have no longer any soft spot whatsoever—no affinity—no truck—no relationship with the tiny group of Ulama-e-Soo' which operates in the name of *'Jamiatul Ulama'*. The group of evil 'ulama' who have betrayed the Deen with all their haraam and baatil ventures and associations. Another important fact to understand is that the group to which you refer as the *'Jamiat of Transvaal'* is NOT the Jamiatul Ulama of Transvaal. In fact, the group has become a sort of a nameless and rudderless body. They themselves have discarded the designation of 'Transvaal' and 'Gauteng'. They could be referred to as the Jamiat of Limpopo. By discarding the provincial appellation, they have thrown themselves and others into confusion. The Jamiatul Ulama of Gauteng is a different group of Ulama whose address is P.O. Box 534, De Deur 1884.

While we are observing the slide of the Natal Jamiat as well into baatil, we make much Dua that Allah Ta'ala saves them from following their Transvaal counterparts. It took us years to reach this level of animosity for those who have hijacked the original Jamiatul Ulama which was established by senior Ulama-e-Haqq. The Natal Jamiat to was established by pious senior Ulama. But it is clear that this august body too is well on to the path of decline. All Institutions, even those of the Haqq, have their heyday. Then they decline, degenerate, lapse into bid'ah and baatil. The transformation is so drastic as to mutilate them beyond recognition. This fate has long ago overtaken the Ahl-e-Bareilvi. The same fate is now overtaking our Ulama of Deoband. May Allah Ta'ala protect us from the evil of our own nafs and from the deceptions of shaitaan.

Another thing which you have overlooked is that we are totally unaware of the Natal Jamiat's participation in the meeting which contemplated the setting up of a desk to issue halaal certificates for the riba products of the kuffaar banks. Thirdly, the Natal Jamiat has not made public its stance on this issue, while the group you call Jamiat of Transvaal has declared its position. Fourthly, if you have read the Majlis, Vo.16 No.9, you would have observed our very strong criticism of the Natal Jamiat on the issue of the kuffaar school uniforms which the Jamiat was and perhaps is still promoting. Fifthly, you may write to Maulana Ahmed Kathrada Saheb of the Natal Jamiat for his assessment of your conclusion of 'softer spot'. It is purely by the fadhl and karam of Allah Azza Wa Jal that we are able to display firmness on the obligation of *Amr Bil Ma'roof Nahy Anil Munkar*. We implore Allah Ta'ala to grant us *Ikhlaas* and *Istiqaamat* in this sacred mission.

Q. My wife passed away. Often thoughts of her come to mind and I derive pleasure when I think of our intimate relationship. Is this type of fantasizing permissible?

A. With Maut (death) nikah comes to an end. Your nikah with your wife terminated with her death. Therefore a husband may not give ghusl to the dead body of his wife. It is not permissible to intentionally think and fantasize about the intimate sexual relations you had with her when she was your wife. Such fantasizing is tantamount to fantasizing about strange women.

Q. After the death of a man, an heir claimed that his father had made a gift of one of the properties to him during his lifetime. The other heirs are unaware of the gift. What is the ruling of the Shariah?

A. The heir's claim is unacceptable. If the other heirs are not aware of the gift nor are there acceptable witnesses to testify nor is there documentary evidence backed up with the common knowledge of the heirs, then the claim

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is dismissed by the Shariah. If such dubious claims have to be accepted, anyone can step forward after a person's death and claim assets of the mayyit. The validity of a claim depends on *shuhrat (i. e. It should be a well-established and known fact), and shahaadat (or testimony acceptable to the Shariah).*

CUSTODY AND GUARDIANSHIP

When a marriage ends in divorce, and there are minor children, two important acts apply to the children—Custody and Guardianship. While the issue of custody is somewhat understood, guardianship is not known to even many Ulama.

Even when the mother has lawful custody of the minors, the father always is the legal guardian. He financially maintains his children, and it is his right and obligation to ensure that the children obtain proper *Ta'leem* and *Tarbiyat.*

In this domain, the mother has no say except if the father is a faasiq. The mother cannot take the children out of town with her for a holiday without the consent of the father who is the guardian. It is the father's right to guard his children in the same way as he used to do prior to the divorce. Separation of the spouses does not diminish the father's right of guardianship.

The orders of the secular courts have no validity in the Shariah. Those who believe in Allah and the Day of Qiyaamah should bear this in mind and not barter away their Imaan for kufr.

Q. I am married and have a son aged 8. My marriage has reached a deadlock. My wife refuses to come back despite numerous attempts by senior Ulama to reconcile us. I am prepared to do everything necessary for a reconciliation as I am concerned about the custody of my son. Kindly issue a fatwa regarding the custody of my son.

A. According to the Shariah custody of your 8 year old son is your right. It is haraam for your wife or ex-wife to usurp your Haqq and retain custody.

Q. Prior to commencement of the lecture on Fridays, the Imaam orders: *"Those brothers reciting Qur'aan, please finish and put away your Qur'aans."* Is this proper?

A. The Imaam has no right to order musallis to terminate any act of ibaadat for the purpose of his lecture. The musallis have the right to continue with Nafl Salaat, Tilaawat, Thikr, etc., until the time the Imaam gets up to mount the mimbar for the Khutbah. It is haraam for the Imaam to prevent people from their ibaadat. It is not Waajib for musallis to listen to the Imaam's lecturing, but it is Waajib for the Imaam to respect the rights which the Shariah accords to musallis.

Q. I want to include my niece in my will. What is the ruling of the Shariah?

A. A bequest of up to one third of one's estate may be made in favour of a non-heir.

Q. When a person sits on a chair making Namaaz, what should be the position of the hands for Sajdah?

A. The hands should remain on the thighs with the fingers in line with the knees. The head should bend lower for Sajdah than for Ruku'. The hands during Sajdah should not protrude into the air as many Musallis do. They suspend their hands in mid-air when making the sign of Sajdah. This is wrong.

Q. A man gave Talaaq to his wife in his final sickness before passing away. Is this Talaaq valid? Will she inherit in his estate?

A. Talaaq given during a man's final sickness is valid. If he dies before the woman's iddat expires, she will inherit. If he dies after expiry of her iddat, she will not inherit.

Q. A boy studying at university is having an affair with a girl who also is at the same university. He simply can't terminate the relationship. Both want to get married, but their parents refuse. They say that they can get married after they complete their studies. Meanwhile the illicit relationship continues. Should they get married without the consent of their parents?

A. These fussaaq parents have no Shar'i jurisdiction over their son and daughter. In the circumstances it is Waajib for them to get married. They may do so without the consent of their parents who have paved hell's path for their children. The fussaaq parents opt for tolerating the haraam affair, but object to Nikah. This is ample testimony for their fisq and fujoor.

Q. How should the fingers be placed in Ruku' and Jalsah?

A. In Ruku' the outspread fingers should be clasping the knees (males), and in Jalsah the fingers should be held together on the thighs, facing the Qiblah.

Q. Is the system of monarchy permissible in Islam?

A. Yes, monarchy is permissible. As long as the monarch rules according to the Shariah, he will be a true Khalifah of Rasulullah (sallallahu alayhi wasallam) just as Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) was. The vital determinant is the system of rule of the ruler. If the system is the Shariah, the ruler will be a valid Khalifah and his monarchy will be a valid *Khilaafat.*

Q. When I lead my wife and son in Salaat, how should they stand?

A. Your son should stand on your right side. His toes should be in line with your heels or slightly behind. Your wife should stand directly behind you in the same way as a saff is formed behind the Imaam. Then, you should make niyyat of being her Imaam.

Q. If I am alone, is it necessary to recite the Athaan and Iqaamah?

A. Yes, it is necessary. However, the Salaat will be valid even without Athaan and Iqaamah, but one should not unnecessarily abandon these important duties.

Q. A woman wants more children but for this purpose she has to undergo surgery. There are only male physicians available for this type of surgery. Is it permissible for her to undergo the surgery?

A. It is haraam. Only if there is a real need to treat disease or sickness will it be permissible for a woman to allow a male doctor to treat her if female doctors are not available. But, for a woman to expose herself to a male doctor for something which is not necessary, is despicable and haraam. Creating life is Allah's prerogative. If He wishes, He will bestow more children to her without her submitting to haraam surgery. She may not undergo this unnecessary surgery. In fact it is not permissible to undergo such surgery even if the doctor is a female. It is haraam for a female to expose her satr to even a woman doctor if there is no imperative need for such exposure. The surgery is not an emergency requirement nor is the woman suffering from any sickness which requires medical attention.

Q. Recently there was an international uproar when a murtad was sentenced in Afghanistan. I believe that the Afghan government relented when the western world applied pressure to save the condemned man. Thereafter some Muslims even wrote articles claiming that Islam does not provide the death penalty for a Muslim who renounces Islam. What does the Shariah say on this issue?

A. The Shariah since the time of Rasulullah (sallallahu alayhi wasallam) has been very clear and emphatic on the issue of *irtidaad* (renouncing Islam by a Muslim). There has never been difference of opinion among the authorities of Islam on this issue. Afghanistan is ruled by stupid lackeys of America. Muslims succumb to the unlawful pressure which the kuffaar apply because today the western kuffaar are our bosses. Allah Ta'ala has made them our bosses and our rulers because we have appointed them to be our leaders in every sphere of life.

According to Islam, the penalty for *irtidaad* is nothing but death by the sword. The shaitaan's neck has to be compulsorily smitten. There is no option other than despatching the murtad straight to Jahannum.

When a Muslim perpetrates *irtidaad,* he will be arrested and given three days to reflect and to return to the fold. If he has any doubt, the Ulama will discuss with him and endeavour to remove his doubts. But, if Allah Ta'ala has decreed everlasting damnation for him, then no amount of convincing will convince him. After three days the murtad will be executed because Rasulullah (sallallahu alayhi wasallam) commanded: *"Kill the one who changes his Deen (of Islam)."*

Q. If the deceased is liable for numerous Sajdah Tilaawat which he did not make, was there any kaffaarah or fidyah which he had to pay?

A. There is neither kaffaarah nor fidyah for the sins of neglecting Sajdah Tilaawat. Only Istighfaar—seeking forgivingness—is Waajib.

Q. In Salaat, Sajdah was not made immediately after recitation of an aayat of Sajdah. What is the state of one's Salaat?

A. If the delay was two or three aayats, the Salaat is proper. If the delay is more than three aayats, then the Sajdah Tilaawat should be made immediately one remembers. In addition Sajdah Sahw is incumbent.

Q. After making Salaam of Salaat, I remembered that I had not made Sajdah Tilaawat. What should be done in this case?

A. If one remembers after Salaam, Sajdah should be made. Then recite Tashahhud and make Sajdah Sahw and complete the Salaat as usual.

LOVE FOR MAUT

Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) once asked Hadhrat Sahl Bin Tastari (rahmatullah alayh: *"Would you like to die tomorrow?"* Hadhrat Sahl (rahmatullah alayh) responded: *"No! I love to die this very moment."*

Q. I said to my wife: *"I am through with you".* I had no intention of divorce. Is our Nikah still valid?

A. Yes, your Nikah is still valid.

Q. Is the Ebaadi math-hab a valid math-hab?

A. There is no such Math-hab of the Ahlus Sunnah Wal Jama'ah. It is a baatil and deviate sect. The Ahlus Sunnah Wal Jama'ah in this age is confined to the Hanafi, Shaaf'i, Maaliki and Hambali Math-habs. All other groups are deviant sects which are far, very far from Siraatul Mustaqeem.

Q. A man committed adultery with his wife's sister. Is his Nikah still valid?

A. Although he is guilty of a heinous sin, his Nikah remains valid.

Q. Should girls of 7 and 8 be wearing full hijaab dress?

A. Yes, girls of 7 and 8 years should be taught to wear full hijaab dress when they appear in front of ghair mahram males.

Q. Is selling of hair wigs and fake hair permissible?

A. It is not permissible to sell such haraam items.

Q. I want to buy a car. The cash price is $20,000. If someone buys it for me, then resells it to me for a much higher price which I have to pay in monthly instalments, will this be permissible?

A. If the higher price is stipulated at the time of the sale, the deal is permissible.

(Continued on page 12)

'HALAAL' CERTIFICATES FOR RIBA

(Continued from page 1)

guarding the Shariah as the Khalifah of Rasulullah (sallallahu alayhi wasallam), not as a highly paid employee of some riba bank which pays him with its haraam riba. The function of the Mufti is not to research the *kutub* of all the Math-habs with the motive of extricating obscurities to formulate a basis for absurd interpretation to churn out *fatwas of permissibility* for the riba dealings of the riba banks.

This is the disease which is besetting the muftis of the age. In South Africa too, incompetent molvis are overeager to clamber onto this despicable wagon to subvert the Shariah. Halaal certificates for haraam meat, halaal certificates for riba products, haraam MPL, etc., all enacted to distort, displace and subvert the Shariah for the sake of pecuniary gains and for assuaging the craving of the nafs for some cheap publicity and silly prominence.

We thus, observe young muftis, entirely bereft of experience and *roohaaniyat,* competing with one another to get into the good books of the riba banks. Their hearts clamour for the satanic 'honour' of being among the first who have certified the products of the big riba banks.

MISGUIDED

We must tell these muftis and molvis that they are totally misguided in their flirtation with the riba banks. They must withdraw from these harmful escapades with the bank. The consequences for the Imaan and Akhlaaq of Muslims in this type of halaal certification will be worse than the poisonous consequences of eating the haraam meat to which the confounded 'halaal' certificates have accustomed Muslims.

It is in the spiritual and moral interests of the Muslim community to abandon the stupidity of the 'regulatory body' and the silliness of the 'finance desk'. It does not behove Ulama to make a laughing stock of themselves.

It is better for a Muslim to know and understand the wrong he commits when he indulges in uncertified riba transaction with a bank than to be duped into the misunderstanding that the riba transaction which he has entered into is in conformity with the Shariah.

APPROVAL

If an individual who is in a desperate situation is constrained to become involved in a bank transaction, and if a way, device or stratagem can be fabricated to assist him within the confines of the Shariah, the Mufti can view his case and if the deal can be accommodated by the Shariah, the easy option allowed by the Shariah may be proffered to him. But to initiate the destructive and despicable process of issuing halaal certificates with blanket approval of bank transactions and encouraging Muslims at large to invest in the riba banks without inhibition, is to assist shaitaan in his conspiracy to ruin the Ummah.

NOMENCLATURE

Islamic nomenclature and *Fiqhi* terminology taught to the banks by misguided Ulama are extremely deceptive. Under camouflage of this nomenclature, the masses are led to believe that the 'financial products' and fabrications of the banks are 100% compliant with the Shariah.

Terms such as *Mushaaraka, Mudhaarabah, Muraabahah, Ijaarah, etc.,* are baits to lure laymen into the tentacles of riba. What relationship can riba banks have with the sacred economic system of the Divine Shariah? The fundamental basis of banks is riba. Nothing operates in banks without riba. Insurance is inseparable from all the deals of banks.

INSURANCE

Even in the Islamically coated financial products which supposedly exclude insurance, the banks acquire it and inject it into the 'Islamic' products in subtle ways. And, the worst criminals in this respect are the so-called Islamic banks. They are guilty of glaring lies for claiming that they do not deal in insurance and riba. Their marriage with kuffar banks and insurance companies adequately belies their claims. The so-called Islamic banks, all of them, are insured. Yet they perpetrate holy deception such as the holy hypocrisy (Taqiyah) of the Shiahs.

It will serve these misguided Ulama and the community well—it will assist the moral and spiritual development of Muslims if they reflect and understand the great harm they are causing the Ummah and the Shariah by consorting with riba banks. In the interests of Islam and the Muslim community, it is imperative for the Ulama to abandon the attempt and to banish the idea to establish 'a regulatory body' and a 'finance desk' for certifying the riba products of the riba banks on whom Allah Ta'ala and His Rasool have declared war.

THE BEING WHO DOES NOT FORGET

Sometimes during the initial phase of the life of a person he is involved in sin and evil. He commits all types of sins and abuses the rights of others. Allah Ta'ala bestows *hidaayat* to this man and he repents and transforms himself into an obedient devotee of Allah Ta'ala.

TAUBAH

It is essential to understand that the first requisite for gaining admission to Divine Proximity is self-purification of the nafs. The first spiritual pollution to eliminate for gaining purification is the sins which were committed. Purification is achieved by *Taubah* (Repentance). It is a vital requirement for progress in the spiritual path to purify oneself with *Taubah.* Forgiveness should be asked for all sins committed.

AMENDS

In addition suitable amends should be made to compensate those whose rights were misappropriated, abused, hurt and harmed. It frequently happens that a man who turns into a new leaf overlooks 'insignificant' misdemeanours which he had committed during his young life. A record of our deeds is maintained from the age of *buloogh* (15 years) when one becomes an adult in Islam.

INSIGNIFICANT

Decades after the events when we seek forgiveness from Allah Ta'ala, our minds are focussed on only the obvious sins—such acts which society regards sinful. However, we omit to seek forgiveness for 'insignificant' acts of misappropriation and for such of our conduct which had caused pain and grief to others. The passing of decades lulls a man into indifference. He soothes his conscience by believing that his reformation is sufficient for his forgiveness. What had happened decades ago is swept under the carpet.

At the time of Maut or in the Qabr or in Qiyaamah these 'insignificant' misdeeds stand in front of us as insurmountable obstacles. It is therefore essential to make amends for such transgressions and to frequently seek forgiveness for sins which we remember and for sins we cannot remember.

When the slightest misdemeanour committed long ago comes to mind, immediately resort to *Taubah,* and if the act is related to the rights of a person, make appropriate amends to gain absolution from the concerned person. Remember, you are dealing with a Being Who does not forget.

a fearful episode

—ATHAAB IN THE QABR—

Imaam Sha'raani (rahmatullah alayh) narrated the following anecdote which should serve as an adequate warning for the perpetrators of *khiyaanat* and dishonesty.

A trader of grain would not clean the pans of his scale. The accumulation of dust although minute, nevertheless resulted in customers not receiving their grain in full measure. Due to the insignificant weight of the dust which clung to the scale pans, no one was concerned.

This carelessness of the trader had a sequel in the grave when he died. His groans and cries in the wake of the punishment in the grave could be heard by the living outside the grave.

Sometimes Allah Ta'ala reveals the occurrences of *Aalam-e-Barzakh* (Life in the Grave) to all and sundry so that they derive lesson and reform themselves.

The cries of pains emerging from within the grave continued until one day a Wali supplicated to Allah Ta'ala to forgive the trader. The groaning then ceased.

INVESTING WITH THE BANKS

An integral part of Imaan is the belief in the *Razzaqiyat* (Providence) of Allah Azza Wa Jal. That Allah Ta'ala is the Sole Raaziq and that our Rizq is predetermined and fixed. These are incumbent beliefs of the Mu'mineen. Anyone who entertains any doubts regarding these fundamental aspects of Imaan leaves the fold of Islam.

LIKE A SHADOW

Rasulullah (sallallahu alayhi wasallam) has informed us that Rizq follows us like our shadows accompany us, and that Maut arrives only after man has consumed his last preordained morsel of food.

Allah Ta'ala states in the Qur'aan Majeed: *"Numerous are the animals which do not carry with them their rizq. It is Allah Who feeds them and you."*

The Mashaaikh say: *"On us is to worship Allah in the manner He has commanded us, and on Him is to feed us in the manner He has promised us."*

NUSOOS

The Qur'aanic and Hadith *Nusoos* which guarantee man his sustenance on earth are numerous. There is no scope for a Mu'min doubting Allah's and His Rasool's words.

When the Mu'min understands and believes in Divine Providence and the Divine Promise to provide for us and sustain us in our earthly sojourn, then there is absolutely no need for him to look beyond the confines of the Shariah for ways and means to collect his Rizq from Allah Ta'ala.

HARAAM

Among the haraam ways and means of acquiring rizq is investment with banks. The prohibition and filth of riba, wine and pork are known to every Muslim child. Yet we find in our day Ulama conjuring with fallacious methods of interpretation *(Ta'weel-e-Baatil)* to legalize these moral, spiritual and physical poisons and disease.

It does not matter under which Islamic sounding title and name a bank product is disguised and marketed, the fundamental basis of a bank's operations is riba of which insurance is an inseparable constituent of all deals.

The 'profit' the bank pays on investments is an outer deceptive veneer. A bank is not a factory or a shop which yields true profit. It trades in pieces of paper—certificates, shares and the like. How is it possible for an institution of riba to pay pure profit in the Islamic sense?

As far as the depositor of funds in the bank is concerned, he is simply saving money. His investment account is just another savings account. He does not understand head or tail what is happening in the bank and what the bank does with the funds. There is no separation of funds in the bank. Everything is cal-

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IMAAM ABU HANIFA'S INSIGHT

A MAN COMPLAINED to Imaam Abu Hanifah (rahmatullah alayh): "I have buried a large treasure, but have forgotten the place. What should I do?"
Imaam Abu Hanifah advised him: "Spend this whole night in Nafl Salaat. By the morning, you will, Insha'Allah, remember the place where you have buried your treasure."

The man acted according to the advice and began the exercise of Nafl Salaat. Before a quarter of the night had passed, the forgotten place of the treasure flashed into his mind. He discontinued the Salaat. In the morning he informed Imaam Abu Hanifah who commented:

"I had understood that you had forgotten due to shaitaani interference. In order to prevent you from Salaat, he will compromise by drawing your attention to the place of the treasure. Why did you not spend the remainder of the night in Nafl Salaat in gratitude to Allah Ta'ala?"

BROTHER & FRIEND

"Your brother is he who informs you of your faults and your true friend is he who warns you of your sins." (Hadhrat Yahya Bin Muaaz)

KHULAH

***KHULAH* IS A** mutual agreement between husband and wife whereby the wife buys her freedom in exchange for a payment she makes to her husband.

If a wife wishes to be set free from her husband, but he refuses to issue Talaaq, she can induce him to divorce her in exchange of a sum of money. If he accepts her offer, and the wife pays the agreed sum, one Talaaq Baain which completely ends the Nikah comes into effect. This is called *Khulah. Khulah* cannot be unilaterally imposed on any of the spouses. It is a mutual agreement. Any one of spouses has the right to reject the proposition.

In some quarters there exists the misconception that *Khulah* is a right which the wife can impose on her husband. This idea is totally baseless.

PUNISHMENT IN THE GRAVE

HADHRAT ISMAT ABAADAANI (rahmatullah alayh) narrates:
I was travelling through the wilderness when I came to a church. Near to the church was a hut where a monk was sitting. I said to him: "Narrate to me any wonderful event which you had observed in this place." The monk began his story:
'One day I saw a large white bird the size of an ostrich. It sat on that flat rock (the monk pointed to the rock), and began vomiting. Out came first a human head. Then it vomited a foot, then a foreleg. In this manner it vomited limb after limb of a human being. As a limb would emerge, it would immediately become miraculously adjoined to another limb.

This process of vomiting limbs and their reunification continued until finally I saw a complete human being sitting. As the man made an attempt to rise, the bird struck it with its heavy beak and bit off a limb, gulping it. In this way the bird repeatedly bit at the man and gulped a limb each time until it had consumed the entire man.

I observed this episode being enacted for a number of days. I was surprised and amazed. I developed complete faith in the Qudrat (Power) of Allah Ta'ala, and that He will resurrect our bodies after death.

One day, I addressed the bird and said: 'O bird! For the sake of Allah, wait for a few moments so that I may ask this man about his condition.' 'The bird responded in eloquent Arabic: 'The entire universe belongs to my Rabb. Only He is the eternal Being. He annihilates things, but He is not annihilated. I am one of Allah's Angels. I have been appointed over this man because he had sinned grievously.'
Continuing his story, the monk said:
"Then I turned to the man and said: 'O sinner! Who are you and what is your story?' He replied: "I am Abdur Rahmaan Ibn Muljim, the murderer of Hadhrat Ali (Karramallaahu wajhah). Allah Ta'ala has decreed this punishment for me until the Day of Qiyaamah."

As he completed this sentence, the bird struck at him, devouring limb after limb. Then it flew away, never to be seen again." *End of episode*

In *Barzakh* (life in the grave and before Qiyaamah), a variety of punishment is inflicted on the doomed people. The form of the punishment differs, depending on the misdeeds of the perpetrators. Sometimes Allah Ta'ala reveals instances of *Athaab-e-Qabar* (Punishment of the Grave) to the naked eyes of people as admonition for them.

PAY YOUR DEBTS

Rasulullah (sallallahu alayhi wasallam) said: *"A Shaheed (martyr) will be forgiven all his sins except debt."*

In another narration it is mentioned that even if the Shaheed is resurrected several times and each time he gives his life in the battlefield, then too his unpaid debt will not be forgiven.

Once Rasulullah (sallallahu alayhi wasallam) had refused to lead the Janaazah Salaat of a person who had unpaid debt. Debt is a right related to others *(Haqqul Ibaad)*. As long as the rights of people are not discharged, martyrdom and other acts of ibaadat do not absolve the debtor of his debt-liabilities.

MEMORY

The uniqueness of the memory of Hishaam Bin Al-Kalbi was such that he had made hifz of the entire Qur'aan Majeed in three days. No one else had ever achieved this feat.

One act of his forgetfulness was equally unique. Once when he intended to trim his beard to the Masnoon length of one fist, he held it in his hand. Instead of cutting below his fist, he cut his beard above his fist.

INTENTION

Many debtors while regular performers of Salaat and regarded as good Muslims in the community, miserably fail to attend to the payment of their debts. There is always an excuse for this failure. But when the debtor desires to spend even large sums of money on luxuries or on an Umrah trip, he makes arrangements for the fulfilment of his desires.

With regard to debt, the ostensibly pious person soothes his conscience with the deception of paying when he is 'able' to. Most of them pass through life without ever being 'able' to pay their debts. This is because they have no sincere intention to pay.

THE WAY

The way to settle debts is to pay in small amounts as the funds become available. The intention will be said to be sincere only if it is accompanied by effort. And effort in this context means to pay whatever one is able to. The idea of waiting for a big amount, then to pay in a lump sum is a shaitaani trick and self-deception. The big amount for paying debts rarely comes one's way. But amounts for other luxuries some how or the other do find their way to the debtor.

Remember that for every unpaid cent 700 of your accepted Salaat will be handed to your creditor on demand in the Aakhirah.

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INVESTING WITH THE BANKS

culation and reflections of figures on statements.

Muslims should not be hoodwinked by the 'Islamic' financial products offered by the riba banks. And, the so-called Islamic banks are included in the category of riba banks.

HALAAL

Allah Ta'ala commands us in the Qur'aan Shareef: *"O People! Eat from the earth what is halaal and tayyib, and do not follow in the footsteps of shaitaan. Verily, he is to you an avowed enemy. Verily, he (shaitaan) commands you with evil and immorality, and that you speak about Allah what you do not know."*

Consumption of halaal induces obedience, generates healthy morality and develops elevated spirituality. On the contrary, haraam constrains man to follow shaitaan and to fabricate falsehood in the name of the Deen. This is what the ulama-e-soo' are guilty of. They are not concerned with the Imaan and Akhlaaq of the Ummah. Their prime concern is the pecuniary issues of the riba banks. The desire is not to assist the Muslim community.

Muslims cannot be assisted by legalizing 'financial products' of riba banks. On the contrary, embroilment with banks enchains a man to lifelong debt. There is no goodness in bank transactions.

Our advice to the community is to stay far from the financial products which riba banks are marketing under the auspices of 'halaal' certificates.

Divine Scriptures

Allah Ta'ala has revealed a total of 104 Scriptures to His Ambiya. Among these, 60 Manuscripts (each consisting of a few pages) were revealed to Hadhrat Nabi Sheeth (alayhis salaam) who was the Nabi after Hadhrat Nabi Aadam (alayhis salaam). 30 Manuscripts were given to Hadhrat Nabi Ibraaheem (alayhis salaam), and 10 to Hadhrat Nabi Musaa (alayhis salaam) prior to the revelation of the Tauraah. These Manuscripts are called Saheefah.

The Tauraah was revealed to Nabi Musaa (alayhis salaam) the Zaboor to Nabi Daawood (alayhis salaam), the Injeel to Nabi Isaa (alayhis salaam), and the Qur'aan to our Nabi Muhammad (sallallahu alayhi wasallam). This makes a total of 104.

HONOUR THE ATHAAN

RASULULLAH (sallallahu alayhi wasallam) ordered attentive ears for the Athaan. Muslims are expected to listen attentively to the Athaan and respond in like terms to the Muath-thin. Only when the Muath-thin proclaims: *Hayya alas Salaah, Hayya alal Falaaq,* will the response be: *Walahoula wala quwwata illa billaahil azeem.*

EVERYONE

The command to listen and respond is directed to everyone, except to those who happen to be in the process of Salaat. Ustaadhs and lecturers are not excluded from this command. There is no evidence for the total abandonment of this command. Ustaadhs and those engaging in bayaans (Deeni lectures) have exempted themselves from this command without any valid basis.

When the Athaan begins, those engaged in Tilaawat of the Qur'aan, in teaching and lecturing, should terminate their personal acts of ibaadat and be at attention to fulfil the Masnoon command of Rasulullah (sallallahu alayhi wasallam).

MASNOON

Personal acts of piety and worship can be resumed at any time. But, there is no compensation for missing the Masnoon act of listening and responding to the Muath-thin. Personal opinion, whims and fancy should be set aside when these clash with Masnoon acts, the observance of which is incumbent.

THE SYLLABI OF MADRASAHS AND MAKTABS

ONE OF THE baneful effects of the sense of mental and intellectual inferiority gripping the brains of the Ulama of this era is their subservience to western systems in every sphere of life, even in acts of ibaadat inside the Musaajid and the Madaaris.

One of these banes which is the effect of the inheritance of west-

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THE SYLLABI OF MADRASAHS AND MAKTABS

(Continued from page 7)

ernism is the westernization of Madrasah and Maktab syllabi. If a Mu'min who possesses a mind unadulterated with the kufr and fisqi influences of westernism views the present-day Maktab syllabi in vogue all over the country, he will not fail to recognize the distinct hues of western influences.

SECULAR

Molvis and Sheikhs who have designed these syllabi, instead of looking at the glittering *Ta'leemi* and *Tarbiyat* system of the Salf-e-Saaliheen and of our immediate Akaabireen under whose supervision most of the senior local Ulama had qualified, have diverted their gaze to the opposite direction, looking askance and stupidly at the syllabi which are in operation in secular institutions of the kuffaar. Thus, we find the syllabi of Maktabs and Madrasahs in our country permeated by a humty-dumpty type of silliness.

It should be borne in mind that this type of syllabus which is ludicrous for Islamic institutions is not out of place in the western secular system nor does it have the attribute of silliness in its original substratum—the western schools. But when another culture and community, especially a religious community which prides itself with its Divine Culture known as The Sunnah, apes the products of the minds of kufr, then the silliness of the emulators stands out glaringly.

DISSERVICE

The Molvis who are responsible for the nonsensical syllabi which they have introduced for the Maktabs in their areas, have rendered a great disservice to Islam and the Ummah for having abandoned the glittering ways and methods of the Salf-e-Saaliheen.

The purport of this *Naseehat* is not to elaborate on the baneful details of the westernized syllabi. Should a dissection of the syllabi be embarked on, it will entail writing a book. It will suffice for men of intelligence to understand firstly what actually is the *Maqsad* of Maktab and Madrasah education.

THE MAKTAB

The *Maqsad* or goal of the *Maktab* (the primary Deeni school) consists of he following achievements:

❖ Fortification of the Imaan of the growing up children of Islam to enable them to withstand the severe onslaughts of kufr influences of the environment into which they are cast from early childhood.

❖ Correct recitation of the Qur'aan Majeed with Tajweed.

❖ Hifz of Juz Amm, Surah Yaaseen, Surah Fatah, Surah Waaqiah and Surah Mulk. Also Hifz of Aayatul Kursi, the first 5 aayats of Surah Baqarah and the last Ruku' of Surah Baqarah.

❖ Hifz of the Kalimas and all necessary Masnoon Duas.

❖ Practical knowledge as opposed to mere theory (as is the emphasis in the westernized syllabi) of Tahaarat and Salaat.

❖ Brief and simple exposition of the Arkaan of Islam.

❖ Moral Character which the Ustaadh must impart and endeavour to inculcate by reading or telling the *Waaqiaat* and *Qasas* (Stories and anecdotes) of the Ambiya, Sahaabah and the Auliya.

Besides the above outlined programme, the scope of the *Maktab* precludes everything else—all the nonsensical methods of tuition aped from the west.

KHAIRUL QUROON

History, swotting of Ahaadith, stupid competitions, nazams, qaseedas, and all the silly methods of western primary schools, jalsahs, etc. are all redundant, wasteful and detrimental for the Maktab pupils.

To achieve these goals of the Maktab, the Molvis need not look to aliens for guidance and direction. The Ummah has journeyed more than fourteen centuries. The millions and millions of children of the Ummah acquired their basic and essential primary *Ta'leem* and *Tarbiyat* by following methods and ways promulgated by the Authorities of the *Khairul Quroon* epoch—ways and systems formulated in the light of the Sunnah of Rasulullah (sallallahu alayhi wasallam).

There is a definite need to scrap all the modern fangled syllabi and to substitute these with the age-old system of Deeni *Ta'leem* and *Tarbiyat* which we have inherited from our illustrious Predecessors.

'MUSLIM HANDS'

A SOUTH AFRICAN magazine, *Muslim Woman*, has given some prominence to a relief organization known by the name, *'Muslim Hands'*. We deem it our duty to make mention of our investigation regarding this organisation.

A couple of years ago there was a severe drought in the Thar desert region of Pakistan. *Muslim Hands* advertised its relief-work exploits in glossy, eye-catching brochures. It mentioned the names of the villages where its camps were operating, the water-wells it had established and the distribution of food hampers, etc.

Since our Maktab team operates in the region where *Muslim Hands* was allegedly conducting its relief operations, we were somewhat taken aback by these claims.

We had managed to make contact with some officials of *Muslim Hands* after several attempts. From Cape Town we were referred to some persons in Thar desert, then to someone in northern Pakistan. But all our investigations established that there were no relief operations of *Muslim Hands* in the areas claimed. In fact, the people in the claimed villages had never heard of *Muslim Hands*. The man to whom we were referred to as being the contact man of *Muslim Hands*, also appeared wholly ignorant of the alleged activities of *Muslim Hands*.

BONA FIDES

Our advice to donors is to totally refrain from contributing to any organization directly. Contributions should be made via the agency of honourable and prominent local Muslims who are in position to establish the bona fides of the organizations which claim to be engaging in relief operations.

Glossy pamphlets and pictures of tents and some haggard faces of the destitute can be extremely deceptive and misleading.

FINANCIALS

Publication of financial statements and certification by accountants are likewise misleading. Finacial statements are hopelessly inadequate for ascertaining the extent or even the existence of relief work claimed by organizations. The only criterion of certitude is to assess the work on the ground. Personal inspection is the only way of ascertaining the bona fides of an organization. Constitutions and other certified documents are all drivel which pull wool over the eyes of the unwary and unsuspecting public.

THE SANCTITY OF THE MUSJID

A MUSJID IS figuratively described as the *House of Allah*. As such it incumbently deserves the highest degree of respect. It is an abode of sanctity and it will remain so even beyond Qiyaamah. According to the Hadith, the grounds on which all the Musaajid of the world are built will be incorporated into a single homologous whole and entered into Jannat.

Due to the lofty position and sanctity of the Musjid, many *ahkaam* (Divine Rules) are related to the *House of Allah.* One of these rules is the Waajib (compulsory) observance of the sanctity and purity of the Musjid. The *purity* of the Musjid consists of two classes—physical purity and spiritual purity.

SPIRITUAL PURITY

The spiritual purity of the Musjid is defiled in several ways. One of these ways of defilement, which is the purpose of this *Naseehat*, is the proliferation of haraam advertising material and newspapers with haram pictures.

This disease is widespread. Most Musjids in the country allow haraam newspapers such as Al-Qalam , Al-Ummah, etc. to use the Musjid as a distribution point. These papers, especially the latter one excel in haraam. In fact, this paper portrays pictures of sportsmen with their satr area fully exposed. Kuffaar sports and other articles which corrupt Imaan and Akhlaaq are the salient features of these papers.

The Musjid is being used to advertise the business interests of traders. This too constitutes a defilement of the sanctity of the Musjid. The Musjid may not be utilized for the promotion of the business interests of traders. Even Ramadhaan timetables which advertise business activities should not be permitted to be distributed from the Musjid.

DUTY

It is the duty of the Imaam, trustees and musallis of the Musjid to put a stop to this unholy practise which is defiling the sanctity of the Musjid. Of special importance is to ban all the haraam newspapers which propagate the religion of shaitaan portrayed as 'Islam'.

It is also haraam for Muslims to advertise their wares and businesses in newspapers which carry pictures of people and promote the kufr of modernism, liberalism and *ilhaad.*

YOUR HEALTH

Health is a wonderful *Ni'mat* (Bounty) of Allah Ta'ala. It is an *Amaanat* (Trust) for which man will be answerable in Qiyaamah, long before the main *Hisaab (Reckoning)* takes place.

It is Waajib to maintain the health. Haraam practices are extremely detrimental to the health. Among the practices which destroy the health is over-eating as well as eating to the capacity of the stomach.

The Mashaaikh said: *"The stomach is the home of disease."*

For the general health of the body, Rasulullah (sallallahu alayhi wasallam) instructed that the stomach should be filled only one third with food, one third with liquids, and one third should be left for the circulation of air to facilitate digestion.

MALFUNCTIONING

When the stomach is stuffed and overstuffed to fulfil the gluttonous urge of the nafs, it is obvious that the digestive system will not be able to function smoothly. The root of sickness is the malfunctioning of the body organs. Such malfunctioning is the consequence of indigestion and constipation, the direct causes of eating to capacity.

MUJAAHADAH

Withholding the hand from intaking food while the stomach is able to accommodate much more, is a very difficult act of Mujaahadah (struggle against the nafs). In fact, this effort is more difficult than fasting the whole day.

Nevertheless, abstaining from over-eating or from filling to capacity (satiation) can be inculcated by means of *mujaahadah* (effort) against the nafs. After a while, eating the correct amount, well below the degree of satiation, will become a habit.

DISEASE

Sicknesses and disease are overwhelming nations in this age. Heart problems and diabetes have become endemic. Satiation, over-eating, destructive processed foods laced with the slow poisons of a multitude of chemicals, mushtabah and haraam foods coupled to our sedentary lifestyle are the causes of all the diseases—*athaab* from Allah Ta'ala.

TRIALS

While for the truly pious people who are observant of the Shariah and the ways of the Sunnah, sickness has many spiritual benefits, for the gluttonous ones, disease is a punishment from Allah Ta'ala. There is a great difference between the trials of the pious and the trials of the transgressors. For the pious, the trials do not lead to frustration, despondency and panic. On the contrary, they acquire greater proximity to Allah Ta'ala.

On the otherhand, the consequences of the trials of the transgressors are misery, impatience, complaint, frustration and panic.

The need is to strictly regulate our eating habits and be more concerned about the type of food we consume.

TILAAWAT

"Do not make graveyards of your homes. Verily, Shaitaan flees from a house in which Surah Baqarah is recited." (Hadith)

"Recite the Qur'aan, for verily, it will come on the Day of Qiyaamah as an intercessor for its reciters." (Hadith)

"Verily, these hearts rust just as iron rusts when exposed to moisture." Someone asked: *"O Rasulullah! What is its polish?"* Rasulullah (sallallahu alayhi wasallam) said: *"Remembrance of Maut in abundance and Tilaawat of the Qur'aan."*

Hadhrat Imaam Ahmad Bin Hambal (rahmatullah) once when he saw Allah Ta'ala in a dream, enquired: "O Allah! Show me a short route unto You." The Divine Response came: "Tilaawat of the Qur'aan." Imaam Hambal: "With understanding or without understanding?" The Divine Response: "With or without understanding."

IN ABUNDANCE

Tilaawat of the Qur'aan in abundance and daily, is an indispensable act of ibaadat. The spiritual corrosion which accumulates on the heart as an effect of the polluted environment, is cleansed by Tilaawat.

Tilaawat means recitation—plain recitation. Understanding the words is not a requisite of Tilaawat. Tilaawat is an independent act of ibaadat. Modernists, entrapped by shaitaan, attempt to divert Muslims from this great act of ibaadat with the satanic argument that reciting the Qur'aan without understanding is devoid of benefit. Such people have no relationship with the Qur'aan. For them the Qur'aan is the pathway to Jahannum. They misuse, misinterpret and commit forgery in the meanings of Allah's Kalaam, and they perform the task of shaitaan by influencing people to abandon Tilaawat.

BENEFITS

The benefits of reciting the Qur'aan even without understanding are immense. Even in the Qabr, one's Tilaawat will come as a protector against the chastisement of the grave. Abundance of Tilaawat protects a man from senility during old age. For every *harf* recited, there is a minimum of reward of ten virtuous acts.

SATIATION & HUNGER

"When Allah created the world, He instilled sin and ignorance in satiation (eating a full stomach), and He instilled *Ilm* and *Hikmat* in hunger."

(Sahl Bin Abdullah)

"*Hikmat* (Wisdom by inspiration) does not reside in a person whose stomach is full of food because abundance of eating hardens and darkens the heart. This causes lethargy in ibaadat and increase in *ghaflat* (obliviousness).

Man attains *Hikmat* by means of hunger, for hunger produces comfort in ibaadat and it is effective in the production of *Noor* in the heart. Thus *Uloom* (spiritual branches of knowledge) are acquired."

(Zunnoon Misri)

THE MPL KUFR

THERE are still miscreants in the community who are peddling the doomed cause of MPL (Muslim Personal Law) kufr. The mission of their life appears to present a distorted and interpolated Islam for acceptance by Muslims.

We have exposed the kufr of the MPL conspiracy in numerous articles. To date the votaries of the MPL blasphemy have miserably failed to respond rationally to a single argument tendered in refutation of the new brand of 'shariah' which the conspirators in the West have engineered in the plot to scuttle Islam from within.

CONSPIRACY

To execute the dirty conspiracy, modernists, liberals heretics, atheists and simple minded Molvis and Sheikhs with shallow knowledge have been enlisted to sell the kufr MPL product to the Muslim community. But Allah Ta'ala wills otherwise.

There will always remain a staunch and vigilant group of Ulama-e-Haqq to expose the treachery which is stoked from within the ranks of the community.

The MPL concoction is nothing, but a measure to completely distort the Shariah. The Divine Laws are tampered. Such tampering leads to the displacement of laws of the Qur'aan and Sunnah.

The MPL crowd employs only emotionalism in the bid to convince Muslims of the 'goodness' and 'benefit' of the camouflaged kufr. Even a cursory glance at the kufr enshrined in the MPL proposed bill, will convince true Muslims of the total incompatibility of its measures with the Shariah of Allah Azza Wa Jal.

The secular constitution with all its kufr and immorality is a safer device for Muslims than the kufr MPL. The country's constitution has adequate loopholes which allow Muslims to regulate their marital affairs in accordance with the demands of the Shariah. Of course, this applies to only those Muslims who truly believe themselves to be Muslims and who desire to govern their life on earth in compliance with the Shariah.

Those who are not interested in the Shariah and in the accountability in Allah's Court in Qiyaamah, are of no concern to us. Nor are they concerned with the stupidity of the MPL kufr measure. For such deviates and murtaddeen as well as for the Muttaqeen, the country's secular constitution is a better and a safer law than the MPL kufr presented to the community as being the Shariah when in reality it is the product of hidden enemies of Islam.

Despite innumerable talks, discussions, stupid workshop meetings and writings, the MPL crowd has not been able to present even one single benefit acceptable to the Shariah.

Treacherous men are lurking in the shadows, frothing at the mouth and waiting for an opportunity to hoist the MPL Kufr in the community. Let us assure them of miserable failure and an ignoble doom.

THE SPATE OF ROBBERIES

RECENTLY THERE HAS been a spate of robberies in which many Muslim businesses have been targeted. While this is a countrywide conflagration which the government has hopelessly failed to address, our concern is with the Muslim community.

We understand and believe, as Muslims, that every event which transpires in the universe is by the command of Allah Ta'ala. Calamities too are the effects of Allah's command.

When severe calamities and misfortunes befall Muslims, it behoves them to reflect and to fathom themselves. Most calamities befall us because of our gross transgression against the Law of Allah Ta'ala.

Muslims have recently been plundered of huge amounts of money. Gangs of heavily armed thugs have invaded business premises and robbed at leisure. When such huge robberies are enacted by armed gangs, the police disappear into oblivion.

Just recently when a Muslim cash and carry business was invaded and robbed by a gang of 40 robbers armed with AK assault rifles, the police pitched up after three days. The gang operated coolly, taking their time to dismantle the whole bullet-proof system of the premises.

JUSTICE

When such calamities befall, Muslims should do some soul searching. Once upon a time there was a man who sold milk. He defrauded customers by adding 50% water and selling it as 100% pure milk. The farmer had accumulated a big bag of silver coins selling his adulterated milk as pure milk.

One day he was carrying his bag full of silver coins. He was walking along the river bank. He felt tired and went to sleep under a big tree with branches overhanging the river. While he was asleep, a baboon appeared and carried away his bag of silver coins. The baboon clambered on top of the tree and sat on a branch overhanging the river.

When the farmer awoke, to his consternation he found his treasure missing. Hearing the noise in the tree he saw the baboon holding his bag and grinning at him. The man frantically waved at the baboon and screamed obscenities, demanding his bag.

The baboon calmly opened the bag and began throwing out one coin at a time. The baboon very intelligently threw one coin to the farmer and one coin into the water. In this manner the baboon emptied the entire contents of the bag—one coin to the farmer and one coin into the water.

When the bag was finally empty, the baboon threw the empty bag to the farmer. Thus the farmer had recouped exactly 50% of the coins and his bag. 50% belonged to the water, hence it was restored to the rightful owner—the river. In this way Allah Ta'ala takes retribution and metes out justice. No one escapes his wrongs, abuses and the injustices he commits.

SOUL SEARCHING

Thus, when a calamity of this nature befalls a person, he should do some sincere soul searching in an endeavour to fathom the cause. Did I perhaps defraud Allah Ta'ala in the payment of Zakaat? Did I pay the full amount of Zakaat for which I was liable? Did I usurp the Haqq of anyone?

Remember that the *huqooq (rights)* related to wealth are not restricted to Sadqah-Waajibah (Zakaat, Fitrah, etc.). Poor relatives, neighbours and the community at large also have rights in a man's wealth. The Ummah as a whole too has rights over our wealth. There are the Musaajid, the Madaaris, the Makaateeb, the Yateem Khaanas (Orphanages), etc., which all have to be incumbently funded by the people of wealth.

Remember that you are the temporary custodian of the wealth which Allah Ta'ala has bestowed to you. Allah Ta'ala did not bestow the millions to you for purposes of hoarding, for squandering in haraam affairs and for unnecessary luxuries, especially at a time when the Ummah is lying prostrate, engulfed by misery and buffeted by the

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DRESS FOR SALAAT

When the Mu'min stands in Salaat, he should understand that he stands in Allah's Presence. For the Divine Presence, the Shariah requires him to be dressed respectfully. It is haraam to be dressed in the lewd styles of the kuffaar when standing in the Divine Presence.

Dress such as T-shirts and jeans; T-shirts or any other type of garment bearing logos and inscriptions; bermudas and the like are haraam. Wearing such kuffaar dress is prohibited at all times. Wearing such dress for Salaat magnifies the sin.

Salaat performed with such kuffaar dress styles is Makrooh. If someone has performed Salaat with such dress, it is incumbent to repeat the Salaat within the time and with proper dress.

It is not permissible to enter a Musjid with T-shirts and other types of clothing on which appear slogans, logos and inscriptions even if the pictures are of inanimate objects.

ZINA POP CULTURE IN THE NAME OF ISLAM

(By Yvonne Ridley)
(Caption by The Majlis)

Yvonne Ridley is the lady whom the Talibaan had held captive. Later she embraced Islam. In this article she expresses her view on the haraam zina pop culture which Muslims in the West, both males and females, have adopted.

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"**I FEEL VERY** uncomfortable about the pop culture which is growing around some so-called Nasheed artists. Of course I use the term 'Nasheed artists' very lightly. 'Islamic boy bands' and 'Muslim popsters' would probably be more appropriate. *(No it would never be more appropriate. To label the promoters of zina 'Islamic' or 'Muslim' is an insult to Islam—The Majlis)*

Eminent scholars throughout history have opined that music is haraam, and I don't recall reading anything about the Sahaabah whooping it up to the sound of music...

The reason I am expressing concern is that just a few days ago at a venue in Central London, sisters (Muslim women) went wild in the aisles as some form of pop-mania swept through the concert venue. And I am not just talking about silly little girls who don't know better. I am talking about sisters in their 20's, 30's and 40's, who squealed *(like pigs—The Majlis)*, shouted *(and brayed like asses—The Majlis)*, swayed and danced *(like prostitutes—The Majlis)*.

Even the security guys who looked more like pipe cleaners than bulldozers, were left looking dazed and confused as they tried to stop hijaabi sisters *(sic!)* from standing on their chairs. Of course the stage groupies did not help at all as they waved and encouraged the largely female Muslim *(Kaafir, in reality—The Majlis)* crowd to 'get up and sing along'. They're called 'Fluffers' in lap-dancing circles.

The source of all this adulation was British-born Sami Yusuf, who is so proud of his claret-coloured passport that he wants us all to wave the Union Jack. I'm amazed he didn't encourage his fans to sing "Land of Hope and Glory." Brother Sami *(the brother of Iblees-in-Chief— The Majlis)* asked his audience to cheer if they were proud to be British, and when they responded loudly, he said he couldn't hear them and asked to cheer again.

How can anyone be proud to be British?
(Munaafiqs and Murtadds can be proud—The Majlis). Britain is the third most hated country in the world. The Union Jack is drenched with the blood of our (Muslim) brothers and sisters across Iraq, Afghanistan and Palestine. Our (British) history is steeped in the blood of colonialism, rooted in slavery, brutality, torture and oppression. And we haven't had a decent game of soccer since we lifted the World Cup in 1966.

Apparently Sami also said that one of the selling points of Brand UK was having Muslims in the Metropolitan Police Force! Astaghfirullaah! Dude, these are the same cops who have shoot-to-kill policy and would have gunned down a Muslim last year if they could tell the difference between a Bangladeshi and a Brazilian. This is the same police force that has raided more than 3,000 Muslim homes in Britain since 9/11. What sort of life is there on Planet Sami, I wonder? If he is so proud to be British, why is he living in the great Middle Eastern democracy of Egypt?

Apparently the sort of hysteria Sami helped encourage is also in America and if it is happening on both sides of the Atlantic, then it must be creeping around the globe and poisoning the masses.

'Islamic' boy bands like 786 and 'Mecca 2 Medina', are also the subject of the sort of female adulation you expect to see on American Pop Idol or the X-Factor. Surely Islamic events should be promoting restrained and more sedate behaviour. *(There are absolutely no Islamic public events for females—The Majlis)*……

Quite frankly, I really don't know how anyone in the Ummah can really let go and scream and shout with joy at pleasure domes when there is so much brutality and suffering going on in the world today. The rivers of blood flow freely from the veins of our brothers and sisters across the Muslim world. Screaming and shouting the names of musical heroes drown out the screams coming from the dungeons of Uzbekistan where brothers and sisters are boiled in vats of water. How many will jump up and down and wave their arms in the air, shouting wildly for justice for our kin in Kashmir, Afghanistan, Chechnya, Palestine and Iraq?

There are many more killing fields as well across the Asian and Arab world. Will you climb on theatre chairs and express your rage over Guantanamo Bay and other gulags where our brothers and sisters are being tortured, raped, sodomized, beaten and burned? Or will you just switch off this, concerned sister, and switch on to the likes of Sami Yusuf because he can sell you a pipe dream with his soothing words and melodic voice?

O Muslims! Wake up! The Ummah is not only bleeding; it is haemorrhaging. Listen to the pain of your global family."

When tomorrow these prostitutes are ravaged and raped by the kuffaar, then they should think of the shaitaan they call Sami.—The Majlis

IRRATIONALITY OF THE PERFECT INTELLIGENCE

IN RELATION TO woman, the intelligence of man is perfect, hence Rasulullah (sallallahu alayhi wasallam) described women as *Naaqisaatul Aql*. However, once Rasulullah (sallallahu alayhi wasallam) expressed surprise at the ability of women to deceive and overwhelm men of perfect intellect.

Imaam Ghazaali (rahmatullah alayh) said that when a man is afflicted with sexual lust, two thirds of his thinking ability vanishes.

Fourteen centuries after Rasulullah (sallallahu alayhi wasallam) scientists in this belated age discovered the veracity of these Islamic observations.

In a report from London, which appeared in The Star, it is mentioned:
"History is littered with tales of powerful men who fell from glory after their heads were turned by pretty women…….

Now they (scientists) have discovered that men with high testosterone levels, who tend to be the most successful, become much more impulsive and prone to bad judgments when exposed to sexual triggers.

The experts say that findings suggest men in positions of power should be particularly careful about the decisions they make when a beautiful woman is around. ……

Researcher, Dr. Siegfried Dewitte, of the University of Leuven in Belgium said: "We know that if a pretty woman is in the vicinity a man starts to behave differently……"

Allah Ta'ala is The Creator of man and woman. He knows what is good and bad for His creation. The strict rules of Hijaab are designed to ensure propriety, morality and the correct

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THE SPATE OF ROBBERIES

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onslaught of kufr and immorality on all sides.

If those who have suffered calamities in which they have lost substantially should reflect and scrutinize their hearts, they may be able to discover the root of the misfortune. They may have failed to discharge the rights of the wealth, and miserly withheld spending adequately—in relation to the treasure they possess—in the Path of Allah Ta'ala.

CHARITY

When the people of wealth believe that the immense wealth which they possess is meant for their exclusive comforts, luxuries, waste and messing, and when they feel that by doling out some charity here and there they have fulfilled their obligations, then they should be prepared for the bounties to be snatched away from them.

When this type of calamity befalls anyone, he should take *naseehat* (admonition) and *ibrat* (lesson) from the episode of the farmer and the baboon. The baboon will be sent by Allah Ta'ala to mete out justice, and also to extract vengeance.

ALLAH'S ATHAAB

"What, are the people of the towns complacent about Our punishment coming to them during the night time whilst they are sleeping?

"What are the people of the towns complacent about Our punishment coming to them during the daytime whilst they are engaged in their amusement (singing, swaying, jumping on theatre chairs and lusting for zina)?

What are they complacent of the Scheme of Allah (that His punishment will not overtake them)? Only a nation of losers will be complacent of the Scheme of Allah (thinking that His Wrath will not overtake them)."

(Surah A'raaf, aayats 97, 98, 99)

IN THE REPORT on this page, you have read about the barbaric, lewd and immoral performance by Muslim females, young and old. The rotten level to which Muslim women have degenerated is a clear sign of the Writing on the Wall. The moral debauchery and flagrant displays of zina antics by droves of Muslim females in London is signalling the arrival of the Punishment of Allah Azza Wa Jal.

PROSTITUTES

Without the slightest vestige of doubt, these lewd prostitutes bearing Muslim names are under the constant *Ghadhab* and *La'Nat* of Allah Azza Wa Jal and His Malaaikah.

These miserable female barbarians should be told that the *Athaab* of Allah Azza Wa Jal, when it comes with its suddenness, comes commensurate to the crimes perpetrated. The type of zina-crimes which these immoral Muslim females are indulging in is usually compensated by pillage, plunder and rape which the brutal kuffaar use as a 'weapon' in war.

These barbarian females should not forget Bosnia. They should not labour under the colossal misconception that the Union Jack and the British police force and army will defend and protect them when they are raped by the kuffaar savages who will be imposed on them as a measure of Divine Punishment. Allah Ta'ala inflicts punishment proportionate to the evil acts of transgression. Thus, he states in the Qur'aan:
"We sent against you (Muslims of Bani Israaeel) Our servants (kuffaar servants) who were powerful in warfare. Then they penetrated the homes (of the Muslims)…… so that they (the kuffaar enemies) could blacken your faces (disfigure you by ravaging you), and so that they penetrate the Musjid as they did penetrate it the first time….. (Bani Isaareel).

When the time for Allah's Punishment arrives, let the Ummah not forget that these lewd barbarian females will not be *mazlumaat* (Oppressed). They will be receiving their befitting punishment for having oppressed their own souls. May Allah Ta'ala guide all Muslims. May He grant our immoral sisters taufeeq to understand their immorality so that they repent and have mercy on themselves.

In the BOSNIAN HOLOCAUST there should be an adequate lesson for these immoral sisters.

HAJJ MASAA-IL

QUESTION

FOR MANY YEARS, a broad brown-black row of tiles in the Mataaf area of Musjidul Haraam indicated the position of Hajr-e-Aswad. From this row of tiles in line with Hajr-e-Aswad begins and ends one Shaut (circuit) of the Tawaaf.

Since June/July 2005 the Saudi Government has chosen to have this line of tiles removed from the Mataaf. The reasoning for this could be perhaps that, firstly, congestion is created. Secondly, ignorant people engage in bid'ah actions. They intentionally perform Salaat on the line, kissing it, etc. Another reason could be that such a line did not exist during the time of Rasulullah (sallallahu alayhi wasallam) and the early period of Islamic rule. Therefore the line itself is bid'ah. Furthermore, the Saudi Government made available a window period for any objections from the Muslim World. However, that period has expired. It seems that there were no objections. The line is now permanently replaced with white marble.

As a result of this development, several issues are raised:

- *Many people visiting Makkah Mukarramah for the first time will have difficulty in locating Hajr-e-Aswad in order to begin the Tawaaf. It is possible for people to begin the Tawaaf at another corner of the Kabah instead of at Hajr-e-Aswad.*
- *The level of ignorance of the Muslim masses is greater than ever before. Therefore there is a greater need for such a line.*
- *The number of pilgrims have soared tremendously. Congestion in the flow of Tawaaf plays an important role. Many times stampedes have resulted in fatalities. Removal of the line is therefore, possibly justified.*
- *The Hajj guide books teach that it is essential to make the intention for Tawaaf before the line. What happens now to this injunction?*
- *The obvious outcome of the removal of the line is that one will more often than not, be making Istilaam which will not be 100% in line with Hajr-e-Aswad. Is it essential that Istilaam has to be directly in line with Hajr-e-Aswad?*
- *If a person does not begin Tawaaf exactly in line with Hajr-e-Aswad, but rather a few metres after the location of the once existing line, there is the great likelihood that for a certain portion of the Tawaaf his chest would face the Ka'bah during Tawaaf or that his left shoulder will not be facing the Ka'bah. A similar problem could be created if one terminates his Tawaaf a few metres before the actual line from where the Tawaaf has to begin and end.*

ANSWER

Firstly, it is necessary to understand the rules applicable to Tawaaf. Once the *masaail* of Tawaaf have been understood, the issues raised by you will become clear.

The meaning of Tawaaf in the context of Hajj and Umrah is to circumambulate the Ka'bah seven times. Tawaaf has three *Arkaan* (Fundamental constituents):

(1) To complete the majority of the *Shauts* (Rounds). Four constitutes the majority. Thus, even if three *shauts* were omitted, the Tawaaf will be valid although the *Dumm* penalty will be incumbent.

(2) To make Tawaaf outside Baitullah, but inside Musjidul Haraam.

(3) The one who undertakes Tawaaf should make it himself/herself. A representative cannot be appointed to make tawaaf on one's behalf.

Besides these three fundamentals, all other acts are Waajib, Sunnat and Mustahab. Omission of a Waajib act makes incumbent the penalty of dumm/ sadqah. Omission of Sunnat acts, if deliberate, is sinful. But there is no penalty. Omission of Mustahab acts, while not sinful, deprives one of immense thawaab. But in all cases of omission pertaining to these three categories, the Tawaaf is valid.

From the aforegoing it will be understood that the following acts do not nullify the Tawaaf:

- Beginning the Tawaaf at a point before or after Hajr-e-Aswad.
- Beginning the Tawaaf at a wrong corner.
- Making the niyyat after having passed Hajr-e-Aswad.
- Making Istilaam while not directly facing Hajr-e-Aswad.
- Complete omission of Istilaam.
- Chest facing the Ka'bah.
- Left shoulder not facing the Ka'bah.
- Completing the Tawaaf a few metres before the line. As long as four full *Shauts* were made, ending the seventh round a few metres before the line will not invalidate the Tawaaf.

It should be well understood that intentional commission of these violations without valid reason is haraam. The Tawaaf is rendered extremely defective. In cases of Waajib omission, the requisite penalty will apply.

If the action of the Saudi authorities constrains people to commit violations which they cannot avoid, these miscreant authorities will bear the loads of the sins of the Hujjaaj. If the violations are the consequence of the ignorance of the pilgrims, then they cannot blame the authorities. They are liable for the sinful consequences..

OTHER ISSUES PERTAINING TO THE LINE

(1) The Line of tiles is not bid'ah. It is a valid aid and a guide to assist in making a proper Masnoon Tawaaf. The absence of the line will create considerable problems and confusion to most Hujjaaj, especially for the greater number of people who are at a distance from Hajr-e-Aswad. The confusion regarding the starting/finishing point will be aggravated when there is congestion, and this occurs 90% of the time unless some appropriate substitute has been arranged. We are unaware of the new arrangement, if any.

There are two views regarding commencement of Tawaaf from Hajr-e- Aswad with precision: Waajib and Sunnatul Muakkadah. It is therefore haraam to do something which will lead to the omission of a Waajib or Sunnatul Muakkadah injunction.

The non-existence of the Line during the early period of Islam does not transform it into a bid'ah. This is an extremely silly argument. The entire tiled surface, all the modern changes, structures, etc., etc., which are found today in the Haramain Shareefain did not exist in the early days of Islam.

In fact, the destruction which the Saudis have committed to the original landmarks such as Safa, Marwah, Maqaam-e-Ibraaheen, Zam Zam, etc., could be labelled bid'ah. The modernization and commercialisation of the Holy Sites and the Hajj ibaadat have destroyed the spirit of the Hajj.

The two green lights indicating the starting and finishing points of running between Safa and Marwah did not exist in the early period of Islam. This too should then be bid'ah if the Line of tiles is bid'ah. The 'non-existence' argument is pure drivel.

(2) The Line is not to be blamed for congestion. The *jahaalat* of the pilgrims and the indifference and incompetence of the authorities cause the congestion. It is the duty of the authorities to institute measures to remedy the congestion as well as the ignorance of the people. But the authorities are not interested in the ibaadat dimension of the Hajj. Hajj is a massive commercial operation, hence the Saudis are not concerned even if insane people come.

(3) Elimination of the Line will not remedy the congestion. This will continue. 100% of the people, even the ignorant, do understand the need of Istilaam. In fact, the ignorant ones are causing all the congestion on the Line. This congestion will remain a permanent feature of Hajj and Umrah.

(4) Elimination of the Line will not prevent people from their acts of bid'ah. The remedy for bid'ah is knowledge of the *Ahkaam*. If bid'ah is the concern, they may just as well remove Hajr-e-Aswad. The worst acts of bid'ah take place at Hajr-e-Aswad.

(5) The 'window' period was a red herring—a deceptive ruse to deceive gullible people. Once the Saudis have resolved to do something, then only the Americans can command them to change their plan.

(6) Undoubtedly, the elimination of the Line causes difficulty and confusion, especially for those who arrive the first time. It will lead to violation of the Sunnat and Mustahab acts of Tawaaf, and even of the Waajib acts.

(7) While fatalities have occurred at the Jamraat sites, there were no stampedes and fatalities in the Mataaf area. This is therefore not a valid argument for eradication of the Line.

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IRRATIONALITY OF THE PERFECT INTELLIGENCE

functioning of the intelligence.

In this era there is a great clamour to hoist *Naaqisaatul Aql* into positions of leadership. Truly, females of imperfect intelligence have succeeded to irrationalise men of perfect intelligence.

Rasulullah (sallallahu alayhi wasallam) said: "Never will prosper a nation who appoints a woman as its leader."

Much of the anarchy and corruption in today's society is attributable to the irrational behaviour of males dominated by the species of imperfect intelligence.

THE ZINA CULTURE OF SCHOOLS YOUR CHILDREN ATTEND

A CONCERNED BROTHER writes:

"A serious situation is taking place in public schools. Most parents are unaware of what is happening in the schools their children attend.

There are two compulsory subjects in the curriculum. One is called 'Arts and Culture', and the other is 'Life Orientation'. The type of culture and orientation being imparted in kuffaar schools is quiet obvious.

Full frontal drawings with pubic hair are given to grade 4 and 5 pupils in the name of sex education. In some places subtly, and in other places more openly, children are taught that there is nothing wrong with being gay.

Movies are regularly shown to children to promote western culture. Music and drama are compulsory.

In many high schools condom use is taught and on several occasions condoms have been distributed by the school to all pupils free of charge.

In one school, grade 4 children, boys and girls together, were told by a female nurse out of 'concern' that they should not allow anyone to touch their private parts because it will "shoot up", and she demonstrated this by indicating with her finger.

I am sure many other shocking things will be unearthed if an investigation is made." *(End of letter)*

Muslim parents are perhaps deliberately blinding themselves. They are satisfied with the moral filth and hard pornography which secular schools impart to their children.

Under the guise of sex education, immorality, fornication and homosexuality are condoned and advocated. The obnoxious curse of Gayism is given respectability and portrayed as normal and sociable.

The evil of this sex 'education' is fast destroying all inhibition to immorality, fornication and homosexuality. Even six year old pupils are having sex.

The position has deteriorated to such a low immoral level that even non-Muslim teachers are objecting to immorality which they are expected to teach to little children.

If Muslims still have any concern for the Akhlaaq and Imaan of their children, it devolves on them to institute concerted action in the endeavour to get

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Questions and Answers

THE MAJLIS
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(Continued from page 5)

THWARTING SHAITAAN

Hadhrat Yahya Bin Muaaz (rahmatullah alayh) said: "Shaitaan does not find place in the heart of a man who remains hungry and restricts his hopes."

Q. A man said that he does not believe in the Ahaadith of Bukhaari and Muslim. He believes in only the Qur'aan. What is the state of such a person?

A. He has become a murtad. He has to rectify his belief, repent, renew his Kalimah and his Nikah if he has a wife. The Hadith in Bukhaari and Muslim mention Tauheed, Salaat, Saum, Zakaat, Hajj and countless laws of Allah Ta'ala. The rejector of these is undoubtedly a murtad.

Q. Someone set aside a big sum of money for constructing a Musjid. But before he could give the money to the organisation which will be erecting the Musjid, he died. What is the position of the sum of money he had set aside for the Musjid construction?

A. The money is part of his estate. All his heirs inherit it. The money may not be given to the organisation for the Musjid project.

Q. A Muath-thin is in the habit of reciting the Athaan without wudhu. Is the Athaan valid?

A. The Athaan is valid, but if he unnecessarily does so, he is committing a sin. Rasulullah (sallallahu alayhi wasallam) prohibited giving the Athaan without wudhu.

Q. During the Iqaamah should the face be turned to the right and left like in Athaan when reciting '*Hayya alas Salaah* and *Hayya alal Falaah*'?

A. Both ways are permissible.

Q. When should the Athaan and Iqaamah be recited in the ears of the newborn child—before the baby is bathed or after bathing?

A. The baby should first be bathed and cleaned, then the Athaan should be recited in the right ear and the Iqaamah in the left ear.

Q. What is the ruling pertaining to Athaan and Iqaamah which could not be recited in the baby's ears because immediately after birth, he was taken into an incubator?

A. The mother should demand that before assigning her baby to the incubator she wants to execute this important ritual of Islam. She must demand that her religious rights be honoured. It will not take hours for the Athaan and Iqaamah. Two or three minutes are ample. They can wait until after the Athaan and Iqaamah. If there is no one present to fulfil this important ibaadat, then the mother herself should recite the Athaan and Iqaamah. If this was not done, then whenever the baby is released from the incubator, the ritual should be fulfilled.

Q. If the imaam makes masah on ordinary socks, will Salaat behind him be valid?

A. His wudhu is not valid, hence his Salaat too is not valid. It is not permissible to follow such a person in Salaat.

Q. In prison a Muslim eats pork although other halaal non-meat foods are available. Will Salaat behind him be valid?

A. This man is a murtad. Salaat behind him is not valid.

Q. Is it permissible for the trustees of a Musjid to stipulate a fee for Nikahs which are performed in the Musjid?

A. It is not permissible. Anyone is free to perform a Nikah in the Musjid.

Q. I am a follower of the Shaaf'i Math-hab. What should I do in Fajr Salaat behind the Hanafi Imaam who obviously does not recite Qunoot?

A. According to your Math-hab, you have to make Sajdah Sahw for this omission. However, there is no need for this. When the Hanafi Imaam proceeds to Sajdah, recite the shortest Qunoot and link up with the Imaam even if it be in the second Sajdah. If the Imaam is in the second Sajdah, make your first Sajdah, then join him in the second Sajdah or in Tashahhud.

Q. How many raka'ts does Salaatul Awwaabeen consist of? Some say four and some say six raka'ts.

A. Four raka'ts as well as six raka'ts are correct. Even up to 20 raka'ts after Maghrib is based on the Sunnah.

Q. If one scratches any part of the body during Salaat, is the Salaat invalid?

A. If one scratches three times or more in the same *Rukn (part of Salaat)*, then the Salaat becomes *Faasid* (invalid).

Q. In its bid to raise funds for building a Musjid, a Muslim Association is organising a golf day activity. Is this type of fundraising activity permissible for building a Musjid?

A. It is not permissible to raise funds in this haraam way for building a Musjid. Allah Ta'ala's projects are not in need of kuffaar-style and kuffaar sport activities. Money contributed purely for the Pleasure of Allah Ta'ala and to gain thawaab in the Aakhirah are pure funds for building a Musjid. The funds acquired by way of kuffaar sporting activities are devoid of barkat and virtue. Muslims have indeed degenerated to an extremely despicable level. Hitherto the hearts of Muslims have always been open for the Causes of Allah Ta'ala. But of late, the moral fibre of Muslims has been completely eroded. We therefore find them adopting downright kuffaar, frivolous and haraam methods of fundraising. Some have golf days, some have dinner parties, some have big-fun walk stunts, some have samoosa and cake selling merrymaking outings, etc., etc. These are all haraam ways of raising funds. When a Muslim gives sincerely for the Pleasure of Allah Ta'ala, he gives with his right hand in such a manner that his left hand remains unaware. He is not in need of a plate of food like a dog. He does not have to attend parties of mixed gatherings to attract female gazes as an inducement to give a lousy R100 for a plate of food at a merrymaking function. The Mu'min whose gaze is on the Aakhirah, does not need any material and nafsaani bait to contribute for the building of the House of Allah Ta'ala. Those who engage in these haraam fundraising activities are incorrigibly corrupt in their hearts. They are insincere. They mismanipulate Deeni projects for their bestial and nafsaani motives. They are scoundrels committing the worst khiyaanat with the funds they raise. It is not permissible to participate in any of these activities which are deceptively organised to raise funds for the projects of the Deen.

Q. If one arrives at the Musjid while the Athaan is in progress, should Tahyatul Musjid be performed or should one respond to the Athaan?

A. When arriving at the Musjid at such a time, then sit down and respond to the Athaan. Thereafter perform Tahyatul Musjid.

SUPPORT THIS JIHAD

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY
SUPPORT THE WAAJIB MAKTAB PROJECT
SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH

Send your contributions to:
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A/c no. 1217 040 145
Nedbank, Commercial Road Branch
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Please notify us of your contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated. Post or fax it to us. Our fax number is +27- 41 - 451-3566

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THE ZINA CULTURE OF SCHOOLS YOUR CHILDREN ATTEND

(Continued from page 11)

their children exempted from this type of slut 'education'. All legal and lawful channels and methods should be pursued to save Muslim children from a type of 'education' which threatens to transform pupils into sexual deviates.

The government must be petitioned to exempt Muslim children from a type of 'education' which violently militates against the tenets of Islam. This immoral education infringes on the constitutional right of the Muslim community to freely practise their religion. The constitution of the country allows freedom of religion. But, the type of 'education' which is being imposed on Muslim children is in conflict with the religious tenets and principles of Islam.

Our constitutional right of freedom of religion should logically give Muslims the right to refuse adoption of an alien culture which is in diametric conflict with Islam.

The Majlis is read in:

Algeria, Australia, Bangladesh, Barbados, Botswana, Burma, Canada, China, Denmark, Egypt, England, Ethiopia, Fiji Islands, France, Germany, Ghana, Holland, India, Indonesia, Israel, Italy, Japan, Jordan, Kenya, Kuwait, Lesotho, Liberia, Macedonia, Madagascar, Malawi, Malaysia, Mauritius, Morocco, Mozambique, Myanmar, New Zealand, Nigeria, Norway, Pakistan, Philippines, Poland, Portugal, Reunion Island, Saudi Arabia, Senegal, Sierra Leone, Singapore, Slovenia, South Africa, South America, Sri Lanka, Sudan, Swaziland, Sweden, Taiwan, Tanzania, Thailand, The Gambia, Tokyo, Turkey, Uganda, United Arab Emirates, USA, West Indies, Zambia & Zimbabwe

THE REALITY OF THAWAAB OF QUR'AAN TILAAWAT

Some Ulama have denied the reality of the thawaab of Qur'aan Tilaawat reaching the *amwat* (the dead). While they accept that the thawaab of Sadaqah reaches the *amwat*, this does not apply to tilaawat. Among the exponents of this belief was Imaam Mufti Anam Izzuddeen Ibn Abdus Salaam (rahmatullah alayh). After his death a Buzrug who saw him in a dream asked the Imam about his belief. Imaam replied: "Alas! I discovered the reality to be in conflict with my belief."

MAJLIS ON THE WEB (www.themajlis.net)
Some concerned brothers have set up a website which contains some past and present issues of The Majlis and Al-Haq. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlisul Ulama of South Africa, we do believe that it contains nothing other than our material.

RABI-UL-AAKHIR 1427 — MAY 2006
ZAKAAT NISAAB R2,260
MEHR-E-FATIMI R6,760

INDEPENDENCE OF THE JUDICIARY IN ISLAM

THE CONCEPT OF the independence of the judiciary is as old as Islam. Many, many centuries before the west began to theorize this concept, the courts of Islam acted independently of the executive. This concept is grounded in the Qur'aanic command of justice. The Qur'aan Majeed commands:

"O People of Imaan! Become the establishers of justice, witnesses for Allah even though it be against yourselves or your parents or your relatives. If he be a wealthy or a poor person, then (know that) Allah is closer to both of them. Therefore, do not follow (your) desire in (the matter of) enforcement of justice." (Surah Nisaa, Aayat 135)

The Rulers of Islam (the Khulafa and the Sultans) had practically demonstrated the independence of Islam's judicial system. Besides the Khulafa-e-Raashideen, even worldly kings and Sultans upheld the principle of justice. Mighty rulers of Islam would immediately submit to the summons of the Qaadhi (Judge) and unhesitatingly stand trial in exactly the same way as an ordinary citizen would. The following episode illustrates the Islamic system of justice and the independence which the judiciary enjoyed from the very inception of Islam.

HADHRAT UMAR

Hadhrat Umar (Radhiyallahu anhu) is no stranger to even non-Muslims. The two superpowers of the age – the Roman and Persian empires – were defeated and brought to their knees by Hadhrat Umar (Radhiyallahu anhu). His very name would send shivers down the spines of emperors and kings.

The home of Hadhrat Abbaas (Radhiyallahu anhu), the paternal uncle of Rasulullah (Sallallahu alayhi wasallam) was adjacent to Musjid-e-Nabawi. Water from the gutter would splash into the Musjid causing distress to the musallis. During his Khilaafat, Hadhrat Umar (Radhiyallahu anhu) ordered the removal of the gutter. The gutter was removed during the absence of Hadhrat Abbaas (Radhiyallahu anhu).

THE COURT

On his return to Madinah, when he saw what had happened, Hadhrat Abbaas (Radhiyallahu anhu) was furious. He hastened to the court of the Qaadhi and complained about the action of Ameerul Mu'mineen, Hadhrat Umar (Radhiyallahu anhu).

Hadhrat Ubay Bin Ka'b (Radhiyallahu anhu) was the Chief Qaadhi. He immediately summoned Hadhrat Umar to court to answer the charge. On the appointed day, Hadhrat Umar, the Ruler of the Islamic Empire, attended the Qaadhi's court with profound humility and simplicity. On his arrival at the court, Hadhrat Umar (Radhiyallahu anhu) had to wait outside for quite some time due to the Qaadhi's other engagements.

THE TRIAL

Finally Hadhrat Umar (Radhiyallahu anhu) was called inside. Hadhrat Umar on entering attempted to say something. But the Qaadhi silenced him.

Qaadhi: "It is the right of the plaintiff to speak and present his case. Be silent."

Hadhrat Abbaas: "My home from the very beginning was adjacent to Musjid Nabawi during the time of Rasulullah (Sallallahu alayhi wasallam) as well as during the Khilaafat of Hadhrat Abu Bakr (Radhiyallahu anhu). But now Ameerul Mu'mineen has demolished the gutter and threw it away. I am considerably distressed by this action. I want justice."

Qaadhi: "Ameerul Mu'mineen! What have you to say?"

Hadhrat Umar: "Undoubtedly, I had it removed. I am responsible for it."

Qaadhi: "You were supposed to refrain from such unjust interference in the home of another person without his consent. Why did you do it?"

Hadhrat Umar: "Your honour, sometimes water from the gutter would splash in the Musjid causing distress and inconvenience to the musallis. I therefore ordered its removal. I am of the opinion that I had acted correctly. I did not commit any crime."

Qaadhi: (Addressing Hadhrat Abbaas): "What do you say in response?"

Hadhrat Abbaas: "Your honour, Rasulullah (Sallallahu alayhi wasallam) had himself, marked out the foundations of my home with his knife. After the house was built, Rasulullah (Sallallahu alayhi wasallam) ordered that the gutter be fixed in the very place where it was. Rasulullah (Sallallahu alayhi wasallam) instructed me to mount on his blessed shoulders and attach the gutter. In spite of my refusal out of respect, Rasulullah (Sallallahu alayhi wasallam) vehemently insisted. In compliance I stood on the blessed shoulders of Rasulullah (Sallallahu alayhi wasallam) and did as he had commanded. I attached the gutter on the position from where Ameerul Mu'mineen had ordered its removal."

Qaadhi: "Do you have any eye witnesses?"

Hadhrat Abbaas: "Not only one or two, but many."

Qaadhi: "Present them now so that this matter could be resolved."

WITNESSES

Hadhrat Abbaas (Radhiyallahu anhu) went outside and after some time returned with several witnesses from among the Ansaar. They all testified that they were eye witnesses to the episode. Meanwhile the greatest Ruler on earth, Hadhrat Umar (Radhiyallahu anhu) stood humbly staring at the ground. Then spoke.

Hadhrat Umar: "O Abul Fadhl (Hadhrat Abbaas)! For Allah's sake forgive me. I was totally unaware that Rasulullah (Sallallahu alayhi wasallam) himself had ordered the construction of the gutter in its position. If I had been aware, I would not have ordered the removal of the gutter even by error. What right do I have to remove the gutter which Rasulullah (Sallallahu alayhi wasallam) himself had ordered?"

(Consider the destruction of the homes and relics of Rasulullah – Sallallahu alayhi wasallam – and the Sahaabah sacrilegiously perpetrated by the Saudi regime which trample on the rights of people by usurping their lands and paying them a pittance, then selling the usurped land for exorbitant prices to the wealthy members of the family. – The Majlis)

AMENDS

Hadhrat Umar: "Amends could be made by you mounting onto my shoulders and replacing the gutter on its original position."

Qaadhi: "Yes, O Ameerul Mu'mineen! This is the demand of justice. You have to do this."

Soon the people saw the powerful Khalifah who had defeated Qaisar and Kisra (the Roman and Persian emperors), standing by the wall with Hadhrat Abbaas (Radhiyallahu anhu) mounted on his shoulders fixing the gutter to its position.

After completing the work of the gutter, Hadhrat Abbaas (Radhiyallahu anhu) alighted and pleaded: "O Ameerul Mu'mineen! What has transpired was to reclaim my right. Now that I have acquired my right as a result of your love for justice, I seek forgiveness from you for this disrespect. I wholeheartedly give as Waqf my house in the Path of Allah Ta'ala. You have the right to demolish it and include it in the Musjid. May Allah Ta'ala accept my contribution."

"Whoever deceives a person, Allah will humiliate him." (Umar Bin Khattab)

THE EMPTY SLOGANS OF DEMOCRACY

INDEPENDENCE OF THE judiciary from the executive is largely an empty slogan of the votaries of western democracy. In the annals of history there is no example to compare with the episode which appears on this page. Islam has practically demonstrated the meaning of equality in front of the law. No monarch, governor, ruler, president, prime minister, cabinet minister, etc. could be ushered to court to stand as an ordinary citizen in front of the judge in the manner in which the Rulers of the Islamic Empire had demonstrated. Hadhrat Umar (Radhiyallahu anhu) was not an isolated case. Islamic history bears ample testimony to the fact that even not so pious Muslim monarchs answered the summons of the Qaadhi without hesitation and stood on the same level as the plaintiff.

WESTERN DEMOCRACY

Those who pipe the tune of western democracy in which the independence of the judiciary is supposed to be a fundamental principle can never hope to present the glittering examples of justice by an independent judiciary flaunted by Islamic autocracy known as *Khilaafat*.

Despite the slogan, it is a momentous struggle for an ordinary citizen to succeed in hauling a high government official of the democratic system to court. Public outcries and media pressure may succeed in activating the principle of the independence of the judiciary and that all men are equal in front of the law. But in a democracy, this is not normal nor in any other system of government. It is only Islamic Autocracy which can be proud of the distinction of the true independence of the judiciary – a system in which true justice and fair play reign.

DIVINE

The Islamic autocratic system is divine. In a true Islamic system of government, fear for Allah Ta'ala permeates the administration. The Ruler is not the maker of laws. He merely dispenses the divine laws of Allah Ta'ala. He is not an unjust despot like the presidents of democracies. Although it is claimed that the president is 'democratically' elected, he is far from being a 'democrat'. A glance at the presidents of the 'democratic' countries will convince the keen observer that all

presidents of republics and democracies are cruel, unjust despots who are at the helm for personal glory and monetary gain.

COURT

Notwithstanding the flowery language which adorns constitutions and preambles, the irrefutable fact is that while the law will prosecute an ordinary citizen for a crime, cast him into a squalid cell, and haul him to court, similar treatment cannot be meted out to Mr. President of a 'democratic republic' irrespective of the notoriety of the crime which the despot may commit. The hollowness of the slogans of democracy is manifest in practical every day life. The high sounding phrases of human rights, equality, justice and the like are designed for public consumption at forums of hypocritical display.

Questions and Answers

Q. A Maulana says that the dua which is normally made after Fardh Salaat is not Sunnat.

A. The Maulana is ignorant of the mas'alah. It is Sunnat to make Dua after Fardh Salaat. It is a time of ready acceptance. This Dua is the practice of the Ummah from the earliest times. Molvis of shallow knowledge and no understanding decry the practices of the Akaabireen who were staunch upholders of the Sunnah and eliminators of bid'ah.

Q. A man took an oath that he will never have conjugal relations with his wife. What is the effect on the Nikah of this oath?

A. This type of oath is called *Eelaa'*. If the husband does not resume conjugal relations for four months or more, then one Talaaq Baa-in comes into effect. The Nikah then terminates. However, if they reconcile, Nikah will have to be performed. If he resumes conjugal relations before four months, the oath (Qasam) will break. He has to pay the Kaffaarah (Penalty) of the Qasam. The Kaffaarah of a violated Qasam is to feed ten poor Muslims two meals each. Or each one may be given the Sadqah Fitr amount.

Q. Some people claim that to perform 6 raka'ts Nafl Salaat after Maghrib on the 15th Night of Sha'baan is Sunnat. Is this correct?

A. It is not Sunnat. To entertain this idea is bid'ah. Salaatul Awwaabeen which is from four raka'ts to twenty raka'ts may be performed after Maghrib every day of the year, not only on the Night of Baraa't (15 Night of Sha'baan). This has become a practice of bid'ah.

Q. Salafis say that to shake with one hand is Sunnat, not with two hands.

A. Salafis are ignorant deviates. It is Masnoon to make musaafahah with both hands.

Q. A man passed away recently on a Friday. On the day of his death he had consumed liquor. People say that this man also receives the blessings and benefits of death on a Friday. Is this correct?

A. Non-Muslims too die on a Friday. If a Muslim who becomes a murtad (renouncing Islam) dies on a Friday, he does not gain the blessings of the auspicious occasion. A Muslim who dies while committing immorality or transgression on Friday – the day he dies – is deprived of the blessing of Jumuah if he dies in the act or prior to Taubah.

Q. A Mufti says that a woman may travel alone without a mahram if the distance is less than 78 km. Is this correct?
A. This was permissible during the reign of the Khulafa-e-Raashideen, especially during the Khilaafat of Hadhrat Umar (Radhiyallahu anhu), when a woman could walk alone unmolested from one frontier of Arabia to the other. In this age, it is haraam for a woman to walk to even the neighbourhood Musjid for Salaat. How could it ever be permissible for her to prowl the streets and wander from place to place without a mahram? These are times of fitnah and fasaad. In South Africa daily hundreds of rapes, murders and robberies take place. Immorality on the streets is part of modern-day culture. The mufti saheb who issued the stupid 'fatwa' dwells in gross ignorance and nafsaaniyat. In a truly Islamic state such muftis would be banned.

Q. One of the trustees of a Musjid was telephoning married women in the community and was making sexual advances towards them. I have reported this matter to the other trustees. But no action was taken. Is it permissible for this man to remain a trustee of the Musjid?
A. It is not permissible for such a lewd and shameless man to be a Musjid trustee. He should resign. If he refuses, the other trustees should dismiss him.

Q. Is an Islamic marriage considered to be in community of property?
A. A Nikah is not a community of property arrangement.

Q. What is the best option for a Muslim with regard to registration of marriage? Should the Nikah be registered or not?
A. The best option is not to register the marriage. An Islamic Will is valid if the marriage is not registered. Only if there is a pressing need should the ante nuptial contract *excluding the accrual clause* be adopted.

Q. Was Hadhrat Maryam (Alayhas salaam) a Nabi?
A. Hadhrat Maryam (Alayhas salaam) was not a Nabi. There never were female Nabis.

Q. Is it permissible for women to perform Salaat at home before the Athaan of the Musjid?
A. Yes, it is permissible. As long as it is time for the Salaat, they may perform before the Musjid Athaan.

Q. Is Hadhrat Khidhr (Alayhis salaam) still alive?
A. There is a difference of opinion among the Auliya on this question. Although innumerable Auliya have reported meeting Khidhr (Alayhis salaam), some are of the opinion that he is still alive while others say that he has already died but appears in a spiritual form.

Q. Does wudhu break if a woman looks at a stranger (ghair mahram)?
A. Wudhu does not break, but it is sinful to look at ghair mahrams. It is better to take a fresh wudhu after having committed a sin.

Q. Is it a Sunnat to prepare a sweet dish called halwa on 15th Sha'baan?
A. It is bid'ah to prepare halwa on 15th Sha'baan.

Q. Some years ago I misappropriated Trust funds – Zakaat and Lillah monies which were in my custody. I am now in old age and do not earn sufficient to repay the stolen monies. What should I do?

A. In addition to making Taubah, you should begin paying back the stolen trust funds. Pay even in small amounts, no matter how little it may be. Sincerely resolve to pay the debt. Make dua and implore Allah Ta'ala to grant you the means to repay the money which you had stolen. If you have assets which you can dispose of, then sell it and pay your debt. Make a wasiyyat for payment of this debt. If by your death you did not manage to pay the full amount, then your heirs should pay the balance from the assets you leave. Keep an account of the amount you owe and include it with your Will. Proper amends based on a sincere niyyat should be made. While the difficulties of this world are bearable, the punishment and disgrace of the Aakhirah are unbearable.

Q. A husband placing his hand on the Qur'aan Shareef, said to his wife: "You are no longer my wife". What is the effect of this statement?

A. This statement is one Talaaq Raj'i. The husband is allowed to take back his wife without renewing the Nikah before expiry of her iddat. If he does not take her back before expiry of her iddat, Nikah will then be incumbent if they wish to reconcile.

Q. After the death of her husband a woman remarried. Is her new husband also the son-in-law of her previous husband's mother, i.e. her mother-in-law? Is purdah to be observed between her mother-in-law and her new husband?

A. Her new husband is not the son-in-law of her first husband's mother. Purdah has to be compulsorily observed between them.

Q. A man married a woman whom he made pregnant. Is the Nikah performed during her pregnancy valid?

A. The Nikah is valid.

Q. An exotic tame bird which had apparently escaped from someone's aviary and was lost settled on our house roof. Seeing our aviary, the bird alighted and made desperate attempt to enter it. I managed to catch it and put it inside the aviary. It is quite happy with the other birds. What is the Shariah's ruling?

A. It is obvious that the expensive bird belongs to someone. It is your duty to endeavour to locate the owner. If you fail to locate the owner, then you have to give its value to charity. However, even after contributing its value to charity if you manage to find the owner, you will have to return the bird to him and you will get the reward for the charity.

Q. If a woman while handing money to a ghair mahram man touches his hand. Does this act invalidate her fast?

A. Her fast remains valid, but it is sinful for her to touch the hand of a ghair mahram.

Q. After taking a Waajib ghusl I performed Salaat. After Salaat I remembered that I had not washed my feet. Was it necessary to make ghusl again?

A. Ghusl is not necessary again. It is necessary to wash the feet only. The Salaat has to be repeated.

Q. Is it part of Islamic marriage custom for the husband to put a ring on the finger of his bride?
A. Islam has no ring-fitting custom. It is a non-Muslim custom.

Q. Is it a custom of Islam to view the face of the deceased?
A. Viewing the face of the mayyit (deceased) is not an Islamic custom.

Q. In some places the mayyit's face is opened for people to look. Men and women view the face. Is this permissible?
A. It is haraam for men to look at the face of the mayyit if it is a ghair mahram female, and it is haraam for women to look at the face of a ghair mahram mayyit. The face-viewing custom is evil.

Q. Is it permissible to exchange photos for the purpose of marriage?
A. It is haraam to exchange photos for this purpose.

Q. The deceased's only surviving relatives are four nephews (brother's sons) and three nieces (brother's daughters). How is the mayyit's estate to be distributed?
A. The heirs of the mayyit are only his four nephews. The nieces do not inherit in this case. The whole estate will be shared equally by the four nephews.

Q. My mother-in-law's only income is her pension which is insufficient to make ends meet. She is always in need. Is it permissible for me to give her Zakaat?
A. Yes, it is permissible.

Q. The magazine, *Al-Jumuah*, claims that Imaam Abu Hanifah and Imaam Shaafi (Rahmatullah alayhima) approved of temporary marriage (Muta'). Is this true?
A. It is blatantly false to claim that these two Imaams had approved of the Shiah practice of Muta'. There is consensus of the Ahlus Sunnah Wal Jama'ah on the prohibition of Muta'.

Q. Do I have to cover my head for my son-in-law?
A. Yes, you should cover your head and dress decently and modestly for even your own son.

Q. My husband wants to write in his Will that the house will remain with me after he dies. Only after my death should it be divided among the children according to the Shariah. Is this permissible?
A. It is not permissible. It is haraam to make a Will in conflict with the Shariah. After his death, you will inherit one eighth of the house and of all his assets.

Q. A man had killed his wife who was conducting an illicit affair with another man. His daughter who is an adult has severed all ties with her father. She does not want to even look at him. Is her attitude acceptable in the Shariah?
A. Although her attitude and her emotional feeling is understandable, she should not sever ties with her father. She has to continue respecting him. She should restrain her feelings and maintain good relationship with her father.

Q. Is the pre-khutbah talk on Friday in the same category as the khutbah? Do we have to maintain silence, discontinue Tilaawat, etc. when the lecture begins?
A. It is not in the category of the Jumuah Khutbah. It is not Waajib to listen to the lecture. Tilaawat, etc. may continue even while the talk is being delivered.

Q. One is making Tilaawat of the Qur'aan and the Athaan begins or if a lecture is being given and the Athaan commences, what should be done?
A. The Tilaawat and the lecture should be discontinued. It is Sunnatul Muakkadah to respond to the Athaan.

Q. Is it permissible for a woman in her haidh to handle a 10 volume English Tafseer of the Qur'aan? The Arabic text of the Qur'aan also appears in the Tafseer.
A. It is not permissible.

Q. Some Muslim secular students wish to study Actuarial science. The expertise acquired by this study is primarily to serve banking and insurance institutions. The one who qualifies in this science is called an actuary. The Encyclopaedia Britannica defines an actuary as follows: 'One who calculates insurance and premiums. He computes the probability of the occurrence of various contingencies of human life…. Most actuaries are employed by insurance companies. They make statistical studies to establish basic mortality and morbidity tables, develop corresponding premium rates…'
A. It is not permissible to become an actuary or to study actuarial science. The fundamental aim is to gain expertise to promote the haraam insurance trade. To aid and abet haraam is haraam.

Q. Is it permissible for a woman to travel alone in a plane if a mahram sees her off at the airport and a mahram receives her on arrival?
A. No, it is not permissible for a woman to travel alone even in a plane, and even if a mahram sees her off and a mahram receives her on arrival at the other end. The mahram has to compulsorily accompany her on the entire journey.

Q. Some skin creams are said to be herbal. However, these products are made by non-profit organizations which are dedicated to the 'liberation' of women to enable them to become educated, work and earn in the professional field. Is it permissible to buy and sell these products?
A. The aim and object of these organizations are haraam. It is not permissible to support such organizations in any way whatsoever. Buying and selling their products are not permissible.

Q. If bid'ah takes place at a relative's home where someone had died, is it permissible to go for Ta'ziyat (to sympathise with the bereaved)?
A. It is not permissible to go there at such a time when the bid'ah takes place. Wait for a suitable time when the bid'ah customs are not being practised.

Q. We purchased a shopping complex in which one of the premises has been let out to a bottlestore. In view of a lease we are unable to evict the bottlestore tenant. What is the position of the rental?

A. It is not permissible to let out premises for any haraam activity. When the lease expires, the tenant should be evicted. The income may be given to the poor or you may pay your haraam rates and haraam income tax with the rental of the bottlestore.

Q. Having read The Majlis, I came across a question on 'spot rate'. From the answer I understand that one may exchange different currencies at any rate that is agreed on, and that this does not have to be immediate. Is there any limit to the rate that the parties agree to? In other words is there a ceiling?

A. We hope you have correctly understood the answer. It is not necessary to go by the 'spot rate'. Any rate mutually acceptable may be agreed on. The agreed on price must be stated at the time of the conclusion of the deal. There should be no ambiguity in the transaction. Payment by one party has to be immediate. The payment by the other party could be deferred to a later date. There is no ceiling. The rate can be fixed by mutual agreement. It could be any rate. There is no incumbency to adopt the bank rate or any other rate.

Q. Related to the above question, is there any time limit for payment? Can the parties set their own time limit?

A. Yes, the parties can set their own time limit. The one party will tender cash immediately the transaction is finalised, and the other party will pay at a mutually agreed future date.

Q. Is it permissible to buy FEC (Forward Exchange Cover)? For example I am importing some goods, and I have to make payment in dollars on 30th May. I am not certain what the dollar rate will be. The dollar may rise by then. I therefore fix the rate with the bank. On 30 May the bank will make payment of dollars on my behalf, and debit my account in rands in accordance with the agreed on rate. In this way I take no risk in respect of the rate. The bank takes the risk. The bank predicts the rate, and in this way it makes a profit. Is this permissible?

A. In the FEC transaction, the element of credit is on both sides. Neither the seller of the dollars (the bank) nor the buyer (you) who pays with rands tender any money at the time of the deal. The deal is done today, but payment will be executed at a future date by both the seller and the buyer. First the bank will pay the dollars, then you will pay the rands at a later date. Rasulullah (Sallallahu alayhi wasallam) prohibited this type of sale in which both parties make payment at a future date. It is a sale of credit for credit which is not permissible. This problem could be overcome if you pay your rands to the bank the day and time the transaction is concluded. The bank will then pay the dollars to your supplier on 30th May. If the bank has any separate finance charge for the deal, this should be included in the price of the dollars at the time of the transaction.

Q. In our community Muslim youth from apparently good homes are involved in drugs and the likes. This is gaining momentum in all the schools, even in the so-called Islamic schools. A casino is also under construction in the main street at the entrance of our town. How could the community deal with these issues?

A. The community in fact is the creator of the evils wracking our society. You can forget about there being a remedy for this evil and disastrous problem. The drug problem has reached epidemic

proportions. This is an athaab (punishment) for Muslims because they have created the problem themselves. How do you expect not to burn when you cast yourself into a fire? How do you expect to keep your feet dry when you walk through a puddle of water? When the community is in love with immoral secular schools; when Muslims participate in all the haraam activities which the kuffaar gorge up for us; when Muslims assign their children into the suhbat (companionship) of kuffaar and fussaaq tutors from the age of 6 or even before; when these children spend their entire childhood years in the company of kuffaar and fussaaq teachers; when children from even 'good homes' spend their childhood and teenage years in the company of miscreants, and when they attend immoral high schools, colleges and universities, how is it ever possible to save them from the drug peddlers and marauders of morality? We have to live with the evil we ourselves spawn. Muslims have abandoned almost every aspect of the Sunnah Moral Code. Don't expect things to improve. You will still witness such evil which will constrain you to wish that you were under the earth in your grave. The drug problem is here to stay and to deteriorate. The evil filters into our homes like air filters through tiny crevices and keyholes.

Q. If a young girl performs Salaat in jeans and tops covering herself in a burqah, will her Salaat be accepted?

A. If it is a full-length burqah which covers the entire body from the head to below the ankles in such a manner that the shape of the body is not visible, then the Salaat of the girl wearing the haraam jeans and haraam tops will be valid. However, validity should not be confused with permissibility. Although the Salaat in this case will be valid, it is not permissible for a female, young or old, to perform Salaat donning the immoral garb of jeans and tops. The thawaab of the Salaat is destroyed, and she is guilty of sinning by wearing such lewd kuffaar dress. Validity in this context only means that the Fardh obligation is discharged. A female who dons such evil dress is a mal-oonah (accursed – on whom settles the curse of Allah Ta'ala). If the 'burqah' happens to be one of those mini-burqahs – quarter or half burqah, then the Salaat will not even be valid. She will have to dress properly and repeat the Salaat.

NUDE IN QIYAAMAH

"Many will be the women who wore garments on earth but will be naked in the Aakhirah." – Hadith

Q. Is it permissible to advertise Bermuda pants as 'Shariah compliant'? Even Muslim adults wear them to Musjid. Is it permissible to wear Bermudas under a kurtah? Could it be described as Islamic attire in view of it being well above the ankles?

A. It is haraam to advertise this kuffaar style pants as 'Shariah compliant'. Just one aspect – above the ankles – does not make this garb Islamic. This is a kuffaar style attire. It is not permissible to wear this peculiar kuffaar dress even outside the Musjid or even inside the home. The sin is aggravated if Salaat is performed with such lewd garb. The position is worse if one goes to Musjid clad so immodestly with the kuffaar pants. It is not permissible to wear this kuffaar dress even under the kurtah. Rasulullah (Sallallahu alayhi wasallam) prohibited emulation of kuffaar ways and styles. Just as it is haraam for a man to wear female dress, so too is it haraam for him to wear kuffaar style dress.

Q. Masah on Khuffain for the muqeem (resident – one who is not on a journey) is valid until 24 hours, and for a musaafir (traveller) it is 72 hours. From when is the time calculated? Is it from the time of donning the Khuffain?
A. The 24 hours / 72 hours begin from the time wudhu breaks. The Khuffain are put on after a complete wudhu. The time is not calculated from the time the Khuffain are put on. The time is calculated from the time the wudhu breaks.

Q. A person is a musaafir and is therefore allowed to continue with masah on Khuffain for 72 hours? What is the position if he returns home before the 72 hours have ended?
A. If he reached his hometown after 24 hours, masah will no longer be valid. He has to remove the Khuffain and wash his feet.

Q. In a city where there is no Musjid can Jumuah Salaat be performed in a private home?
A. Yes, Jumuah may be performed even in a private home. However, the condition for the validity of Jumuah Salaat is that no one should be debarred from entry during the duration of Jumuah Salaat. There must be unrestricted freedom to enter.

Q. Is the talaaq issued by a drunk man valid?
A. Yes, the Talaaq issued by even a drunk man is valid.

INHERITANCE

The Qur'aan Majeed issues the following warning for those who violate the Shariah's laws of inheritance: *"Allah will cast him into the Fire wherein he will dwell forever, and for him will be a disgraceful punishment."*

Q. A woman was coerced by her parents to accept a marriage proposal. After applying pressure on her, she consented to the Nikah. However, the Nikah was not consummated. Although she lived for a few months with her husband, conjugal relations did not take place. Her husband has divorced her. She wishes now to marry another man even in her iddat. She and the man say that since the marriage was not consummated, the iddat falls away. Is this correct?
A. In fact, the marriage was consummated. Consummation is effected in two ways: 1) Conjugal relations, and 2) Such privacy in which conjugal relations are possible. Even if no conjugal relations took place, such privacy is equated to consummation. This woman therefore cannot get married to the other man during her iddat.

Q. My husband is conducting an illicit affair with a prostitute. Is it permissible to prepare a Ta'weez to create a separation between them?
A. Yes, it is permissible.

Q. Is it permissible for a widow still in her iddat to leave the house for some of her needs if there is no one prepared to see to her needs?

A. In the circumstances it is permissible for her to emerge from her home to fulfil her needs. But she should ensure that she is back before sunset. She should not linger around passing the time in conversation elsewhere.

Q. A husband who is in a foreign country gave his wife three Talaaqs. The wife received this information only two months after the Talaaq was issued. From what date does her iddat commence?
A. Her iddat began from the day the Talaaq was issued, not from the day she received the information of the Talaaq.

Q. A man promised his wife that if he ever marries a second wife, he would give her Talaaq if she wishes. After a few years the man married another woman. He now refuses to issue Talaaq to his first wife although she is demanding divorce. Is the man compelled to divorce his first wife?
A. No, he cannot be compelled to divorce his first wife despite the promise he had made. He did not assign the right of Talaaq to his first wife. He had only promised to give her Talaaq. If he refuses to divorce her, he cannot be compelled.

Q. There are two routes to a destination. The one way is more than 78 km and the other road is less than 78 km. If the shorter route is taken, does one become a musaafir?
A. If the shorter route is taken, one does not become a musaafir. Salaat has to be performed in full as usual.

Q. A musaafir performed Asr Salaat behind a muqeem Imaam. He therefore performed four raka'ts. Later it transpired that the Imaam's Salaat was not valid because he did not have wudhu at the time. How many raka'ts should the musaafir make qadha? Two or four?
A. The musaafir should perform two raka'ts Qadha.

Q. The Shiahs claim that Hadhrat Abu Bakr (Radhiyallahu anhu) had usurped the Orchard of Fadak which had belonged to Hadhrat Faatimah (Radhiyallahu anha). Please throw some light on this issue.
A. The Shiahs direct many slanders against the Sahaabah. We have described this issue in detail in our book, *Shi'ism Exposed*. If you would like a copy of the book, please furnish your postal address.

Q. Some people claim that Iblees was an angel, not a jinn.
A. The Qur'aan explicitly states that shaitaan was a jinn. The claim of the deviates is baseless.

Q. A man had not supported his wife for a number of years. After the Nikah was annulled, the woman claimed past maintenance. What is the ruling of the Shariah in this regard?
A. Her claim for past maintenance will be valid only if there was an agreement between her and her husband. If the husband had in the past agreed to treat the maintenance as a debt on himself, then only may the woman claim. Without such an agreement, she cannot claim maintenance for the years gone by.

HISTORY OF THE SUNNAH BURIAL

Hadhrat Nabi Aadam (Alayhis salaam) died on a Friday. His kafan and other perfumed items were brought from Jannat by the Angels to Nabi Sheeth (Alayhis salaam). The Malaaikah gave ghusl to the body of Nabi Aadam (Alayhis salaam). They wrapped him in the kafan and performed his Janaazah Salaat with four Takbeers. The Malaaikah dug the grave and buried Nabi Aadam (Alayhis salaam). Thereafter they informed the sons of Nabi Aadam (Alayhis salaam): *"This will be the Sunnah (the way of burial) for you and the rest of mankind from this day onwards."* Nabi Aadam (Alayhis salaam) lived for 1,000 years. Forty three years of his life were spent in Jannat.

Q. My employer, a non-Muslim, threatens to dismiss me if I do not remove my beard. Is it permissible to shave the beard for the sake of retaining my work?
A. It is haraam to shave your beard. Allah Ta'ala is the Sole Provider. Search for your sustenance (rizq) elsewhere.

Q. Is it permissible to take a Qur'aan Shareef from the Musjid to recite at home?
A. The Qur'aan copies left in the Musaajid are intended for the musallis who visit the Musjid to recite inside the Musjid. It is not permissible to take a Qur'aan from the Musjid to your home.

Q. A woman became pregnant by fornication. She is four and half months pregnant. Is abortion permissible?
A. It is haraam for her to abort the foetus.

Q. Is it permissible to perform Janaazah Salaat at the time of sunrise, zawwaal and sunset?
A. If the Janaazah arrived at these times, then it will be permissible to perform the Salaat. However, if the Janaazah had arrived before these times, then it is not permissible to delay the Salaat to these times.

Q. Hajj was compulsory on a man. However, he delayed going. After some time he became insolvent. Is he still liable to perform Hajj?
A. Hajj remains fardh on him. Insolvency does not cancel his fardh obligation. Once Hajj becomes fardh, it will remain fardh until it is discharged.

Q. Women in droves go to the airport to see off their relatives proceeding for Hajj or Umrah. Is this permissible?
A. Their going to the airport is haraam. The degree of immodesty and total abandonment of purdah are appalling and shocking. On such occasions nothing but the la'nat (curse) of Allah and His Malaaikah descend on the females exhibiting themselves in public at the airport.

Q. A man authorized a person to sell his property. He signed a Power of Attorney to authorize the person to proceed with the sale. While the agent was in the process of transacting the sale, the owner of the property died. Will the sale concluded after his death be valid?
A. The sale is not valid. The property belongs to the heirs.

Q. I am studying engineering at a co-ed college. I have completed 2 years. Now I got married. I have now learnt that I am not supposed to be in the presence of males. My husband wants me to abandon my studies. What should I do?
A. The only thing you have to do is to abandon the studies. It is haraam to continue with the studies. Hijaab is absolutely imperative. You have to obey your husband. In obeying him, you obey the Law of Allah Ta'ala.

Q. I am a female psychiatrist. Although I wear modest dress I do not wear Hijaab. Is there any concession regarding dress by virtue of my profession?
A. There is no concession. You are required to be in full hijaab in the presence of males. It is not permissible for you to treat males. If you are unable to adhere to the demands of the Shariah in your profession, then it is incumbent to abandon this profession. If you are married, you have to remain at home. It is the obligation of your husband to maintain you.

Q. At our university, we hold weekly meetings of our Islamic Society on how to spread the word of Islam to students on campus. Both male and female students meet. We are dressed appropriately. Is it permissible to hold such meetings considering there will be communication between the males and females even though it is for da'wah purposes?
A. It is not permissible to hold such meetings where intermingling of the sexes takes place even if you are dressed appropriately. Islam cannot be spread by means of transgression and haraam methods. Shaitaan dupes and traps people with ploys portrayed with Deeni hues. Activity in conflict with the Shariah is shorn of blessings and accursed. If a program cannot be conducted in compliance with the Shariah, abandon it.

Q. A woman here in Gambia is asked by the court to remove her niqaab when she testifies in a fraud case. Will it be permissible for her to unveil in this situation?
A. Yes, it is permissible.

Q. My husband has to attend a conference. His professor offered to give him a lift. But in the car will be a woman as well. There will be three men and the woman. Is it permissible for him to go on this journey of 13 hours?
A. It is not permissible to travel in the car with the female passenger. It is haraam for him to accept the lift. He should make some other arrangement for the journey. Furthermore, if the conference will have a mixed attendance of males and females or if any other haraam activity will take place, then it is haraam for your husband to participate in such an event.

Q. Kindly comment on the following: Many Muslims in the UK including ulama have placed the England flag on their homes or on their cars in support of the English team during the world cup. Is this act permissible? The English flag has a red cross in the centre (not the United Kingdom flag).
A. It is haraam to participate in this act of fisq which is akin to kufr. It is not permissible for Muslims to participate in any way whatsoever in the haraam kuffaar sports of fisq and fujoor. Support for evil is haraam. It is utterly disgraceful for Muslims to place the flag of kufr on their homes and vehicles. The 'ulama' who engage in these haraam activities are juhala, not ordinary juhala. They are shayaateen in human form. They beguile the masses. They plod the path of

Jahannam and lead others into Jahannam as well. In the words of Rasulullah (Sallallahu alayhi wasallam), they are *"The worst of creation under the sky."*

YOUR BEST FRIEND

Who is your best friend? Your best friend according to Rasulullah (Sallallahu alayhi wasallam) is *a person who reminds you of Allah when you see him; whose talk increases you in knowledge, and whose actions remind you of the Aakhirah.*

Q. If a female gynaecologist is available, will it be permissible for a woman to seek the services of a male gynaecologist?
A. It will be haraam for her to seek the services of a male when a female is available.

Q. I am a female student and would like to know whether it is permissible for me to stay at university to do a medical degree. In the long term Muslim women will, Insha'Allah benefit.
A. If a trader asks if it is permissible for him to deal in a lucrative haraam business for the sake of benefiting Muslims in the long or in the short term with the profit such a business yields, everyone who has some understanding of Islam will know that this is not permissible. In exactly the same way is it haraam for you to pursue a career which obliges you to become entangled in haraam. In order to offer benefit to Muslim women in the long term, you will have to sell your haya (shame and modesty), violate all the rules of Hijaab, intermingle with males, and generally conduct yourself in haraam ways in the short term. It is never permissible to perpetrate haraam with the intention of contributing benefit to others in the long term. These types of arguments to legalize haraam are described as Talbeesul Iblees (Deception of Iblees).

Q. Is it permissible to have the Walimah on the same day the Nikah is performed?
A. Yes, it is permissible.

Q. A person always makes the wudhu duas in his mind – no lip and tongue movement. Is this a valid method?
A. The duas should be recited with lip and tongue movement. However, if there happens to be a toilet in the area where wudhu is being made, then the duas should be in the mind as this person is doing.

Q. Should one perform Tahyatul Musjid if one enters when the Imaam is on the mimbar for the Jumuah Khutbah?
A. Tahyatul Musjid is not permissible during the Jumuah Khutbah.

Q. If the Athaan is called while a person is making wudhu, should he respond to the Athaan?
A. Yes, he should respond while continuing with his wudhu.

Q. Is it necessary to reply to every Athaan one hears? Usually we hear the Athaan of several Musjids.
A. Responding to only one Athaan is sufficient.

Q. Should women too respond to the Athaan?
A. Yes, women also should reply to the Athaan.

Q. Is it permissible to partake of a meal during sehri time if one is in the state of janaabat? The time left is so little that if one takes ghusl, the time will expire.
A. It is permissible to first eat then take ghusl in this instance. Before eating, it is necessary to rinse the mouth. When in the state of janaabat it is not permissible to eat or drink anything without rinsing the mouth.

THE WORST SERVANTS

"The worst of Allah's servants are those who walk around with gossip; who create splits between lovers (husband and wife/brother and brother), and those who search for faults in innocent people." (Hadith)

Q. Is it permissible for spouses to look at each other's satr?
A. Rasulullah (Sallallahu alayhi wasallam) discouraged this. It has also been said that this act weakens the eyesight.

Q. During wudhu there are duas to be recited. Are there any duas which should be recited during ghusl?
A. Duas should not be recited while making ghusl. It is not permissible to recite dua in the state of nudity.

Q. Our Muath-thin habitually recites the Athaan without wudhu. Is the Athaan valid?
A. The Athaan is valid, but the Muath-thin's habit is Makrooh. He should be instructed to be with wudhu when reciting the Athaan.

Q. Due to the distance of the Musjid, I am unable to hear the Athaan. Sometimes when I am late for Musjid, I perform Salaat at home. Should I recite Athaan as well?
A. Yes, you should recite Athaan and Iqaamat as well since you are unable to hear the Musjid's Athaan.

Q. Is it permissible to take pictures with a digital camera?
A. Pictography by whatever method is haraam. Whether the pictures are made by means of a camera, television, digital camera, cellphone, drawn by hand, or any other method, they are haraam. Some liberal muftis aver that it is permissible to produce pictures with a digital camera. Their reasoning is baseless. They follow nothing but their nafs. Their 'fatwa' is devoid of Shar'i substance.

Q. My husband wants me to cover my head at all times inside the house even if there is no one present. Is it permissible for a woman to leave her head uncovered at home?
A. Yes, it is permissible. However, according to the Hadith, the Malaaikah of Rahmat do not visit a home where the womenfolk are in the habit of leaving their hair exposed. Nevertheless, it is not sinful if there are no ghair mahram males and non-Muslim females around. Furthermore, since your husband insists that you cover your hair, it is incumbent that you obey.

Q. Is it disrespectful to sleep with the legs in the direction of the Qiblah?
A. Yes, it is disrespectful, hence not permissible.

Q. Is my adopted daughter's husband in the same class as a son-in-law? Is there purdah for him?
A. The husband of your adopted daughter is not your son-in-law. Purdah is Waajib for him.

Q. Does a burqah have to be any particular colour?
A. A burqah may be of any dull, unattractive colour. It should not be a gaudy colour with decorations designed to attract. Further, a burqah is a wide, full-length garment. It should thoroughly cover from head to below the ankles. The half and quarter so-called 'burqahs' are not proper garments for women of Purdah. Many women perform Salaat with quarter and half 'burqahs'. It is not permissible to don such garments notwithstanding the validity of Salaat if the pants are not tight-fitting to reveal the shape of the legs.

Q. May a female become a judge in Islam?
A. It is not permissible for a woman to become a judge or to hold any position of leadership in Islam. Rasulullah (Sallallahu alayhi wasallam) said: *"Never will a nation who assigns its affairs to a woman prosper."*

Q. Is there any scope in Islam for systems such as democracy and socialism?
A. There is no room for these systems of non-Muslims in Islam. Islam has its own systems based on the Qur'aan and the Sunnah as interpreted and directed by the Sahaabah.

Q. Some Shaikhs (spiritual guides) converse with their female mureeds without observing purdah. Is this allowed?
A. No, such fisq and fujoor (flagrant transgression and immorality) are not permitted. Strict purdah is incumbent. A shaikh who does not observe purdah for his female mureeds is a robber of Imaan and Akhlaaq. It is haraam for a woman to become the mureed of such a deceit.

Q. Is the game of chess permissible?
A. Chess, carum, backgammon and all such games are haraam. All such futility which diverts the mind from the purpose of life and from the thikr (remembrance) of Allah Ta'ala are accursed and haraam.

BLOOD OF SWINE

Rasulullah (Sallallahu alayhi wasallam) said: "The similitude of a person who performs Salaat after having played nard (backgammon, chess and the like) is like a man who makes wudhu with pus and the blood of a swine, then performs Salaat." (Musnad-e-Ahmad)

"Chess is falsehood, and Allah loves not falsehood." (Baihqi)

Q. Are birthday parties for small children permissible? A few relatives and friends gather and gifts are given to the children.
A. Birthday parties are western customs. It is not permissible for Muslims to adopt the customs of non-Muslims.

Q. I am employed in a hotel where I have to serve haraam food and even liquor to clients. Is my earning halaal?
A. It is quite obvious that the work you are doing is haraam. You should seek other work. It does not behove a Muslim to work at a place where he has to indulge in haraam activity. Allah Ta'ala is the Provider. If you seek halaal work, you will, Insha'Allah, find such employment. Even if the wage is lower, there will be barkat in it.

Q. Muslim bookshops generally sell even the books authored by deviates, modernists, Shiahs and other baatil sects. Is it permissible to sell such books which propagate interpretations and teachings in conflict with the Beliefs of the Ahlus Sunnah Wal Jama'ah?
A. It is not permissible to sell such books. The books of deviates contain kufr, bid'ah and baatil. Unwary people are misled by the theories and distortions of the people of baatil. The bookseller aids and abets in the propagation of kufr. For the sake of monetary gain, the booksellers are not concerned with their own Imaan nor the Imaan of others who purchase such books.

Q. My parents vehemently forbid me from wearing hijaab dress. What is the Shariah's order for me?
A. You are required by the Shariah to adopt full Hijaab dress even if your parents prohibit you. You are not permitted to obey your parents in their haraam orders and desires.

Q. I am a teacher at a secular Islamic school. Copying during exams is nowadays a norm. Teachers actively assist pupils to copy. Even exam papers are smuggled to pupils. What is the Shariah's view in this matter seeing that the subjects are secular not Deeni?
A. Copying in examinations is despicable. Both the teachers and the pupils who indulge in this type of khiyaanat (dishonesty/abuse) are guilty of grave sins. Regardless of the subjects being secular, Islam does not teach moral depravity, dishonesty and cowardice. The teachers should know better than to inculcate dishonesty in their pupils. The dishonesty which teachers cultivate in their pupils will remain a lifelong evil scar in them. Throughout life, most of these pupils will perpetrate dishonesty in their places of employment and in society in general. The secular interpretation offered to justify dishonesty is also a ploy of shaitaan. Another truth to understand is that there is no such thing as an 'Islamic' secular school. All secular schools even if the pupils are Muslims, are kuffaar schools which promote fisq and fujoor. Falsehood, lies and dishonesty are integral constituents of kufr. These evils are the very antithesis of the lofty attributes of excellence which are intrinsic to Imaan.

Q. What is happening in Iraq and Afghanistan?
A. The terminally diseased paper super power is bleeding to death. Allah Ta'ala operates in mysterious ways unfathomable to us. The patient is following in the footsteps of the corpse of the mirage which was once upon a time known as the USSR.

Q. It has been claimed that according to Imaam Abu Hanifah (Rahmatullah alayh) and Imaam Ahmad Bin Hambal (Rahmatullah alayh), masturbation is permissible. Please comment.

A. This claim is blatantly false. The physically and spiritually destructive evil of masturbation is unanimously haraam according to all Math-habs.

Q. A controversy has developed regarding the number 786. Some people say that it is a bid'ah innovated by idolaters. Is it permissible to write 786 in letters, etc., as a substitute for Bismillaah?

A. The number 786 as a substitute for Bismillaahir Rahmaanir Raheem when necessary is permissible. It is not bid'ah nor is it the innovation of idolaters. Hadhrat Maulana Yusuf Ludhyaanwi (Rahmatullah alayh) expressed the following view on this question: "786 is the numerical substitute of Bismillaah Shareef. It has been the practice of the Buzrugs (pious Ulama and Auliya) to write this number (as a substitute for Bismillaah). In all probability this practice gained ascendancy because people generally tear and discard their letters, thus bringing disrespect to (the Qur'aanic verse of) Bismillaah. To overcome this disrespect, the Buzrugs most probably adopted this practice. To claim that it is an innovation of the Hindus is baseless. However, where there is no fear of disrespect, Bismillaah Shareef should be written in full (e.g. when writing a book or a document which will be filed)."

JAMIATUL ULAMA GAUTENG RESPONDS

THE NO NAME BRAND Jamiatul Ulama operating from somewhere in the Gauteng-Transvaal region claims in its mouthpiece, *Ar-Rasheed, Vol. 9 No. 1*: "Any other organization using this name is bent on creating unnecessary confusion."

The No Name Brand Jamiatul Ulama, hereinafter called Jamiatul Ulama (NNB) to avoid confusion has directed its criticism to the Jamiatul Ulama Gauteng. This name has been adopted after the Jamiatul Ulama (NNB) had decided to ditch its provincial appellation. We claim without fear of contradiction that the primary motive for abandoning the provincial designation was to create confusion in the minds of the Muslim community of South Africa. The motive was to convey to the Muslim community that *all* the Ulama of the country had agreed to lift the boycott on the Sunday Times during the cartoon saga.

THE JAMIATS

It is essential to remember that besides the old Jamiatul Ulama of Transvaal, there are three other Jamiatul Ulama bodies in the country, namely, Jamiatul Ulama Natal, Jamiatul Ulama Eastern Cape and Jamiatul Ulama Western Cape. If these three bodies should also strip themselves of their provincial titles which distinguish the different Jamiat organizations, needless to say, the confusion will be total.

CONFUSION

It is well-known that at times there exist sharp differences of opinion among the various Jamiatul Ulama bodies. Consider the very example of the differences which existed between the NNB

Jamiatul Ulama on the one side and the Jamiatul Ulama Natal, Jamiatul Ulama Eastern Cape and Jamiatul Ulama Gauteng on the other side. Should all the Jamiatul Ulama bodies decide to dispense with their provincial designations, will the public not be thrown into a mighty storm of confusion when conflicting statements on the same issue are made, each statement emanating from a body called only Jamiatul Ulama?

The confusion which the NNB Jamiat claims, is the consequence of its own mischievous act of having published full page advertisements in the Sunday Times to announce its own unilateral and treacherous lifting of the boycott. In its free full page adverts, kindly awarded to it by the Sunday Times, the NNB Jamiat brazenly and provocatively announces that the boycott has been lifted by the Jamiatul Ulama. No indication whatsoever is given to the public who exactly this NNB Jamiat is. No address is given. No name is given. The vast majority of Muslims must have laboured under the impression that all the Ulama of the country have unanimously decided to call off the boycott whereas this notion was the pernicious aim underlying the decision to dispense with the provincial title especially on the occasion of the cartoon saga.

BETRAYAL

The personnel who man the NNB Jamiat are notorious for their backstabbing and somersaulting on Deeni issues. They had perpetrated a despicable act of somersault and betrayal on the occasion when they went crazy in their inordinate desire to obtain a licence for their shaitaani radio station. Anyone who wishes to know more about the somersaulting expertise of the NNB Jamiat may write for the booklet to the Mujlisul Ulama of SA., P.O. Box 3393, Port Elizabeth 6056.

On the occasion of the cartoon saga, the now NNB Jamiat had embarked on the boycott jointly with the Natal Jamiatul Ulama. But, it went behind the backs of the Natal Jamiat and betraying the entire Muslim community, disgustingly entered into a clandestine agreement with the Sunday Times to lift the boycott. Only after the NNB Jamiat had entered into some despicable pact with the Sunday Times were the other Ulama informed.

A SECT

Perhaps the NNB Jamiat will explain why did it apply for the interdict against the Sunday Times under the title, Jamiatul Ulama Transvaal? The NNB Jamiat is guilty of spreading confusion by issuing statements in the name of only Jamiatul Ulama. In so doing it creates the impression that the statement emanates also from the Jamiatul Ulama bodies of the other provinces. In order to eliminate such confusion it is imperative that the NNB Jamiat adopts a distinguishing appellation to distance itself from the other Jamiats. If it is not keen on the proposed NNB title, it can arrogate to itself the name, Jamiatul Ulama of Limpopo or Jamiatul Ulama of the Universe, for example. Or Jamiatul Ulama Radio Islam or any other confounded name to illustrate that it is a sect on its own.

APARTHEID?

In its mouthpiece, the NNB Jamiat states: *“The term ‘Transvaal’, in addition, although signifying a certain geographic area, was also seen to be a relic of the apartheid era. Our name thus had to be modified in keeping with the present political and geographical reality.”* This is abject nonsense. If a change of name was considered imperative, a name which will not lead to confusion should have been adopted. The mere dropping off of the provincial designation in no way is “in keeping with the present political and geographical reality”. In fact, the Ahkaam of the Shariah are not restricted to

geographical boundaries nor is the Deeni services and activities of any provincial body confined to the geographical frontiers of the region where such body is located. The provincial title is only for distinguishing and for obviating confusion – not to confuse with the Jamiatul Ulama bodies of the other regions.

The apartheid talk is puerile bunkum. In its inordinate craving to curry flavour with the present government, the NNB Jamiat has introduced the apartheid dimension in this issue. Why does the NNB Jamiat wish to supersede, surpass and outclass even the ANC government in abhorrence for apartheid time 'relics'? If the ANC government considers it appropriate to perpetuate apartheid 'relics', why does the NNB Jamiat feel otherwise? Is the NNB Jamiat not aware that the High Court in its region is called THE HIGH COURT OF TRANSVAAL DIVISION? The ANC government has retained the provincial designation, *Transvaal*, to distinguish the High Court in that region from other High Courts, but the puny NNB Jamiat has considered it proper to outclass the ANC government's abhorrence for apartheid.

Despite the redrawing of the provincial boundaries, the High Court in the region where the NNB Jamiat operates is still called the High Court of Transvaal Division. There was absolutely no incumbent need for the NNB Jamiat to have divested itself of its original title, i.e. Transvaal, or from its later acquired title, Gauteng. Well, if the NNB Jamiat has no desire for the provincial appellation, it should not take umbrage when others adopt it. However, should the NNB Jamiat rethink the issue and once again wish to inherit the 'Gauteng' designation to avoid confusion, then we are prepared to comply. The NNB Jamiat may repossess the title, Gauteng and save itself much mental turbulence and confusion. Issued by **Jamiatul Ulama Gauteng, P.O. Box 546, De Deur 1884.**

QUESTIONS FOR THE NNB JAMIAT

1. Why did the NNB (No Name Brand) Jamiatul Ulama not shed the 'apartheid relic' of Transvaal when it brought the application against the Sunday Times?
2. Why did the NNB Jamiat's lawyers repeatedly use the name, Jamiatul Ulama Transvaal in all their correspondence on the cartoon issue?
3. Why did the NNB Jamiat not set the record straight with the court, Sunday Times and the attorneys regarding its new confusing name?
4. At what stage did the NNB Jamiat officially decide to expunge the Transvaal and Gauteng designations?
5. Why did the NNB Jamiat create confusion in the Muslim community with its misleading name when it published its unilateral lifting of the boycott of the Sunday Times?
6. Why did the NNB Jamiat not inform the Muslim public that the body which was reneging from the boycott was the Jamiat which was formerly known as Jamiatul Ulama Transvaal/Gauteng?

If answers to these questions are forthcoming from the NNB Jamiat, we shall comment further, Insha'Allah.

A BLATANT FALSEHOOD

IN ITS STATEMENT advertising the wares of the Sunday Times on the cartoon saga, the NNB Jamiatul Ulama claimed that it was established in 1925. This claim is a blatant falsehood.

The NNB Jamiat came into existence very recently. The Jamiatul Ulama which was established in 1925 was the Jamiatul Ulama of Transvaal which was brought into existence by Ulama-e-Haqq – Ulama of the Old Sunnah School whereas the NNB Jamiat which had initially appropriated or misappropriated the original name given to the Ulama Fraternity of Transvaal by the Patriarchs of the Ulama in that region, was spawned by such learned persons who come fully within the glare of Rasulullah's (Sallallahu alayhi wasallam) fear stated in the following Hadith: *"Verily, I fear for my Ummah the Aimmah Mudhilleen."*

The 'Aimmah Mudhilleen' are the learned ones who mislead the Ummah under guise of the Deen. The views, attitudes and activities of the personnel staffing the operation of the NNB Jamiat confirm that the Hadith appellation, viz., Aimmah Mudhilleen, fits these learned men like a glove.

There is absolutely no affinity between the Jamiatul Ulama Transvaal of 1925 and the NNB Jamiat of this day. They are poles apart. Similarity of name in no way implies similarity of goals, attitudes and values.

The original Jamiatul Ulama of Transvaal came to an effective termination when the NNB Jamiat personnel succeeded in hijacking the leadership of the old Jamiat of Transvaal. No one should be beguiled by the NNB Jamiat's attempt to arrogate the glory of the original Jamiatul Ulama Transvaal to itself.

MISDEMEANOURS OF THE NNB JAMIAT

THE PRESENT Jamiatul Ulama Gauteng was formerly known as Tahaffuz-e-Shariah Ulama Council. After the NNB Jamiat had published its misleading advertisement in the Sunday Times, the Tahaffuz-e-Shariah Council of Ulama decided to change its name to Jamiatul Ulama Gauteng.

It should be understood that the NNB Jamiat does not hold a monopoly of allegiance of all the Ulama of the region in which it conducts its activities. Many Ulama are in stark conflict with the pattern of deviation adopted by the NNB Jamiatul Ulama.

When the NNB Jamiat heard of the Jamiatul Ulama Gauteng, some of its members interviewed members of the latter Jamiat. The NNB Jamiat members were told that their concerns would be dealt with in a letter to ensure that there is a record of the reasons for the adoption of the name Jamiatul Ulama Gauteng so as to obviate future malignant rumours which the NNB Jamiat was expected to trade. The letter by senior member of the Jamiatul Ulama Gauteng to the NNB Jamiat is reproduced here.

THE LETTER

All praises are due to only Allah Ta'ala. Praises and salutations be upon Nabi (Sallallahu alayhi wasallam) who has warned creation that "a time will dawn when the Ulema will be the worst of the creation under the canopy of the skies". May Allah Ta'ala safeguard us all from this frightening prophecy – Aameen.

This sinful soul wishes to place on record his heartfelt gratitude for your much appreciated visit. I was awaiting Hadhrat's return from Umrah before addressing your concerns as to why we had changed the name of our organization from Tahaffuz-e-Shariah to Jamiatul Ulama Gauteng.

Kindly be informed of the following:

(1) Until recently, your organization operated under the Jamiatul Ulama Transvaal designation. It has been brought to our attention that your recent full-page advertisement in the Sunday Times Extra was issued under the auspices of 'Jamiatul Ulama'. By deleting the previously used 'Transvaal' designation from your advertisement, there came into existence a void. A Jamiatul Ulama Gauteng was needed.

(2) An impression was created in the minds of the public that the advertisement you had placed, was on behalf of all the Jamiats in the country. This misconception required urgent clarification.

(3) Since the Jamiat *(by the manner of its advert – The Majlis)* is mistakenly perceived to be a body representing all the Ulema *(of even the other Jamiats)* of the country, we felt obliged and dutibound to clarify to the public that we were NOT party to the deal which was struck between the Sunday Times and your honourable self.

You have mentioned that by designating our association as Jamiatul Ulama Gauteng, the public will be confused. We strongly believe that this 'confusion' will be a temporary one. In support of our claim, we cite the example of the 'Sunni Jamiatul Ulema'. At first the public was confused between the Jamiatul Ulama Transvaal and the Sunni Jamiatul Ulama. However, they now understand the difference that one represents the Salaami group and the other the Deobandi Ulema. Likewise the public will soon understand that the Jamiatul Ulama Gauteng is a different body of Ulema, apart from the one you represent.

THE TRUTH

In the eyes of the public, the word 'Jamiat' signifies a body of Ulema whose mission it is to uphold the Truth *(the Haqq of the Shariah)* and to combat falsehood *(Baatil)*. Such a body is The Body whose prime motive for its existence is to guide the Muslim community with affairs pertaining to the well-being of their Imaan and the Aakhirah. It is our humble assessment that the Jamiat *(i.e. the NNB Jamiat)* is presently inadequately performing this responsibility. *(This is an extremely mild form of reference to the Baatil of the NNB Jamiat. – The Majlis)* We say so on the following grounds:

(a) When Channel Islam desecrated the Holy Qur'aan by placing in the Sunday Times an advert containing an Aayat, there was no public uproar or calls for boycotting the Channel Radio by Radio Islam *(which the NNB Jamiat operates)*.

(b) Ar-Rasheed *(the mouthpiece of the NNB Jamiat)* lauds 'Islamic' schools. Yet, these schools are by and large devoid of the system of Hijaab. Not only this, they exhibit the daughters of the Ummah in front of all and sundry by publishing photos in the newspapers when these girls pass their matriculation exams with *(stupid)* 'distinctions'.

(c) The Jamiat *(i.e. the NNB Jamiat)* allows a 'maulana' to be on its Lenasia roster for giving Jumuah bayaans (lectures). This 'maulana' is a ghair muqallid. He trims his beard; drives around without topi and wears his trousers below his ankles. A member of the public informed us that this 'maulana' advised people during a Jumuah talk not to keep a full Shar'i beard. When the Jamiat's office was contacted to complain, it was said that they cannot drop the 'maulana' from the roster as he would cause trouble.

(d) There are many Ulema who are not satisfied with the Jamiat's methods of operation, e.g. the way in which Nikahs are annulled; the almost total abstention from Amr bil Ma'roof Nahy anil Munkar; the silence on the increasing un-Islamic trends of wedding functions. There is a strong feeling among Ulema who are disenchanted with the Jamiat's stance, to be aligned with an organization which practises unadulterated Amr bil Ma'roof Nahy anil Munkar, which we believe is the primary obligation of the Ulema.

(e) The move to establish the Jamiatul Ulama Gauteng is not motivated by a desire to be in conflict with the present Jamiat. But the time has come for us to distance ourselves from the activities which we believe are in conflict with the Shariah. Since we cannot hope for relief in this sphere from the Jamiat *(i.e. the NNB Jamiat)*, we deem it appropriate to operate under a different body.

(f) Regarding the fear of confusion as a result of the similarity of names, I respectfully and humbly contend that the confusion has been initiated by the Jamiat which has hitherto operated with the name, Jamiatul Ulama Transvaal (or Gauteng). By dropping the provincial designation, the entire Muslim community of the country has been thrown into confusion. You are aware that there are three other Jamiat bodies, namely, Jamiatul Ulama of Natal, Jamiatul Ulama of Eastern Cape and Jamiatul Ulama of Western Cape.

Your recent full-page advert in the Sunday Times is an example of the confusion which your Jamiat has created by having dropped its provincial designation. People were wondering which of the four Jamiats had inserted the advert. Your advert did not even mention an address to at least give an indication of the identity of the Jamiat responsible for the advert, nor did it mention the names of your officials to eliminate confusion.

What will be the position if the other Jamiats too drop their provincial status and issue statements which are in direct conflict with your views and policies? Will it not be a recipe for confusion?

It is not my intention to find faults in everything that you do. However, our silence is stifling the Amaanat which Rasulullah (Sallallahu alayhi wasallam) has left as a responsibility to us. The Ulema in public have now begun to question even Sunnats such as sitting on the floor to eat.

May Allah save us from His Qahr (Wrath), for indeed when His Athaab strikes, it will be the Ulema who will be the first to be accountable and apprehended. We should always be alert to our own shortcomings and beware of falling within the scope of the Hadith which says: *"Their Ulema will be the most evil under the sky. From them will emerge fitnah and unto them will return the fitnah."* Allaahummah fazna! *(End of letter)*

Needless to say, the NNB Jamiat did not respond. The reasons proffered by the Jamiatul Ulama Gauteng for dissociation from the NNB Jamiat are merely a few of the litany of baatil of this deviated body of learned men.

THE QUESTION OF WAGES FOR A PARTNER

Question: *The Majlis* has always held the view that it is not permissible to stipulate a salary for a partner in addition to his profit-share. A Mufti Saheb holds the opposite view, namely, that in addition to a working partner's fixed profit-share, a salary may also be fixed for him. The Mufti Saheb has referred me to the fatwa which appears in *Ahsanul Fataawa*. According to this fatwa, the respected Mufti Rashid Saheb (Rahmatullah alayh) is of the view that a salary for a working partner in addition to his profit-share is permissible. Please resolve this conflict.

ANSWER

The view of *The Majlis* is the official view of the Shariah while the contrary view is a personal opinion. The answer in Ahsanul Fataawa is erroneous. The honourable Hadhrat Mufti Rashid (Rahmatullah alayh) has erred in his conclusion. Despite his erudite Knowledge of the Shariah and him being an outstanding Aalim of the Haqq, his arguments on this particular question are exceptionally weak. The error is compounded by the fact that in presenting his personal view, the honourable Mufti Rashid (Rahmatullah alayh) has overridden the Consensus of the Fuqaha. In fact, he has abrogated a clear-cut ruling which *all* our Fuqaha have given from the very inception of Islam.

Undoubtedly, Hadhrat Mufti Rashid Saheb (Rahmatullah alayh) was a very learned Mufti of superior rank and piety. Nevertheless, every good horse too slips occasionally. Great and illustrious Muftis too err. We have studied many of the erudite fataawa of Hadhrat Mufti Rashid Saheb (Rahmatullah alayh). The one pertaining to wages for a partner is truly incompatible with the Knowledge of the honourable Mufti. The weakness and legless nature of this particular fatwa are so astounding that if we did not see it in Ahsanul Fataawa ourselves, we would not have been prepared to believe that he had issued the fatwa.

We must emphasise that the error in no way whatsoever detracts from the authority, the Knowledge and rank of Hadhrat Mufti Rashid (Rahmatullah alayh). But, even our illustrious Fuqaha had committed errors which they swiftly retracted and corrected when these came to light. Errors of authorities do not diminish their status in their particular fields. Let us now discuss the question and the fatwa.

SHIRKAT

There are two types of *Shirkat* (Partnership) in the Shariah: *Shirkatul Amlaak* and *Shirkatul Uqood*.

Shirkatul Amlaak is joint ownership of a commodity. Two persons for example own a property or a vehicle or a bag of rice, etc. This type of partnership is not a trade transaction yielding profit for the partners. It is merely a joint ownership of an asset by more than one person.

Shirkatul Uqood is a business enterprise formed by more than one person for the purpose of gaining profit by means of trade. There are several types of such partnership. The one with which we are concerned here in relation to the question is known as *Shirkat-e-Inaan*. In this type of partnership, all the partners invest capital and derive profit. In the event of loss, they share proportionately.

Among the conditions (Sharaait) for the validity of Shirkat are the following:

* That the profit-share must be known and stipulated. There must be no ambiguity in this condition. Ambiguity renders the Shirkat contract Faasid.

* That the profit which a partner obtains must be a diffusion in the whole of the profit. In the terminology of the Fuqaha this is termed *Juz'an shaaiun fil jumlah*. In other words, it is not permissible for the percentage profit-share to operate in only the balance of the net profit after a fixed sum of the net profit has been set aside for a partner for any reason whatsoever. If a partner's share is 40% for example, he is entitled to 40% of the entire sum of the net profit. In this regard, the following appears in *Badaaius Sanaai'*:

"Among its conditions (of validity) is that the profit should be a part of which permeates the whole (of the profit), not a fixed part. If they (the partners) fix ten dirhams (for example) or a hundred dirhams, etc., (for any partner) the shirkat is faasid."

Badaai also states: *"If the partners stipulate the profit proportionate to their respective capital investment whether their respective capital investment is equal or unequal, then this is undoubtedly permissible. The profit will be between them in terms of the agreement regardless of whether the labour was stipulated on one of them or on both. And (in this case) the loss will be in proportion to their respective capital investment whether their investment is equal or unequal."* (Vol. 6 page 62)

All the kutub of the Fuqaha, both the *Mutaqaddimeen* and the *Muta-akh-khireen*, are unanimous in this mas'alah, namely, partners in a Shirkat (trading partnership) are entitled to only profit, not to profit and to a specific sum of the profit regardless of whether the fixed sum is termed wages, salary, bonus, etc. The stipulation of a fixed amount of money for a partner renders the partnership faasid (corrupt and invalid). There is no difference of opinion among our Fuqaha on this issue. It is therefore surprising for some Muftis in our age to present a dissenting view on a mas'alah on which there is consensus.

THE ERROR

Hadhrat Mufti Rashid's error lies in the fact that he has ignored the Nass (explicit ruling) of the Fuqaha on this issue. He further proceeded to nullify the unanimous ruling with his opinion by presenting an exceptionally weak and minority view pertaining to a mas'alah related to Shirkatul Amlaak (the first kind of Shirkat) whereas all the Fuqaha were well aware of the masaail relating to this type of partnership in commodities. Despite the Fuqaha expounding the masaail pertaining to

both types of Shirkat and being fully aware of the mas'alah which Hadhrat Mufti Rashid Saheb has made his mustadal (basis of deduction), they categorically ruled that a fixed amount may not be stipulated for a partner.

LABOUR

The argument that the working partner is entitled to a wage in lieu of his labour is baseless because:

(1) It is an argument presented in negation of the consensus of our Fuqaha. For the Muqallideen, the Nass of the Fuqaha is binding and adequate.

(2) Partners in a Shirkat are entitled to profit. A partnership is created for this very purpose, not for wages.

(3) The reward of investment of capital is profit, not wages. Such a fixed amount is in the category of riba since it is an excess which has no material commodity as its equivalent. The reward of the invested money is the profit-share. If the reward is a fixed sum of money as well, this is tantamount to riba.

(4) The analogy of Mudhaarabah partnership illustrates that despite all of the labour being stipulated on the one partner, the Mudhaarib, he is entitled to only his profit-share, not to profit plus a wage.

NOT NEW

The issue of stipulation of labour is not a new development of this age. It had existed at all times in every age. In fact, the Fuqaha have elaborated on the issue of stipulation of labour on either one of the partners or on the others as well. In certain cases the stipulation of labour on a partner, produces different effects. But never has the effect of stipulation of labour in any case been wages for a partner.

The effect of labour stipulation on a partner in some cases renders the contract invalid; in some cases valid. But never is the effect wages for the partner on whom the labour is made a condition.

The attempt to legalize wages for one partner in addition to his profit-share is in effect to abrogate the fourteen century consensus of the Fuqaha. It is a serious issue. In fact, it is a massive error.

TASREEHAAT

What is indeed surprising is the totally blind eye turned to Tasreehaat (explicit and categoric rulings) of the Fuqaha of all ages on this issue. The very stipulation of a fixed sum under whatever guise and designation for a partner, nullifies the Islamic concept of Shirkat which provides for sharing of the profits only by the partners. While the stipulation of a salary renders the partnership invalid, the claim that salary for a partner is permissible is tantamount to the abrogation of the concept of Shirkat.

RATIONALE

The rationale that since the working partner applies both labour and capital, he should be entitled to a wage as well, is devoid of Shar'i substance. The Shariah was well aware of the capital plus labour of a partner or partners. It is a simple fact of logic or common-sense that the partners or at least one

partner in a Shirkat will have to apply expertise, labour and effort. This common-sense did not emerge in this age. It existed from the very time when the Shariah's law of Shirkat came into being. Despite this awareness, there has always been explicit prohibition.

Secondly, the haqeeqat (meaning/reality) of Shirkat rationally precludes the stipulation of a fixed sum for a partner. Thirdly, the Shirkat can adequately accommodate and reward the working partner within the ambit of its meaning and terms. The simple solution is to increase the profit ratio of the working partner.

Now when there is ample scope within the existing confines of Shirkat to adequately reward the working partner without corrupting the contract with infringements, what is the imperative need to bend over backwards to search for straws with which to construct a basis for permissibility of an act which the Shariah has prohibited from the very inception fourteen centuries ago?

WAGE

Categorically refuting the contention of a wage for a partner, Shamsuddin Imaam Sarakhsi (Rahmatullah alayh) states in *Al-Mabsoot, Vol. 6, page 109*:

"Entitlement to profit (in a partnership) is by way of Shirkat, not by way of Ijaarah (employment contract). It is for this reason that in it (Shirkat) the amount of work is not specified nor is the time duration. The worker in the partnership is not entitled to wages."

This mas'alah stated by the illustrious Imaam is adequate Nass for us on this issue. This mas'alah, we think, cannot be expressed with greater clarity than this Nass of Imaam Sarakhsi. This is a ruling on which there exists Ijma' of all our Fuqaha of the Ahnaaf. The attempt to negate this consensus in this era with analogies in which the basis has no relevancy to the issue under discussion is inappropriate and erroneous, to put it mildly.

THE FATWA

Hadhrat Mufti Rashid (Rahmatullah alayh), in his Ahsanul Fataawa, has averred that it is permissible to stipulate a wage for a partner. With due respect to Hadhrat Mufti Rashid Saheb, who was among the senior Ulama of contemporary times, we have to say that he has erred in his fatwa.

Hadhrat Mufti Saheb has presented copious narrations of the Fuqaha in justification of his view. However, most of the cited narrations refute his opinion of permissibility. In fact, all the narrations which he has cited pertain to Shirkat-e-Amlaak, not to Shirkat-e-Uqood to which our question is related.

The narrations presented in the fatwa do not deal with Shirkatul Uqood, more specifically with Shirkatul Inaan. He firstly cited a number of narrations from authoritative kitaabs of Fiqh. All these narrations pertain to the question of whether it is permissible to pay a joint owner of a commodity a wage for transporting the jointly-owned commodity. Zaid and Amr jointly purchased a bag of rice. Zaid transported the bag of rice to the destination. Is Zaid entitled to a wage for having transported/carried even Amr's share in the bag? The senior Fuqaha all say that a wage for Zaid is not permissible in this case. A handful of later-day Ulama aver permissibility.

Even in regard to this issue, the official ruling of the authoritative Fuqaha is on impermissibility of paying a wage to the joint owner for having transported the commodity. By means of extremely weak citations, Hadhrat Mufti Rashid Saheb has averred that it is permissible to pay the joint owner a wage in this instance. After he had declared this to be permissible, he extended the permissibility to the unanimous prohibition of paying wages to a partner in Shirkatul Uqood.

But the analogy is incorrect since the basis on which the permissibility of wages for a partner in Shirkatul Uqood is structured is related to entirely another question which is widely divergent. Furthermore, this defective analogy has been utilized to negate a ruling on which there exists unanimity. In addition it annuls the very concept of Shirkatul Uqood. It also dispenses of a vital shart (condition) imperative for the validity of Shirkatul Uqood.

JAMHOOR

A great deficiency in the ruling of permissibility for even the question pertaining to Shirkatul Amlaak, is the fact that Hadhrat Mufti Rashid Saheb had simply ignored the view of the Jamhoor Ahnaaf Fuqaha and had opted for the view of a tiny minority of the later Ulama, and that too on entirely another issue.

Besides the fundamental difference between the two questions, the thrust of the Shariah regarding even the cited mas'alah of hamlut ta-aam (carrying the bag of food) is on the prohibition of wages for the joint-owner who carries the jointly owned bag of grain. This mas'alah (of hamlut ta-aam) does not constitute even a weak basis for the issue of wages for a partner in a Shirkat business in which the acquisition of profit is the goal.

CLAIM

Ahsanul Fataawa in opining permissibility of wages for a partner, makes the following sweeping claim: *"There is no Nass of the Shariah to prove the impermissibility of engaging a partner as a hired worker."* This averment is indeed preposterous. We have already cited the Nass mentioned in *Badaaius Sanaai'* and *Al-Mabsoot* of *Imaam Sarakhsi*. Every kitaab of Fiqh clearly and explicitly defines the concept of Shirkat. The Nusoos in all the Kutub of Fiqh are more than adequate to refute the contention of Ahsanul Fataawa.

IMAAM ABU HANIFAH

Ahsanul Fataawa also states: *"There is no narration regarding this issue from Hadhrat Imaam (i.e. Imaam Abu Hanifah) – Rahmatullah alayh."*

If Hadhrat Mufti Rashid Saheb was unaware of a narration which is directly attributable to Imaam Abu Hanifah (Rahmatullah alayh), it does not follow that there does not exist any such narration. No man, irrespective of his erudition and vastness of knowledge can claim to have encompassed Ilm in entirety. There are thousands of questions and narrations of which Hadhrat Mufti Rashid Saheb and all Ulama are unaware. The citation of unawareness/lack of knowledge is never a daleel.

Assuming that there truly is no recorded narration of Imaam Abu Hanifah (Rahmatullah alayh) reported, then there are narrations of innumerable Fuqaha of the Ahnaaf among whom are the illustrious Mujtahideen such as Imaam Abu Yusuf, Imaam Muhammad (Rahmatullah alayhima) and others of the highest calibre.

Innumerable fataawa of the senior Sahaabah who were the Ustaads of the Aimmah-e-Mujtahideen are not reported or attributed directly to them. Nevertheless, their illustrious Students transmitted such fataawa to posterity.

Furthermore, is it only reasonable to infer that Imaam Abu Hanifah's illustrious Students such as Imaam Abu Yusuf and Imaam Muhammad and others must have heard the exposition of their Ustaad on this issue. Moreover, the lack of a riwaayat (narration) from Imaam Abu Hanifah is not a licence for discarding an emphatic ruling of the Shariah, especially when such ruling has enjoyed 14 centuries of consensus and acceptance.

STATEMENT?

Ahsanul Fataawa in support of its contention states: *"It is merely the qaul (statement) of Imaam Muhammad (Rahmatullah alayh), but no rationale (illat) is narrated from him (for his view)."* If it was not for the seniority of Hadhrat Mufti Rashid Saheb (Rahmatullah alayh), we would have been constrained to deal with this averment in entirely a different manner and with a more strident tone. However, taking cognisance of Hadhrat Mufti Rashid's seniority and Knowledge, we shall restrict ourselves to mere dismissal of his averment as being utterly baseless.

It is totally unacceptable to imply that the third highest ranking Mujtahid of Islam after Imaam Abu Hanifah, namely, Imaam Muhammad bandied out views devoid of rationale. If his rationale has not been reported or if it has escaped the research of Hadhrat Mufti Rashid Saheb, it cannot be concluded that there was no rationale (illat) for his view.

It is a simple fact of Islamic logic that a Mujtahid does not speak without daleel. It is quite possible that Hadhrat Mufti Saheb was unaware of such kutub which do expound the illat of the view of Imaam Muhammad (Rahmatullah alayh).

Of immediate importance for us for practical adoption is not the rationale. It is the hukm – the ruling which constitutes the law to which we have to submit whether we are aware of the illat or not, and whether we understand it or not.

TA-AAMUL

Hadhrat Mufti Rashid Saheb, in his fatwa, has also attempted to bolster his view of permissibility on the basis of Ta-aamul-e-Naas or the prevalent customary practice of the people. While Ta-aamul does have applicability in the Shariah, the ground is extremely delicate and the manner in which men of shallow learning of this era interpret and understand this principle, is quite dangerous. In terms of the understanding of this principle by the Muftis of the era the entire Shariah will be abolished on the basis of Ta-aamul. Riba, maisar (gambling), zina, abandonment of hijaab, immodest dress, exposure of satr, adoption of the salient features of the kuffaar, in short, every baatil and haraam act could be 'legalized' on the basis of the understanding of this principle by men of superficial knowledge in our day and age.

On the basis of present-day understanding of the principle of Ta-aamul every faasid and baatil business deal can be proclaimed halaal. Bank interest in which there is 'ta-aamul', will have to be legalized on the basis of the convoluted understanding of this principle displayed in this era. There

will then be no need for the Divine Shariah to govern our daily life. The new shariah will be Ta-aamul-e-Naas. Whatever the dumb masses institute will be permissible. This is the meaning of Ta-aamul and Urf in today's minds.

Hadhrat Mufti Rashid's attempt to render permissible wages for a partner in terms of the principle of Ta-aamul has no validity. Firstly, there is no valid Ta-aamul of the People of Islam in this sphere. The Ta-aamul of the Ummah from the earliest era of the Shariah has always been the prohibition of wages for a partner.

The system of capitalism of our age can never constitute valid Ta-aamul for the abrogation of a 14 century unanimous Hukm of the Shariah. The customary trade practices of the kuffaar do not entitle a Mufti to issue a fatwa cancelling a Shar'i hukm for the sake of conferring Shar'i status to the practice of the kuffaar. There is no substance in the Ta-aamul argument which Ahsanul Fataawa presents for its view of permissibility.

MUDHAARIB

Ahsanul Fataawa also endeavours to substantiate its view by means of an analogy with the muthaarib (the working partner in a Mudhaarabah partnership). Thus the fatwa states: *"Support for this (view of permissibility) is also from mudhaarabat. The mudhaarib acquires benefit from joint-work."* This succinct statement is highly ambiguous. Firstly, the mudhaarib's profit-share is predetermined and fixed at the time of the contract. He is not entitled to anything in excess of his fixed profit-share. Secondly, a wage for him in addition to his profit-share has been categorically prohibited by *all* our Fuqaha. Thirdly, labour/work cannot be stipulated in the contract on the Rabbul Maal (the investor of capital). Such a stipulation invalidates the Mudhaarabah contract. Fourthly, if a wage is stipulated for the mudhaarib in addition to his profit-share, the contract remains valid, but the stipulation of wages is baatil, and it automatically falls away. The mudhaarib is not entitled to a wage and has no such claim regardless of the condition made.

JOINT-WORK

The 'joint-work' mentioned by Hadhrat Mufti Rashid Saheb is a reference to the Rabbul Maal assisting the Mudhaarib in the business. This 'joint-work' produces absolutely no change in the original Mudhaarabah contract. Both partners in this contract receive only their respective stipulated profit-shares. None of the parties in this arrangement is entitled to wages, neither the Mudhaarib nor the Rabbul Maal.

It is significant that in spite of the Rabbul Maal assisting his partner, he cannot claim a wage nor can a wage be arranged for him. Even if he slogs night and day to make the enterprise a success, a wage cannot be arranged for him, neither at the time of the contract nor at a later stage. All the labour and expertise – brains and brawn – which the Rabbul Maal contributes to the joint Mudhaarabah venture are gratis.

It should therefore be abundantly clear that the analogy with the partners of Mudhaarabah far from supporting the permissibility postulate, actually negates it. The analogy actually reinforces the view of prohibition.

It should be quite clear now that a salary for a partner in addition to profit is not permissible.

MUSIC IS UNANIMOUSLY HARAAM

Yvonne Ridley, the sister who had embraced Islam while being held captive by the Taliban, had written an article denouncing the evil music and singing of one 'Muslim' pop-singer who had organized haraam music/singing sessions at which Muslim females exhibited themselves in the worst displays of jaahiliyyah, jumping in the aisles of the hall like apes and prostitutes.

The pop-singer, in response to her criticism wrote: *"Be it informed that the subject of music is one of the most controversial topics in Islamic Jurisprudence… However, I respect and follow the opinion of other eminent scholars – classical and contemporary, who permit singing and the use of musical instruments."*

The pop-singer is the last person on earth who should be mentioning anything about Islamic Jurisprudence.

We propose to deal with only this extract from the pop-singer's article. The article is a futile attempt to justify music and singing on the basis of stupid personal opinion. Even pork, wine, fornication and every other act of immorality could be justified on the basis of the kind of argument tendered by the pop-singer.

Music is unanimously haraam in Islam. There is no difference of opinion among the classical Fuqaha on this prohibition. As for contemporary 'scholars' who claim that music is permissible, it will suffice to say that such 'scholars' are the followers of Iblees. They are juhala who masquerade as scholars. They have no standing in the Shariah.

We have discussed the subject of music, singing and musical instruments in detail in our book, *Sautush Shaitaan* (The Voice of Shaitaan). The book is available from Mujlisul Ulama of S.A., P.O. Box 3393, Port Elizabeth, 6056, South Africa. The local postage cost is R4.35. The postage cost for foreign countries is about $2 (two dollars). South Africans may send stamps. Stamps for other countries are not valid in South Africa. Anyone who cannot afford even the postage, may still write for the book. The book will, Insha'Allah, convince all seekers of the truth that music is totally and unanimously haraam. The views and claims of non-entities and juhala are of no significance.

ALLAH'S SERVANTS

"The servants of Ar-Rahmaan are those who walk on earth with humility…" (Qur'aan)

TAFAKKUR

***"Allah explains the analogies to people so that they may reflect."* (Qur'aan)**

The Qur'aan and Hadith are replete with the instruction of Tafakkur (to contemplate and reflect). Every aspect of Allah's creation is a manifestation of the Sifaat (Attributes) of Allah Azza Wa Jal. By means of reflection and contemplation, insaan (man) gains a proper understanding of the

transcendental realities which are extremely remote, hazy and bordering on unreality and even disbelief in the minds and hearts of most Believers.

To create life in beliefs, it is necessary to reflect and contemplate on Allah's creation, on life, death and the Hereafter. Constant meditation instils life in our beliefs. Minus meditation the beliefs remain extremely weak and incapable of preventing us from the commission of evil.

We believe in the Omnipresence of Allah Ta'ala. We believe that He is always with us, watching us and seeing our every act and aware of our every thought. We believe that the Recording Angels are constantly with us and recording our deeds and misdeeds. In spite of these beliefs, when we are alone or in privacy we commit sins because of the understanding that we are not being observed.

DISBELIEF

In the presence of others a man will not commit immoral acts because he sees their physical beings and feels ashamed of them. But, our belief in Allah's presence is unable to deter us from commission of sinful acts in privacy, in darkness or when physically alone. Thus, our misdeeds in privacy imply disbelief in the beliefs which we profess to believe in.

The intellectual belief while adequate to ensure the validity of Imaan, is insufficient to deter from transgression, especially if the sinful acts are perpetrated in a place where other people do not observe us.

MEDITATION

Muraaqabah (meditation) and Tafakkur (reflection) instil life into the dead intellectual beliefs. A noor (spiritual glitter) generates in the heart as an effect of Tafakkur. When the heart livens up, beliefs no longer remain remote, meaningless intellectual concepts. The futility of this world, the reality of Maut and the Aakhirah become vivid realities. The heart then perceives the spiritual realities with a greater conviction than the perception of physical realities by the physical senses. To achieve this goal, the Qur'aan and Hadith instruct us to contemplate constantly on the shortness of this life, on death, on the torments of the grave, on the Aakhirah and on all the wonders in Allah's creation.

TAFWEEDH

TAFWEEDH ILALLAAH – assigning all affairs unto Allah Ta'ala – is among the outstanding attributes of the Salf-e-Saaliheen (the illustrious predecessors of the early era of Islam). Shaikh Abdul Wahhaab Sha'raani (Rahmatullah alayh), explaining Tafweedh, said: "Tafweedh is among the attributes of the Salf-e-Saaliheen. They assign all their affairs of whatever nature to Allah Ta'ala. Their full trust is reposed in only Him in the matter of hidaayat (guidance) of their families and friends. My son, Abdur Rahmaan was not inclined to the acquisition of knowledge. This was extremely vexatious for me. Allah Ta'ala inspired into my heart that I should assign the reformation of my son to Him. I immediately resolved to follow the directive of this inspiration. That very night, without any exhortation from me, he began the quest for knowledge. Soon he surpassed even those who had been pursuing knowledge for a number of years. I heard my Shaikh, Hadhrat Ali Khawwaas (Rahmatullah alayh) say: *'There is nothing more beneficial for the offspring of the Ulama and Saaliheen than dua. Their affairs should be assigned to Allah Ta'ala.'* "

This naseehat does not mean that parents should be indifferent and neglectful of the ta'leem (Islamic teaching) and tarbiyat (moral training) of their children. While parents are commanded to expend all efforts for the moral and spiritual betterment of their children, their reliance should not be on their efforts and plans. Reliance should be only on Allah Ta'ala. If He has decreed hidaayat for the children, they will be guided otherwise not. Dua is therefore of utmost importance.

Most people treat Dua as a habitual ritual which they discharge mechanically without conviction and trust in Allah Ta'ala. Dua should be accompanied by yaqeen (conviction – firm faith in acceptance by Allah Ta'ala).

EVIL OF BID'AH

COMMENTING ON THE evil of Bid'ah (innovation), Shaikh Abdul Wahhaab Sha'raani (Rahmatullah alayh) of the 10th century Hijri, said: ***"It is mentioned in the Hadith that Qiyaamah will arrive only when bid'ah will have become the norm. Bid'ah will be practised so intensely that people will equate it with the Sunnah. Abstention from bid'ah will be branded as abstention from the Sunnah. If a bid'ah act is omitted, people will claim that a Sunnat act has been abandoned. The reason for this corrupt attitude is the acceptance of bid'ah acts by people from their seniors who were involved in innovations. When innovated practices become entrenched with the passage of time, the new generations of people will believe that these bid'ah practices too are among the Sunnah of Rasulullah (Sallallahu alayhi wasallam)."***

In our day this commentary of Imaam Sha'raani (Rahmatullah alayh) is applicable to the loud thikr sessions held in Musaajid, congregational acts which are not Sunnah, jalsahs and the public displays of other rituals which have no basis in the Sunnah.

Certain private acts of the seniors are accorded Sunnah status by their incompetent and shallow-minded mureedeen. As time progresses, these acts become entrenched and the new generations having seen their fathers immersed in these acts, begin to believe that these acts are part of the Sunnah. All bid'ah gained a foothold in this manner. It was to close this avenue of bid'ah that the Sahaabah did not tolerate the slightest deviation from the Sunnah of Rasulullah (Sallallahu alayhi wasallam).

A WALI

"A man who practises in accordance with his knowledge is most certainly a Wali of Allah."
(Nabi Isaa – Alayhis salaam)

A BLIND HEART

HADHRAT WAHAB BIN MUNABBAH (Rahmatullah alayh) said: *"A man who searches for this world (its wealth and for fame) with deeds of the Aakhirah, Allah Ta'ala makes his heart blind. His name is written in the record of the inmates of Jahannum."*

The pursuit of the Knowledge of the Deen and Ibaadat are for the acquisition of the Pleasure of Allah Ta'ala and the rewards of Jannat. Those who make the Knowledge of the Deen their means for obtaining worldly benefit and for attainment of nafsaani desires are most despicable specimens of humanity according to the Hadith.

A man asked Hadhrat Ibn Mubaarak (Rahmatullah alayh): "Who is a pious man?"

Hadhrat Ibn Mubaarak: "A sincere practising Aalim."

The Man: "Who is a king?"

Ibn Mubaarak: "A Zaahid (i.e. a man who has renounced this world)."

The man: "Who is a contemptible man?"

Ibn Mubaarak: "A man who earns the world (wealth, name and fame) with his knowledge and acts of worship."

In this naseehat there is adequate admonition for those learned men who sell their 'fatwas' to riba banks in exchange of the miserable monetary perks the banks offer. The muftis sitting on the 'shariah' boards of banks should beware.

SINCERITY

Someone asked Hadhrat Yahya Bin Mu-aaz (Rahmatullah alayh): "When does a man become sincere?" Hadhrat Yahya said: "When his attitude becomes like the attitude of a milk-drinking infant. He neither cares for praise nor criticism."

OPPRESSIVE RULERS

Imaam Abu Hanifah (Rahmatullah alayh) said: *"When an oppressive ruler is appointed over you, then recite Istighfaar (seek forgiveness) in abundance for yourselves and for the ruler. In this way reform the situation."*

According to the Hadith of Rasulullah (Sallallahu alayhi wasallam), tyrannical rulers are the reflection of the deeds of the people. The way of remedying the situation according to the Hadith is for the people to reform themselves morally and to progress spiritually. Then Allah Ta'ala will change the condition of the rulers or replace them with benign rulers.

Hadhrat Ibn Sammaak (Rahmatullah alayh) said: *"When you commit evil deeds, you soothe yourself by saying that Allah Ta'ala has decreed this for you (in your Taqdeer). So, when oppressive rulers are appointed over you, then justify their reign over you in a similar way. Say that Allah Ta'ala has decreed (in your Taqdeer) this trial for you. Your misdeeds are the cause of oppression."*

A ZAALIM

Who is a zaalim (oppressor)? Hadhrat Taaus (Rahmatullah alayh) secluded himself inside his home. He would seldom emerge from his home. When the people complained to him about his seclusion, he said: *"I have adopted seclusion because of the oppression of the rulers, the corruption of the masses and the abandonment of the Sunnah. He who differentiates between his son and his slave in establishing the truth, is a zaalim."*

THE RULERS

Hadhrat Maalik Bin Dinaar (Rahmatullah alayh) said: "It is recorded in the Tauraah that Allah Ta'ala says: *'The hearts of kings are in My Hand. I shall make the kings merciful to those who are obedient to Me. And, I shall make the kings oppressive to those who are disobedient to Me. Therefore, do not revile the kings. Turn unto Me in repentance. I am more merciful to you than the (most merciful) kings.' "*

HOW TO CALCULATE ZAKAAT

NISAAB

Zakaat becomes Waajib (obligatory) when one has the amount known as Nisaab in the form of Zakaat-taxable assets. The Nisaab amount is 612 grams of silver or its current market price – the price at which you are able to buy the silver. Zakaat taxable assets are cash, gold, silver, stock-in-trade, loans given and debt owed to you.

12 MONTHS

A condition for the incumbency of Zakaat is the passing of one Islamic year over the Nisaab. From the day one becomes the owner of Nisaab, if one year passes and at the end of the year, one still has the Nisaab amount or more in the form of Zakaat taxable assets, then Zakaat becomes Waajib on all Zakaat assets after deduction of the debts owed to others.

The passing of 12 Islamic months over Nisaab is confirmed only if on expiry of these 12 months one has the Nisaab amount or more. If for example, a person had the Nisaab amount on 10th Muharram 1426, and on 10th Muharram 1427, he still has this amount or more, then Zakaat becomes Waajib on his Zakaat assets after deduction of his debts.

FLUCTUATIONS

The fluctuations in the amount – increases and decreases – are of no concern. Only the beginning and ending of the 12 month period are considered for confirming the Nisaab. Example: If presently the Nisaab is R2,000 which one had on 20th Safar 1427, one will be known as Maalikun Nisaab (the owner of Nisaab). During the course of the year the R2,000 did not remain constant. It increased and decreased. But on 20th Safar the following year the amount was still R2,000 or more, one remains Maalikun Nisaab and is liable to pay Zakaat.

It is not a requisite that 12 months have to pass over each increase one acquires during the course of the year. As long as the Nisaab amount existed at the beginning and ending of the 12 months, Zakaat is Waajib.

Even if the Nisaab amount decreases to less than the Nisaab value during the course of the year, but was not totally depleted, one remains Maalikun Nisaab, and for Zakaat purposes it will be regarded as if the Nisaab was intact the full year. Example: The Nisaab is R2,000. One became Maalikun Nisaab on 15th Rabiul Awwal last year. During the course of the year the amount in one's possession dropped to R1,500 which is below Nisaab. However, on 15th Rabiul Awwal this year one has R2,000 or more, it will be said that a full year has passed over the Nisaab, and Zakaat will become Waajib.

Only if the whole Nisaab is depleted will the beginning of one's Zakaat year be cancelled and one has to wait until one again has the Nisaab. Example: On 1st Muharram of this year one had the Nisaab of R2,000. During the course of the year, this amount fluctuated and a month, for example, before expiry of one's Zakaat year, it increased to R10,000. However, a week or two or a few days before 1st Muharram of the next year, one used up the entire R10,000 and on 1st Muharram when the year ended one had only R1,000. Zakaat is not Waajib in this case. One's year will commence when one again becomes Maalikun Nisaab.

At the end of the Zakaat year, the amount of Zakaat assets will be added up and debts will be deducted. If the remainder after deduction is equal to the Nisaab amount or more, Zakaat becomes Waajib.

VALUE OF ZAKAAT ASSETS

The value of stock-in-trade for Zakaat purposes will be the current price which will be paid for the goods. The same applies to gold and silver jewellery. The values of different Zakaat assets should be added up together and Zakaat paid on the sum total.

RESPECT FOR THE ATHAAN IS WAAJIB

The ruling regarding responding to the Athaan is according to some Fuqaha Waajib and according to others it is Sunnatul Muakkadah. It is therefore necessary to listen attentively to the Athaan and to reply to each statement of the Muath-thin.

The Hadith severely rebukes the person who engages in conversation during the progress of the Athaan.

The following rules in this regard indicate the importance of maintaining total silence during the Athaan.

1) If, while reciting the Qur'aan Majeed the Athaan commences, terminate the recitation and respond to the Athaan.
2) While making wudhu if the Athaan begins, continue with wudhu and respond to the Athaan during the progress of wudhu.
3) Ustaadhs who are engaged in teaching should terminate lessons as soon as the Athaan begins.
4) Lecturers should end their talk as soon as the Athaan commences.
5) It is not permissible to engage in conversation while the Athaan is being recited.

Tilaawat, teaching, lecturing and conversation could be at any and all times whereas the response to the Athaan is valid only while the Athaan is in progress. Furthermore, replying to the Athaan is either Waajib or Sunnatul Muakkadah. It is not permissible to discard such an important act of Ibaadat for Nafl acts which can be rendered at any other time. With regard to this issue most people, even the Ulama and Asaatizah are exceptionally careless. A little reflection will reveal their error. They are giving preference to their individual optional acts over and above the Masnoon act of Ibaadat ordered by Rasulullah (Sallallahu alayhi wasallam).

When there is a clash between two acts of virtue, intelligence demands that the virtue of greater merit should be adopted.

ULAMA OF THE WORLD

Hadhrat Ibraaheem Bin Uqbah (Rahmatullah alayh) said: *"The man who will regret most on the Day of Qiyaamah will be an Aalim who had aspired for a high position with his knowledge."*

The Knowledge of the Aalim is for safeguarding the Shariah and for Amr Bil Ma'roof Nahy Anil Munkar (Commanding righteousness and prohibiting evil). The purpose of Knowledge is not the acquisition of worldly fame, rank and monetary gain. These evils are salient features and motives of the learned men, the so-called scholars of this age.

Hadhrat Umar (Radhiyallahu anhu) said: *"I fear most for this Ummah a man who is an Aalim with his tongue, but a jaahil at heart."* This is a commentary on the condition of the ulama of this era.

It is not the function of the Ulama to certify the business ventures of non-Muslims. It is not their function to issue halaal certificates to boost the local and export trade of non-Muslim enterprises, nor is it the function of the Ulama to issue halaal certificates to certify the Riba banks.

GUIDANCE

The Ulama have to issue fataawa for the guidance of the Ummah, not for the sake of the money which the banks and financial institutions pay. The function which the hired 'scholars' have assumed for themselves is the despicable trade of 'fatwas'. Banks and meat-suppliers pay fees – licence fees and halaal certificate fees for the obtainal of 'jawaaz'(permissibility) verdicts, not for decrees of adm-e-jawaaz (impermissibility).

To comply with this unwritten condition of their work contracts, the hired scholars are duty-bound to 'research' the Kutub of the Shariah to extract by hook or by crook grounds for the legalization of the financial commodities and products of the finance houses of capitalism. They have truly struck an evil bargain.

Juhhaal and fussaaq

"Soon will there dawn an age when all Aabideen (saintly worshippers) will be juhhaal (ignoramuses) and all the Ulama will be fussaaq." (Rasulullah – Sallallahu alayhi wasallam)

NOTHING WILL BENEFIT HIM

"A man who does not derive lesson from the janaazah leaving his home, will not be benefited by wisdom, knowledge and admonition." (Haatim Asam)

THE ULAMA AND SPORT

"When I see the world involving an Aalim in sport, I cry." **(Fudhail Bin Iyaadh)**

Cricket matches and soccer tournaments? What relationship is there between Ilm-e-Wahi (Knowledge of Divine Revelation) and kuffaar sport with its accompaniment of immorality, hooliganism and shaitaaniyat – fisq and fujoor?

The world has taken the Ulama of today in its immoral embrace with haraam sport, play and amusement. Morally, intellectually, spiritually and even in the mundane sphere, this world has bogged down the deviated ulama in a quagmire of baatil (falsehood, evil and immorality). In the wake of the ruin of the ulama follows the ruin of the masses who find it convenient, palatable and lustful to follow the example of the misguiding learned ones.

But even those who pretend to be the followers of this type of learned men despise them. While they ostensibly follow them, they understand the contemptibility of the scholars who have traded the Signs of Allah for a miserable worldly price.

Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said: *"If the Men of the Qur'aan and Sunnah divert their gaze from the dunya and inculcate Sabr, no one will dare despise them. It is indeed lamentable that we hear it being said that a certain Aalim was sponsored for Hajj by a certain man of wealth."*

NASEEHAT WHICH THE ULAMA MUST INCUMBENTLY HEED

Addressing Hadhrat Sufyaan Thauri (Rahmatullah alayh), Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said:

"O Assembly of the Ulama! What admonition can I offer you? You were once upon a time beacons of Hidaayat (Guidance for the masses). Your light shone in the cities. But now you have become vestibules of darkness. Once you were Stars of Guidance. People drifting in the darkness of ignorance would find the Path of Truth by means of the light radiating from you. But now, you yourselves are lost. You present yourselves at the doorsteps of the rulers. You sit on their lush carpets. You consume their food, and you accept their gifts. Then you come and sit in the Musjid and narrate the Ahadith of Rasulullah (Sallallahu alayhi wasallam). By Allah! Knowledge is not acquired for this."

Hadhrat Sufyaan Thauri who was an outstanding Aalim of Haqq, a veritable ocean of Knowledge and Piety sat with perfect humility digesting the naseehat of Hadhrat Fudhail. After crying profusely, he departed. Both these Stars of Knowledge and Piety were contemporaries of Imaam Abu Hanifah (Rahmatullah alayh).

The Ulama should not take umbrage when they are admonished for their misdeeds. They should follow the example of Hadhrat Sufyaan Thauri (Rahmatullah alayh), and submit themselves to some soul searching to discover their own depth of moral and spiritual degradation.

LOFTY MORALS

Once Rasulullah (Sallallahu alayhi wasallam) said to Hadhrat Uqbah Bin Aamir (Radhiyallahu anhu):

"O Uqbah! Should I not inform you of the most excellent moral attributes of the people of the world and the Hereafter? Whoever severs ties with you, maintain ties with him. Whoever deprives you, give to him. Whoever oppresses you, forgive him. Hear well! Whoever wishes for longevity of life and prosperity in sustenance (Rizq), should be kind to relatives."

DECREES OF FORGIVENESS

"Allah bestows 73 decrees of Maghfirah (Forgiveness) to a man who aids someone in distress. One of these decrees suffices for the accomplishment of his worldly affairs. The other 72 decrees will be for the elevation of his ranks in Qiyaamah." (Rasulullah – Sallallahu alayhi wasallam)

PUNISHMENT FOR INSOLENCE

Hadhrat Awwaam Bin Haushab (Rahmatullah alayh) narrated the following episode:

"Once I visited a tribe. After Asr I went to a grave of one of the members of the tribe. Suddenly the grave split open and a human body emerged. The emerging corpse brayed like an ass thrice and disappeared into the grave which miraculously closed up. On making enquiries I was told that the dead man was a drunkard. Whenever he sobered up, his mother would admonish him. He would insolently respond: 'Why do you bray like an ass?' This man died after Asr. After his burial, the grave split up every day after Asr. He would emerge in this manner and bray like an ass three times, then disappear into the grave."

CALAMITIES IN THE WAKE OF EVIL

Rasulullah (Sallallahu alayhi wasallam) said: I seek the protection of Allah against five things:

1) When immorality becomes rampant, the people will be overtaken by epidemics and such diseases which had not existed before *(such as HIV, etc.)*.
2) When giving short-weight and measure, famine, hardship and the oppression of tyrannical rulers will overtake people.
3) When people refrain from paying Zakaat, rain will be withheld. If it were not for the animals, rain would never fall on them.
4) When pledges and promises are dishonoured, the domination of enemies from other nations will be imposed. These enemies will usurp the wealth (of Muslims) by force. *(Iraq, Afghanistan, the Muslim lands in general!)*
5) When khiyaanat (misappropriation of trust) becomes rampant, Allah Ta'ala will overwhelm the hearts with fear. A nation which commits injustice will be conquered by its enemies.

EXPANSION OF THE BREAST

"Allah expands the breast of the one whom He intends to guide to Islam." (Qur'aan)

Commenting on this Qur'aanic verse, Rasulullah (Sallallahu alayhi wasallam) said: "When noor (spiritual light) enters the breast, it expands."

Someone asked: "O Rasulullah! Is there a sign for this?"

Rasulullah (Sallallahu alayhi wasallam): "Yes. He saves himself from this abode of deception and he inclines towards the everlasting abode (of the Aakhirah). He prepares himself for that everlasting abode before the arrival of death."

REVILING THE SAHAABAH!

Hadhrat Abu Ishaaq (Rahmatullah alayh) narrated: "I was called to give ghusl to a mayyit (deceased). When I removed his garments, I was appalled to see a serpent coiled around his neck. The people explained that this man used to revile the Sahaabah of Rasulullah (Sallallahu alayhi wasallam)."

The evil we do here will go with us into the grave.

THE WORLD IS SURPRISED

Hadhrat Ahmad Bin Harb (Rahmatullah alayh) said that the world expresses surprise for two kinds of persons:

1) A person who daily makes up his/her bed without it ever crossing his/her mind that one day his/her corpse will be taken from that bed and buried within the earth.
2) Two persons who dispute over a piece of land (or property), oblivious that soon they will be buried under the land.

HIKMAT – WISDOM

Hikmat (spiritual wisdom) descends from the heaven and searches for the hearts of men. It does not settle in the heart afflicted with (any of) four maladies:

• Inclination towards the world
• Concern for tomorrow
• Envy for a brother
• Craving for leadership

(Yahya Bin Mu-aaz)

AND WHAT ABOUT THE HARAAM GLANCE OF LUST?

An Aarif narrated the following experience: "Once 40 houris (damsels) of Jannat were shown to me. Resplendent in their heavenly attire of gold and silk and dazzling in their beauty, they floated above me in space. I stared in astonishment. The effect of this staring was Divine Displeasure. I suffered Divine Displeasure for 40 days. Thereafter I was shown 80 houris more resplendent and beautiful than the 40. I closed my eyes and fell into Sajdah, seeking the protection of Allah and imploring: *"O Allah! I seek Your protection from all things besides You. I have no need for them. Remove them from my sight."*

It should be quite simple to understand the evil consequences of casting lustful gazes at ghair mahram females.

PROGRESS IN SOMALIA

A ray of hope is glittering from Somalia. By the fadhl of Allah Ta'ala, the Mujaahideen of Somalia have swiftly overrun the secular warlords supported, financed and armed by the U.S.A.

The stated aim of the Mujaahideen is to establish an Islamic state with the Shariah as its constitution. This declaration has caused consternation to the West in general, and to the U.S.A. in particular.

Lawlessness has wracked and ruined Somalia without a government for the past 15 years. The U.S.A. has been a silent observer of the anarchy which has destroyed Somalia. No attempt was made to intervene.

'TERRORISM'

However, now that an Islamic force has risen to establish law and order, the bogey of 'terrorism' is presented to the world. The concern of the kuffaar now is to destroy the nascent Somali Islamic force which has rapidly taken control of the greater part of Somalia.

Allah Ta'ala has given the Somalis an opportunity to rule. But He will be watching them. The Qur'aan Majeed states: *"Perhaps your Rabb will destroy your enemies and install you as rulers in the land. Then He will watch how you acquit yourselves."*

TALIBAAN

Allah Ta'ala had presented the Talibaan with an opportunity to rule Afghanistan. But they had failed to acquit themselves the way the Qur'aan demands. Allah Ta'ala states in the Qur'aan Majeed: *"And, when We grant them kingdom on earth, they establish Salaat, pay (and command payment of) Zakaat. They command righteousness and prohibit evil."*

In other words, they introduce the Shariah in every aspect, not only the Hudood (Penal Code). Islamic government is not restricted to Qisaas and Hudood. Every department of the Shariah is the concern and obligation of the Islamic rulers.

AMR BIL MA'ROOF

If the Somali brethren will keep their focus on Allah Ta'ala and faithfully discharge the obligation of Amr Bil Ma'roof Nahy Anil Munkar, no power will be able to vanquish them. Making this declaration, the Qur'aan Majeed says: *"If Allah aids you, none will be able to overpower you."*

DIVINE AID

To fight and destroy the agents of shaitaan and the bearers of kufr, the Somalis and all Muslims need the nusrat (aid) of Allah Ta'ala. Aid comes from only Him. Says the Qur'aan: *"And there is no aid but from Allah, The Mighty, The Wise."*

It is only Allah Azza Wa Jal Who decides the destinies of nations. It is not America who can shape the events of the world. The so-called superpower is a miniature cog in the Divine Scheme. When this cog has served its term, it will be eliminated by the same Divine Power which has granted it domination and ascendancy.

The weakness of the Ummah is not lack of material power. Our weakness is the total lack of spiritual power and moral fibre. If the Somalis concentrate on the development of moral and spiritual power as the Sahaabah had done, then no power will be able to thwart them on the onward march to raise the glory of Allah's Word.

DUA

Muslims all over the world have to supplicate sincerely to Allah Ta'ala for the success and victory of the Somali segment of the Ummah. It is our dua that Allah Ta'ala once again elevates this

Ummah over its enemies. Although the horizon is bleak – extremely bleak – with almost no hope of emerging from the dark tunnel in which we all are lost and stagnated, we cling to Allah Ta'ala, hoping that He will, in His infinite mercy, overlook our transgressions and once more raise this fallen Ummah, and extricate us from the tentacles of our enemies. After all, Allah Ta'ala had emancipated Bani Israaeel from the clutches of Fir'oun, and Allah Ta'ala had inflicted a humiliating defeat on Fir'oun and his armies notwithstanding that Bani Israaeel had not as yet acquired perfect moral reformation and spiritual elevation. It was for this reason that despite having been saved from the terrible punishment and persecution of Fir'oun, Bani Israaeel requested permission for idolatry – to worship idols. Perhaps in His mercy Allah Ta'ala will once raise aloft the banner of Islam although this Ummah no longer qualifies for holding aloft that sacred Standard.

Sacrifice of the Sahaabah

On the battlefield, three Sahaabah – Hadhrat Ikramah, Hadhrat Haarith and Hadhrat Suhail (Radhiyallahu anhum) were lying on the ground critically wounded. Hadhrat Ikramah overcome with thirst called out for water. A Sahaabi rushed to him with a container of water. As he was about to drink, he saw the eyes of Hadhrat Suhail (Radhiyallahu anhu) turn towards the water. Hadhrat Ikramah (Radhiyallahu anhu) without drinking of the water, instructed: "Take the water to him".

The Sahaabi rushed with the water to Hadhrat Suhail (Radhiyallahu anhu). As he was about to drink, he saw Hadhrat Haarith (Radhiyallahu anhu) gazing at the water. Without drinking, Hadhrat Suhail (Radhiyallahu anhu) ordered: "Give the water to him".

The Sahaabi rushed to him. When he reached Hadhrat Haarith (Radhiyallahu anhu), he discovered that his soul had already departed. He rushed back to Hadhrat Suhail (Radhiyallahu anhu). On reaching him, he saw that he too had left these earthly confines.

Full of grief, he hastened to Hadhrat Ikramah (Radhiyallahu anhu), but found that he too had departed from this world. None of them had tasted a drop of the water. Each one had made the sacrifice for his brother.

Questions and Answers

Q. Is it permissible to print Qur'aanic verses in Arabic on calendars?

A. It is not permissible. People discard and throw away calendars after the purpose has been served. Rarely do people keep the Qur'aanic verses of calendars with respect. Muslims clamour much when a non-Muslim disrespects the Qur'aan. But they remain spiritually blind, deaf and dumb when they themselves daily inflict sacrilege on the Qur'aan Majeed. On the Day of Qiyaamah, Rasulullah (Sallallahu alayhi wasallam) will complain to Allah Ta'ala: *"Verily, my nation had taken the Qur'aan as an object of discardence (disrespecting it in a variety of ways)."* – (Qur'aan)

Q. If Sajdah Sahw was not made for an error made in Nafl Salaat, should the Salaat be repeated?

A. Yes, even the Nafl Salaat should be repeated. Similarly, if Nafl Salaat is invalidated by any act, qadha of it should be made.

Q. Is it permissible for a Muslim to work in the tax department?
A. It is not permissible.

Q. Are hypnotism and mesmerism permissible methods for treating sickness and jadoo?
A. These methods are permissible for treatment of sicknesses and jadoo (sihr/magic).

Q. Some people instead of making Istikhaarah for any of their affairs, request others to make Istikhaarah for them. Is this practice proper?
A. It is Masnoon (Sunnat) for the concerned person to make Istikhaarah himself/herself.

Q. Medical science has made great strides. It is now possible for doctors to predict with certitude the sex of the unborn baby. How can the relevant Qur'aanic verse be reconciled with this development? Hitherto it has always been averred that the sex of the unborn child cannot be known?
A. First prove the contention you have made. Islam has not claimed that the sex of the unborn child can never be predicted. Many Auliya by means of kashf (divine inspiration) had informed of the sex of the unborn baby. In former days Hukama would also predict the sex of the unborn child by examining the pulse of the mother. Predicting the sex of the unborn child is old hat.

Q. When I woke my husband for Fajr Salaat, he became extremely abusive. He even used a vulgar four letter word to describe the Fajr Salaat. What is the state of his Imaan?
A. The expletive used by your husband to describe Salaat has rendered him a murtad. He has lost his Imaan. Your Nikah has ended. You are no longer his wife. If he repents and renews his Imaan, and the two of you wish to reconcile, a new Nikah has to be performed. But he cannot compel you to marry him again.

Q. Are the National Bonds-U.A.E. permissible?
A. Although these bonds are purported to be investments in a Mudhaarabah enterprise, the investor is in line for winning a prize. There is a monthly draw and prizes are won. This is haraam. The prize money won is in consideration of the investment. U.A.E. bonds are haraam.

Q. I have seen conflicting views regarding gelatine. Is gelatine halaal or haraam?
A. All gelatine manufactured in South Africa is haraam. The gelatine is made from impurities extracted from the hides of animals which are slaughtered un-Islamically. Those who claim that the gelatine made from haraam raw material is halaal, present a principle of Fiqh to justify their view. However, the relevant principle has no application in gelatine-manufacture. The conclusions which the legalizers have drawn is palpably erroneous. All products in which gelatine is an ingredient are haraam.

FAMILY TIES

"Family ties (Silah Rahmi) hang onto the Arsh of Allah and proclaims: "Whoever guards me, Allah will guard him, and whoever cuts me asunder, Allah will cut him asunder." (Hadith)

Q. What should the heirs do with the musical instruments which belonged to their deceased father? Could these be sold to non-Muslims and the money divided among the heirs?
A. Musical instruments are haraam. It is not permissible to sell haraam items to even non-Muslims. The accursed musical instruments should be destroyed.

Q. If a milk-drinking infant vomits on one's clothes, do the garments become napaak (unclean)?
A. Yes, the garments are rendered impure (najis). The affected portions of the garment should be washed.

Q. In times of a calamity, Surah Yaaseen is recited congregationally. Is this practice Sunnat?
A. It is not Sunnat. If it is given the status of Sunnat, then it will become a bid'ah. No one should be pressurized to participate nor should people frown at those who do not participate.

Q. How long may the Maghrib Salaat be delayed after Athaan?
A. From the end of the Athaan the time should be sufficient to enable the recitation of the Masnoon Athaan Dua and to allow the Muath-thin to be in the saff for the Iqaamat.

Q. What should a musalli in the first saff do if his wudhu breaks and there are many rows behind him?
A. He should vacate his position. It is permissible for him to cut through the saffs behind him to renew his wudhu.

Q. I joined the Jamaa'at after missing two raka'ts. Forgetfully I made both Salaams with the Imaam. I repeated the whole Salaat. Was this correct?
A. It was not necessary to have repeated the Salaat. You should have continued the Salaat and make Sajdah Sahw.

Q. Is it permissible to pass in front of a na-baaligh child who is performing Salaat?
A. It is not permissible to unnecessarily pass in front of even a na-baaligh (minor) who is performing Salaat.

Q. It is customary to delay the Janaazah Salaat in anticipation of the arrival of more musallis. Is such a delay permissible?
A. Rasulullah (Sallallahu alayhi wasallam) commanded haste with the burial of the mayyit. As soon as the ghusl and kafan have been completed, the Janaazah Salaat should be performed and the mayyit buried immediately. These long customary delays are not permissible.

MAKE HASTE!

"Make haste with the Janaazah. If the deceased was a pious person, then the abode to which you are despatching him is best. And, if he was not a pious person, then he (or she) is evil which should be removed from your necks." – Hadith

THE JUSTICE OF UMAR

Hadhrat Amr Ibnul A's (Radhiyallahu anhu) was the conqueror and governor of Egypt. Once his son assaulted an Egyptian subject with a whip. While hitting the Egyptian, the son remarked: "I am the son of a great nobleman."

After some time the Egyptian journeyed to Madinah and complained to Ameerul Mu'mineen, Hadhrat Umar (Radhiyallahu anhu).

Hadhrat Umar immediately summoned Hadhrat Amr and his son to come to Madinah to stand trial.

On their arrival, after the crime was confirmed, Hadhrat Umar (Radhiyallahu anhu) gave the Egyptian a whip and instructed him to thoroughly beat the son of Hadhrat Amr Ibnul A's (Radhiyallahu anhu). During the course of the whipping, Hadhrat Umar would exclaim: "Yes, beat him. He is the son of a great nobleman!"

After the Egyptian had extracted vengeance, he handed the whip to Hadhrat Umar (Radhiyallahu anhu) who said: "Whip Amr Ibnul A's as well. It was on his strength that the arrogant son had assaulted you." However, the Egyptian declined, commenting that he had extracted full vengeance. Hadhrat Umar (Radhiyallahu anhu) said: "It is your choice. However, if you choose to whip him, I shall not be an obstacle."

Turning to Hadhrat Amr, he (Umar) exclaimed in a very angry tone: "Amr! Since when have you enslaved people? Their mothers gave birth to them as free men."

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